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REMEMBRANCE,

OR, THE

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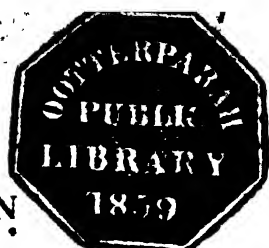
AND SO:—Serra E. LLOYD AND SON, MANLEY STREET; J. PARKER,
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THE
CHRISTIAN



REMEMBRANCER.

No. 13.]

JANUARY, 1820.

[VOL. II.]

The Miracles of Christ considered with Reference to the Divinity of his Nature.

OUR blessed Lord frequently refers to his miracles as evidences or testimonies, which the Father bore to his divine commission. The same power recommended and attested the authority of Moses and the prophets, but with this important distinction: they acted by permission or request, Christ by his own inherent and independent power. If he prayed or gave thanks upon the occasion, it was because of the people, not from any defect in himself. He healed them that did not even declare their wants; he healed them that were absent, and whom he never saw; he healed them by his word, and it was enough for him to say to the deaf, Hear; to the blind, See; to the dumb, Speak; to the lame, Walk; and to the lepers, Be cleansed; and they heard, they saw, they spake, they walked, they were cleansed, and glorified God. The devils, before he approached them, before he received any petitions, or issued any command concerning them, declared who he was, and besought him to torment them not. The wind and the sea heard him commanding them to be still, and when the astonished disciples exclaimed, What a person is this, that even the winds and the sea obey his voice! they could not but remember whose property it is to make the storm to cease, so that

the waves thereof are still: and this property they seem to have actually attributed to Jesus, in the prayer which they used upon the occasion, Lord, save us, we perish.

It is a stronger instance of the miraculous power inherent in Jesus, that he not only possessed it complete in himself, but that he was able to confer it upon others, and that he gave power to his disciples over unclean spirits, to cast them out, and to heal all manner of diseases. They exercised the authority which he gave them, and even the devils were obedient unto them *through his name*. The same mighty name they ascribed the miracles which they wrought after his ascension, and for which they claimed no honour to themselves.

Such power belongeth not unto men. The more illiberal and prejudiced Jews imputed it to Satan: the more ingenuous confessed, that even their expected Messiah could not surpass the works which Jesus did. Nicodemus declared, that no one could perform them except God was with him: and Peter concurs in his testimony, when he speaks of Jesus of Nazareth as a man demonstrated from God, by miracles, and wonders, and signs, which God did by him, and that God was with him in the performance of them.

It was after an exhibition of this miraculous power for the satisfaction of John's disciples; after an affecting reproof of the impenitence of the cities, which considered it

not, and after receiving the report of the disciples, that he gave thanks to the Father, and declared of himself: All things are delivered unto me of my Father, and no one knoweth the Son, or who the son is, but the Father; neither knoweth any one the Father, or who the Father is, but the Son, and he to whom the Son will reveal him. In interpreting these words of the will of the Father, and of the prophetic commission of the Son, which might seem to be countenanced by the blessedness pronounced in St. Luke's narrative, on those who heard and saw the things which were plain to the disciples of Jesus, but which others had in vain desired to know, there is a wide departure from the plain meaning of the words, nor was it true, even at the time the words were spoken, that the commission of the Son was unknown to any but the Father. Applied to the mysterious and inscrutable nature of the Father and the Son, they announce a verity in all ages, of which the Church has no knowledge but by the revelation of the Son. There is a passage in the Gospel of St. John, which may be alleged as throwing considerable light on this obscure and difficult text: Jesus said, If ye had known me, ye should have known my Father also, and from henceforth ye know him and have seen him. Philip, referring to the visible manifestations of the divine glory under the law, said, Lord, shew us the Father and it sufficeth us. Jesus saith unto him: Have I been so long with you, and hast thou not known me, Philip? He that hath seen me, hath seen the Father, and how sayest thou then, show us the Father? Believe me, that I am in the Father and the Father in me; the words that I speak unto you, I speak not of myself, and the Father, that dwelleth in me, he doeth the works. On another occasion he said: He that believeth on me, believeth not on me, but on him that sent me, and he that seeth me, seeth him that sent me. The same truth is more briefly expressed by the Apostle, when he asserts it to be the first article of the great mystery of godliness, that God was manifested in the flesh, and when he declares, that in him dwelt all the fulness of the Godhead, bodily; *i. e.* says Parkhurst,

“In the body of Christ, as opposed to the Jewish tabernacle or temple, truly and really in opposition to types and figures; not only effectually as God dwells in good men, but substantially or personally by the strictest union, as the soul dwells in the body, so that God and man are one Christ.”

We are to consider him therefore as One, who for his nature and for his works is rightly designated the Wonderful, the image of the invisible God, the brightness of his Father's glory, and the express image of his person.

Among the marvellous works of Jesus, may be placed the raising of the dead, under circumstances very extraordinary, and illustrative of divine power. The widow's son at Naim, though he was carried to his burial, was raised in an instant by the powerful word of him who said, young man, I say unto thee, arise. And there came a great fear upon all, and they glorified God, saying, that a great prophet is risen up among us, and that God hath visited his people. The restoration of Lazarus was still more remarkable. He had been dead four days, at which time the body usually began to putrify, and though Jesus was informed of his sickness, he took no other notice of it, than to observe, this sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby. Such was his avowed knowledge of human contingencies. When he came to the place where he was, Martha declared, that if he had been there, her brother would not have died, and her persuasion corresponded with that of the pro-

ple, that he who opened the eyes of the blind could have caused, that even this man should not have died. So strong was their belief of his power over life and death. Jesus, to comfort Martha, and in answer to her declaration, that even now, whatsoever he would ask of God, God would give it to him, said, Thy brother shall rise again, Martha said, I know, that he shall rise again at the last day. Jesus not only confirms this doctrine which he had taught and illustrated, but declares of himself, I am the resurrection and the life, he that believeth in me, even if he die, shall live, and every one that liveth and believeth in me, shall not die for ever, Believest thou this? She saith unto him, yea, Lord, I believe that thou art the Christ, the Son of the living God, who should come into the world. When he came to the tomb, Jesus lifted up his voice and said, Father I thank thee, that thou hast heard me, and I know that thou hearest me always, but because of the people, which stand by, I said it, that they may believe that thou hast sent me. And when he had thus spoken, he said Lazarus come forth, and he that was dead came forth.

These actions of his ministry may explain his saying of himself: As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will. The dead shall hear the voice of the Son of God, and they that hear shall live, for as the Father hath life in himself, so hath he given to the Son to have life in himself. Whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day. In reference to the same power, the Apostle exhorteth the Philippians to look for the Saviour, the Lord Jesus Christ, who shall change our vile bodies, that they may be like unto his glorious body, according to the mighty working whereby he is able to subdue even all things to him-

self: and he not only calls Christ the second Adam, a title appropriate to him who was not born of earthly parentage, but he contrasts his nature with the first Adam, saying, The first Adam was made a living soul, the last Adam was made a quickening spirit. And thus it was written, not in the volumes of authentic Scripture, but of ancient tradition, from which Mr. Blomfield has extracted the excellent comment: "The Word of Jehovah said, Here, Adam, whom I created, is the only-begotten Son in the world, as I am the only-begotten Son in the high heaven." This comment explains St. Paul's comparison of Adam and Christ, and St. John's allusion to the Word, as the only begotten of the Father: and it proves that the title the Word, was of Jewish origin, and was used to designate a person distinct from the Father. The argument may be concluded with the sublime description which the glorified Jesus gives of himself in the Apocalypse: I am he that liveth and was dead, and behold, I live for evermore; Amen, and have the keys of hell and of death.

AUTHORIZED VERSION OF THE BIBLE DEFENDED.

Mr. Elton,
THE first Article in your Number for July is "Remarks on the inadequate Translation of the first Aorist and the perfect Tense of the passive Voice in the authorized Version of the New Testament." The writer, in proceeding to allege instances of this "inadequate translation," adduces a sentence from the Liturgy, and says numerous other instances may be found there, justifying the assertion, that the participle "*being*" is used for the compound perfect "*having been*," and the present "*am*" for the perfect "*have been*;" and that the phraseology of our Translators is, in these respects, "now obsolete." All this, I must

confess, to me appears extremely doubtful, or rather perfectly erroneous.

In English, as in Latin, there is no present participle in the passive voice; and though in Lily's Grammar, prior to our present translation of the Bible, "they are *loved*" is the current translation of "*amantur*;" yet, strictly speaking, all our passive participles, whether ending in *ed* or *en*, are, as they are called, *preterites*; and if I wished to exhibit correctly in English the Latin *verberor*, or the Greek *τυπώομαι*, it can, I believe, only be done by a present participle in the active voice, joined to a noun: "I am *receiving stripes*."

How then is time past expressed in these languages? By combining together two ideas apparently incompatible; by coupling a *past* event, operation, or passion, with a *present* verb; and thus made, which necessity introduced, custom has familiarized and sanctioned. "*Factum est*," "*scriptum est*," "it is *done, made, written*," &c.

"Scilicet et rerum facta est pulcherrima Roma."

"It was once committed to writing;" "Roma *condenda erat*:" the imperial city was once in the state or progress of being built; and what was written, built, &c. *remains*. But in all these cases the notion of time *past* does not arise from a *present verb*, or *present participle*, "*being*" for "*having been*," or "*am*" for "*have been*," but from the *preterite participle*, *factum*, or *scriptum*, *what has been done, what has been written*.

If we now advert to one of the texts quoted by the Remarker, "among them that are *sanctified* by faith in me," (Acts xxvi. 18.) this might be understood as the English of *ἀγιαζομαι*, *sanctificandus*, or of *ἁγιασμένοι εἰσι*, *sanctificati sunt*; and since the *beginning*, the *progress*, and the *completion* of sanctification, is by faith in Christ, the doctrine is, either way, sound and good; but the original Greek, in τῶν ἁγιασμένων,

admits of one sense only, "among those who *have been sanctified*," have been admitted or received into a *state of sanctification*.

I agree, then, entirely with the Remarker, that the texts, which he alleges, are, all of them, in the original, in time *past*; but I differ from him in accounting for the form of expression, by which they are rendered in our English version; and I conceive that our language, in this case, has undergone no change whatsoever; and if, through the defect of our language, in such instances as "*ye are saved*," it is doubtful whether *past* or *present* time is intended, (*servamini*, or, as Beza properly renders it "*estis servati*,") and can only be determined from the connection and necessary sense of the passage; the very same ambiguity, so far as I can discover, existed formerly.

To some of the translations, here given as more correct, I cannot accede. For instance, "*Ye are they that have been saved by grace*," is the translation of ὑμεῖς ἐστέ οἱ χάριτι σωσμένοι, (as, ὑμεῖς δι' ἐστὶ οἱ διαμνησκόμενοι, Luke xxii. 28. "Ye are they which have continued,") not of the real reading, (Eph. ii. 5. 8.) *χαριτι ἐστέ σωσμένοι* which is accurately translated, "*By grace ye are saved*;" taking *saved* to be, as it properly is, a *preterite* participle; and if this is, and always has been, ambiguous, the ambiguity, unavoidable, perhaps, in any literal translation, is easily obviated in a paraphrase: "*By grace ye have been admitted into a state of salvation, and are in that state*."

The proper use and sense of the term *Being* has been perplexed by disputes. It is indisputably a present participle, and the appropriate term in English for expressing the case *absolute*. "Pontius Pilate *being* governor (*ὑποστρεψέτω*) of Judea—the word of God came unto John in the wilderness," (Luke iii. 1, 2.) When used, as it often is, in prayer, it is not, nor, from the nature of it,

(*supposing* a thing, not *imploing* it) can be *precativè*, but introduces or lays down some clause or *condition*, on which a *subsequent* petition (for it is always followed by a petition) is grounded; and, instead of "*referring invariably*," as the Archdeacon of Ely is "inclined to believe," to a "*future* benefit," it would seem, from what has been said, that the very *reverse* is rather the truth; that when combined, as it commonly is, with a past participle in the passive voice, it *never* refers to a *future* benefit.

However, that the worthy Archdeacon, if he chance to see this, may not be alarmed more than necessary, we observe, that the benefit, introduced by the term, may, *at the time of offering the prayer*, be either *past*, or *present*, or *future*; but if *future*, it is *contemplated as granted*, and therefore *past*, *before* and in *order to*, the following petition, which is grounded on it.

A few instances will make the matter clear; and I place at the head of them one with a noun, which will illustrate and confirm the corresponding sense, where a participle is used. "Grant, O Lord, that we *being thy servants*," (that is *inasmuch as we are* thy servants) "may serve thee faithfully." In the song of Zacharias, "that we *being delivered*," is in the same form, and in *past* time, εὐδοῖας, "might serve him without fear," (Luke i. 74.)

The following series of examples are chiefly from the Collects; and I give them as they occur, whether they are such as clearly corroborate the explanation now given, or such as some may endeavour to bend to a different meaning. "Grant that we, *being regenerate*, may daily be renewed," (Collect for Nativity.) If *regenerate*, like other words of that form, as *create*, *uncreate*, &c. is strictly a verbal adjective, not a participle, it is used, however, as they are, for the preterite participle, *regenerated*; and therefore, by the

very form of expression, as well as by the clause subjoined to it, "*made thy children by adoption and grace*," (that is, *having been adopted in baptism*;) refers to a *past* event. Accordingly, in the Greek translation of the Liturgy, by the celebrated Whitaker, of Cambridge, published in 1569, as well as in the Latin version, set forth by the Queen's authority a few years before, (the work, I believe, of the admitted Latinist, Walter Haddon,) which he printed with it, both clauses are rendered by participles in the past time: "ὅσα ἡμεῖς τῆς παλιγγενεσίας Προσαφαιμένοι, καὶ τὰ σα τέκνα δι' ἡθεσίας καὶ χάριτος ἡποποιημένοι· ut nos regenerati filiiq; tui per regenerationem et gratiam facti."

"Grant that we may look up to heaven, and, *being filled* with the Holy Ghost, may learn to bless our persecutors," (St. Stephen.) "That our hearts *being mortified* we may in all things obey," (Circumcision.) "Increase and multiply upon us thy mercy, that, *thou being our ruler and guide*, we may so pass through things temporal," (4 Trin.) "Grant that we *being called* by thy holy word, may forthwith give up ourselves obediently to fulfil thy holy commandments," (St. Andrew.) "Grant that thy Church, *being always preserved* from false apostles, may be ordered and guided by faithful and true pastors," (St. Matthias.)

"Wash it, we pray thee, that whatsoever defilements it may have contracted, *being purged and done away*, it may be presented pure and without spot," (Commend. Prayer, Visit. of Sick.) "That we, *being delir'd* from this distress, may live to serve thee," (2d Collect in Storm.) "For which we, *now being in safety*, do give all praise," (2d Thanksgiving after Storm.)

"Be thou still our mighty Protector—strengthen, &c. that our gracious sovereign, and his realms, *being preserved and protected*, we may all duly serve thee," (2d Collect

after Litany, Gunpowder Treason.) Here the protection, first of all implored, is not *again implored in the same collect*, in the words "*being protected*," but is *supposed*, as the ground of the prayer which immediately follows, "that we may all duly serve thee." "That *being not carried away* with vain doctrine, we *may be established*," (St. Mark.)

In the form for receiving children that have been privately baptized, "Give thy Holy Spirit to this infant, *that he being born again*, and *being made* an heir of everlasting salvation, may continue thy servant," clearly referring to the baptism previously administered. "That he, *being delivered* from thy wrath, may be received into the ark of Christ's Church," (1 Coll. Public Baptism.) Deliverance from sin, or, which is the same thing, from divine wrath, is the first step, and reception into the Church is the second; second in order and in the nature of the case, though both conferred alike in baptism.

I give a single instance from St. Paul: "That ye *being rooted and grounded*," (clearly denoting *time past*, according to the original, ὥμενοι καὶ τεθεμελιωμένοι) "may be able to comprehend, and know the love of Christ," (Eph. iii. 17, 18.)

Other examples, were not the list already too large, might easily be adduced, both from the Liturgy and from Scripture. We may observe upon them in general, that the present participle, *being*, coupled with a *past* participle, as "*delivered, born, risen*," &c. universally designates a time or event which is *past*; which therefore, as such, cannot be the subject of *prayer*, but is introduced as the *ground* of a petition or prayer subjoined to it. This, however, we may concede, that when the event or condition, thus *supposed*, is subsequent to the time of uttering the prayer, the supplicant *may*, in uttering the clause, *accompany* it with a tacit petition,

or desire, that it may be accomplished. When a storm rages, the first petition naturally is, that it may be quelled: "O send the word of thy command to rebuke the raging winds and roaring seas:" and when the supplicant goes on to implore a further blessing, laying down *deliverance* as the condition or ground of it, "that we, *being delivered* from this distress, *may live to serve thee*," he probably *accompanies* it with a silent but fervent wish, that the condition itself may be granted, "and oh! that we may be delivered!" but the clause, in itself, neither is nor can be a petition, being clearly indicative of *time past*.

In the Book of Homilies, the first part of the Sermon for Whitsunday thus concludes:

"In the mean season, let us (as we are most bound) give hearty thanks to God the Father, and his Son Jesus Christ, for sending down his Comforter into the world, humbly beseeching him, so to work in our hearts by the power of this Holy Spirit, that we *being regenerate and newly born again* in all goodness, righteousness, sobriety, and truth, may in the end be made partakers of everlasting life in his heavenly kingdom, through Jesus Christ our Lord and Saviour. Amen."

Now whether the author of this Homily here intended the new birth in baptism, inceptive of all *spiritual* life, as the natural birth is inceptive of our *natural* life; or whether, contrary to the general usage of our Church and our early divines, as also in violation of the proper sense of the words, (for *being born* evidently means *having been born*) by the terms "*regenerate and newly born again*," he meant *progressive renovation*, going on from baptism to death, the clause, like all those before adduced, is not precativè, but the foundation of the prayer which follows, "that *having walked* in all sobriety and truth, we may in the end *be made* partakers of everlasting life."

A. R. M.

To the Editor of the Remembrancer.

Sir,

It cannot be doubted that an injury is done to the cause of sound religion, whenever a true doctrine is supported by a false proof. In a case of this nature, a strong vantage ground is afforded to the impugner of such doctrine; while the youthful mind, whose stock of scriptural knowledge is but slender, and opinions consequently unsettled, receives a very unfavourable impression, and, perhaps, a bias to scepticism, as the conclusion will naturally be formed from the use of a bad argument, that no better exists. On this ground, I cannot avoid expressing my regret that a most excellent passage from one of Bishop Sandford's Sermons, quoted in the Christian Remembrancer for October, should be wound up by a text of Scripture wholly inapplicable to the occasion. The author, after very justly observing that the doctrines of Christianity must form the foundation of moral practice, adds, "We have the assurance of the inspired word, that our works must be indebted for their acceptance to faith—for we therein read, that 'whatsoever is not of faith is sin.'" Now I think it must be universally acknowledged that the meaning of St. Paul, in this text, is totally different from the sense in which the author applies it. In the fourteenth chapter of the Epistle to the Romans, the Apostle exhorts the Gentile Christians to bear with the infirmities of the Jewish converts, and not compel them to act contrary to their conscience, by insisting on their partaking of particular meats, which they, still retaining some of their legal prejudices, believed unlawful. St. Paul, while he maintains the subject in dispute to be one of perfect indifference in itself, yet argues that the Jewish converts would do wrong to allow themselves the use of those meats, as long as they retained the *opinion* that they

were illegal. And concludes the subject by saying, "He that doubteth is damned if he eat, because he eateth not of faith; for whatsoever is not of faith is sin:" that is beyond all question, every action is sinful which is not performed under a full conscientious persuasion of its lawfulness. And I am not aware that any commentator ever attached any other interpretation to the Apostle's language. As, therefore, the author means by faith a belief in the fundamental doctrines of the Gospel, must not his quotation be regarded as unfortunate for the doctrine which he otherwise so ably enforces? That our works, to be acceptable to God, must proceed from genuine faith, is a point on which all orthodox believers are agreed; for it is declared, not only in particular passages, but by the general tenour of Scripture; and, therefore, it is the more to be regretted that so sound and judicious a writer as Bishop Sandford, should have rested it on an irrelevant proof.

I am, Sir, &c. &c.
C. P.

To the Editor of the Remembrancer.

Sir,

THE following M.S. note, written in a copy of McKnight's Harmony, though evidently a mere memorandum, appears to me so just, that I have copied it for you without alteration.

I am, &c.
HCOA.

"Dr. Macknight, unable to get rid of the decided testimony of the Fathers in favour of Episcopacy, labours to set aside their authority by adducing instances of their mistakes—in which three things are remarkable. First, the instances are very few, and generally very trifling. Secondly, they are not on subjects of doctrine or discipline, but mere matters of Chronology. Thirdly, they are none of them from those Fathers on whose testimony we chiefly

rely, (for instance, Ignatius and Clement,) nor from any of the earliest Fathers.

"St. Jerome's inaccuracy is on our side, because in his zeal to defend the Presbytery from the encroachments of the arrogant Deacons, he appears sometimes to elevate it to an equality with the Episcopacy; though, by the bye, he is by no means consistent in this, which shews that it arises from his impetus."

In the same hand are some very hasty notes in Burke's Works; one of which I copy as it is there written.

"Burke admits, on the authority of Caesar, that Druidism originated in Britain, and was thence diffused into Gaul, &c.; at the same time he remarks, that this is contrary to the natural order of things, since Gaul was peopled and civilized before Britain*. In fact, Druidism was probably, nay, certainly, a remain of patriarchal tradition, and travelled westward with population. The sanctity supposed in the mistletoe—the ceremonies of cutting off the $\frac{1}{2}$ branch—the peculiar notion respecting the acorn—and the druidical $\frac{1}{2}$ temples, &c. &c. all which most strongly resemble the original revealed religion of mankind. One proof that Druidism was not invented in Britain. The divination by birds, and by entrails, was so similar to that of the Romans, that they must have had a common origin; and this origin must have been previous to the settlement of either country, for there could have been no communication afterwards. It appears to follow then, that both religions were derived from the patriarchal stock.

"Burke's idea that this sort of divination might have arisen in both cases from watching the signs of the weather, is considered—for though the flight of birds might be supposed to indicate the weather, the state of entrails certainly could not.

"They seem also to have been acquainted with the Sabbath, on seventh day, as do the Aser nations."

Extracts from Reports of the Society for promoting Christian Knowledge.

A FRIEND has favoured us with a loan of what we understand to be

Eng. Hist.

Essay just published.

Prof. Heb. Lex.

See Connexion. Human Victims imitative of Abraham's Sacrifice.

the only known collection of the Reports of this Society from 1709 to 1730. It appears that every member was annually presented with a packet of books and tracts, and that prior to 1709 it had been accompanied by a written letter, giving an account of the progress and plans of the institution. The printed letters evidently commenced in that year; and they contain so much interesting information respecting the first institution of Charity Schools, the early state of the Society's Missions, and its general endeavours to promote the spiritual and temporal welfare of mankind, that we shall reprint the greater part of them for the use of our readers.

"The Society have given me leave, for dispatch sake, to print what I am commanded to say in common to their Correspondents, in regard the number of them is increased, and that sending the yearly packet would be otherwise long delayed, the particulars I am to acquaint you with are as follow.

"The Society think it may be of use, to prevent the concealment or misapplication of moneys or land given to charitable uses, to have such charities registered in some public place; and, therefore, recommend it to you to procure an entry of the notices of such gifts upon tables, to be hung up in the parishes to which such charities belong, or otherwise, as you think may best preserve the memory of them.

"The Society having heretofore promiscuously used the words propagating, and promoting, in their title, and considering that the coincidence of the former with the title of the Society for Propagating the Gospel in Foreign Parts, has occasioned mistakes, they have agreed, for the future, to call themselves only by the name of the Society for Promoting Christian Knowledge.

"The Society having been informed of some methods used in Bedfordshire and Pembrokeshire, for circulating books among the Clergy, I am directed to acquaint you therewith, in hopes they may be of use, where public libraries are not yet erected: one method is, by communicating reciprocally, catalogues of each others libraries, in order to lend what one may be provided with different from the other: and the other method is, to facili-

tate the procuring of new books by a small annual subscription, which being laid out therein by common consent, the books after they have been perused alternately, are divided, and shared by lot among the subscribers.

"And whereas a worthy correspondent has found by experience, that his providing a little library of books for each of his children, hath much tended to excite a desire in them after the knowledge of religion; the Society takes the liberty of communicating it to you, that you may recommend the same thing where you think proper, out of a sense they have, that nothing is more to be regarded in the education of children than feeding in them a thirst after knowledge and virtue; by which means they will have, also, a larger field for the exercise of industry, which is a thing of vast importance to be encouraged, being, as may be said, the parent of all considerable attainments." 1709.

Extracts from Circular, 1710.

"The Society being desirous that the next account of charity schools should be perfected for the press by Easter at farthest, I am ordered to request you would be pleased, some time in Lent next, to communicate the state of the schools in your neighbourhood, particularly when such schools were set up; what number of children are taught and clothed of each sex, and by what subscriptions, collections, or endowments, maintained; how many children put out apprentices, to service, or to sea, from the beginning of each school; and where there are school-houses, at whose expence built; and what other particulars fall under your notice, in relation to schools, or the account of them now published.

"I may also acquaint you, that the Society are inclined to think, if their correspondents in each county were disposed to meet once a year, or oftener, if found practicable, to consult how they may promote charity schools, and remove such difficulties as occur in the erecting or maintaining of them, it might contribute very much to further the design.

"Permit me also to add another suggestion, that if the worthy corresponding members did sometimes visit, not only those charity schools in their neighbourhood, but such as are more distant from them, when they happen to travel in the country, or in their way to London, leaving with them a word of commendation or advice, suitable to the condition of such schools; as this may be done without offence, so no doubt it would be a very

great encouragement, both to masters and children, to see themselves thus taken notice of by strangers.

"The Society believe it will be a pleasure to their correspondents to hear that a charitable person has contributed for the performance of divine service in a prison at Bristol, and that this has occasioned the like charity to the Marshalsea prison in Southwark; and they mention this the rather, because they hope that these good examples may excite others to promote the like charity to other prisons.

"Besides this, there is a subscription going on for fixing large quarto Bibles, and other good books, in the prisons about London and Westminster; and there are a good number already set up in several prisons, at which the prisoners seem exceedingly to rejoice; and, it is hoped, will make a good use of them: this design is not yet completed, but it is hoped by the contribution of charitable persons it will in time be much enlarged."

Extracts from Circular, 1712.

"The account of the charity schools, which you will therewith receive, is not yet so exact as could be wished; and, therefore, I am obliged to renew the request I formerly made you, of favouring me some time in, or before next Lent, with the state of those schools which are in your knowledge, towards rendering the next impression of that account still more perfect.

"The Society conceive that great care ought to be taken in the well disposing of the children when they go from these schools; and because some have apprehended that the placing so many of them out apprentices to manual trades, as is now generally done, may occasion in time a want of servants, especially in husbandry, the Society recommend it to your consideration, whether the bringing up the children to husbandry, or putting them out to service in sober families, may not be more useful to the public, and no less beneficial to themselves.

"But however these children are disposed of, it will be very necessary beforehand to teach them that great lesson of humility which our Saviour has prescribed to all that will be his disciples, least the advantages they receive from a pious education should incline them to put too great a value upon themselves; and therefore, the masters should be put in mind of guarding the children under their care, as much as possible, against any such dangerous conceits, and in order

thereunto, to instruct them very carefully in the duties of servants, and submission to superiors.

"Another thing the Society take the freedom of recommending to you as a means to promote Christian knowledge, is, that you would endeavour to prevail upon the masters and mistresses of the charity schools in your neighbourhood to attend two or three evenings in a week for teaching such grown persons to read as have been neglected in their youth: this is a matter of such importance, that the Society cannot but think it well deserves the consideration of the trustees to encourage it.

"Where the fund for cloathing the children of the charity schools has not been sufficient to do it entire, you may, perhaps, think it not amiss to recommend the experiment that has been made at Oswestry, in Shropshire, by putting the whole school upon an innocent contest for stockings and shoes, and other parts of their apparel, to be acquired only by diligence and improvement in their learning.

"If any thing can add to the zeal which has of late years appeared for encouraging the design of charity schools, it must be the opinion Her Majesty hath of it, which she was pleased to signify in her late gracious letter to both the Archbishops, dated August 20, 1711, in the following words:

"And forasmuch as the pious instruction and education of children is the surest way of preserving and propagating the knowledge of true religion, it hath been very acceptable to us to hear that, for the attaining these good ends, many charity schools are now erected throughout this kingdom by the liberal contributions of our good subjects, we do, therefore earnestly recommend it to you, by all proper ways, to encourage and promote so excellent a work, and to countenance and assist the persons principally concerned in it, as they shall always be sure of our protection and favour."

"As to the Protestant Mission to the East Indies, I am to acquaint you that the cargo sent thither, as mentioned in the last circular letter, fell unhappily into the hands of a French squadron, on the coast of Brazil, but the ship in which it was, being ransomed, pursued her voyage; and the Society have contracted to pay for the ransom of their cargo, (except the silver) and have sent this year

Two New Testaments in Portuguese,
A small pendulum clock,
A pair of Compasses, 16 inches diameter,
and a great variety of mathematical in-

struments and books, the better to enable the missionaries to recommend themselves to the Heathen natives, by improvements in those arts which are peculiar to Europe. In all which they gratefully acknowledge the assistance that has been given by several of their worthy correspondents.

"There has, likewise, been remitted by the Society the value of 100*l.* in foreign silver, which was returned to them by Mr. Professor Frank, as collected at Halle, in Saxony, for the benefit of the Protestant Mission.

"An history of the attempts that have been made to convert the popish natives of Ireland, to the established religion, having been lately communicated to the Society by the Rev. Mr. Richardson, one of their correspondents in that kingdom, they gladly embrace the opportunity of recommending the design of the author as a work highly tending to promote the welfare of Her Majesty's subjects, and the Protestant interest in that kingdom, and they hope it will meet with the countenance of all that wish well to those great ends.

"And whereas a worthy correspondent has signified that he has found it very beneficial to his parishioners to communicate the books annually sent to him, in the following method, by putting one of each sort in a small box, bought for that purpose, to be kept all the week in the parish chest, but to be brought out and left open on sundays and holidays, for any of them to read there at such times, before, and after morning and evening service, allowing them, if they desire it, to take home the book they want, or like, for a week or longer time, upon promise to restore it when demanded, ordering them to advise with him, if after they have read the book they want to have any thing in it farther explained; and to the intent that none of the books may be lost, there is a paper book laid up in the box with them, in which is a catalogue of the books, with the prices wrote at one end; and at the other, what are lent out, and when, and to whom; the Society leave it to your prudence whether you will use this or any other method to render the books you receive from them as useful as you can

On Deuteronomy, xxix. 19.

Sir,

THE study of the Septuagint has been often recommended by scholars, and with great propriety, in order

the better to understand the language of the New Testament; there is another circumstance of advantage attending the study of the Septuagint, which I do not think is yet exhausted. That version often renders an obscure proverbial or idiomatic Hebrew expression, by another proverb or idiom, more intelligible to the readers of that day; which custom of theirs, if duly attended to, would have prevented many a conjectural slash of the Hebrew text from the critics, who too often, in this case, use the authority of the version to correct the text, where there is no error, because they have not sufficiently attended to the genius of the version, the authority of which they press into their service. I have been very forcibly struck with the Septuagint version of Deut. xix. 19. Our translation runs thus with the Hebrew, verse 18.

"Lest there should be among you man or woman, or family, or tribe, whose heart turneth away this day from the Lord our God, to go and serve the Gods of these nations; lest there should be among you a root that beareth gall and wormwood. V. 19. And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination (Marg. stubbornness) of mine heart, to add drunkenness to thirst. (Marg. the drunken to the thirsty.) V. 20. The Lord will not spare him, but then the anger of the Lord and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name under heaven. V. 21. And the Lord shall separate him unto evil out of all the tribes of Israel."

The Septuagint, V. 19. runs thus: "I shall have peace although I shall proceed in the wandering away of my heart," *ἵνα μὴ σὺ ἀπολίσῃ ὁ ἀμαρτανὸς τὸν ἀνάμαρτον*—"that the sinner may not destroy together with him the guiltless:" which seems to me a key to the whole passage; representing the infidel idolater as flattering himself that he should

escape the punishment of his crimes, because God would not bring the nation to ruin for the sake of punishing him and his family individually. (According to the sentiment upon which Abraham reasoned, in the case of Sodom, "will God destroy the righteous with the wicked?" *Μὴ σὺ ἀπολίσῃς δίκαιοι μετὰ ἀσεβῶν;* *ἢ ἵσται ὁ δίκαιος ὡς ὁ ἀσεβής.* Gen. xviii. 23.) In contradiction to which delusion, the Almighty assures them that he will so order the course of his secret providence, that such a presumptuous sinner shall be sure not to escape his vengeance, let the fate of the nation be what it may. A decisive proof of the special interference of the providence of God in the government of the Israelites, illustrated in many instances in the punishment of the idolatrous kings and their families; of which the people partook more or less, according to the share they had in the idolatry of their rulers. We cannot, at this distance of time, pretend to trace the fate of meaner idolatrous families; but by the xlv. Psal. 20, 21. and by the son of Sirach's observation, xvi. 4—13. as well as by many other notices in the Psalms and Proverbs, it seems as if it were a common observation that these sins brought families to ruin. The above view of this passage seems to connect the whole so well together, the general threat of extirpating the nation or tribe, with the more particular one of extirpating the family or the individual, as to leave no subterfuge of hope to any against whom the God of all the earth, and their God and King in particular, set his face. There will be no violence done to the Hebrew by understanding it in the same sense. I should take the version of the margin, "the drunken" and "the thirsty," the words being both adjectives in the Hebrew, and turn the sentence exactly in the form of the Greek, *ἀναμαρτον ὁ ἀσεβής* *ἐνεκα* "on account of the drunkard

taking away" (or adding, *i. e.* to his own ruin, for ספּוֹרֶת may be either from סָפַר or סָפַח); "the sober:" by the former understanding the riotous idolater, and by the latter the sober worshipper of the true God; *i. e.* because God will not so order affairs as to suffer his punishment of the idolater to involve his true worshipper in ruin. Which gives the exact power of arrangement to אֶת which it ought to have in such sentences. The authority of the Septuagint, to which, in the Pentateuch, all scholars ascribe particular accuracy, and the clear light that version throws upon the context remains unimpeached, whether I have been so fortunate as to shew the connection between the Hebrew words and the Greek by the right allusion or not. We know that drunkenness was a very characteristic part of the worship of idols, and that the Prophet describes † wine and feasting as the occupation of those unbelieving Jews who regarded not the works of the Lord, nor the operation of his hands; and that thirst is metaphorically used by the † Prophet, and by § our Saviour himself, to express a strong desire after holiness; which I hope will acquit me of the charge of giving the rein to an unbridled fancy, though I cannot produce a precise authority for the sense I have ascribed to the Hebrew words. הָרָחָה and הַצִּמְאָה being both feminine, I do not think a decisive objection, when we recollect how prominent a part the women acted in || these scenes. But if any one should wish to understand קרִידָה מִשְׁפָּחָה (or אָרֶץ as some critics do) family, city, or land, I do not see any alteration in the allusion,

unless in the latter case you consider the word * drunken as meaning a land overflowing with God's * judgments, and overwhelming the adjacent lands in one common ruin; which is a form of expression not altogether inconsistent with the style of Scripture. I have consulted both the Targums, all the versions in the Polyglott, the Commentators in Pole's Synopsis, and the others which my library affords, and should have been happy to meet with a refutation of my criticism, or a satisfactory explanation of the passage to another sense, in any of them: but I must own the unsatisfactory nature of their explanations leaves me no other ground to rest on; and may excuse me the trouble of copying them out, and your readers the fatigue of perusing them. If I am in an error I shall be most happy to be confuted.

Your's, &c.

R. R.

Dec. 2, 1819.

To the Editor of the Remembrancer.

Sir,

DURING a residence of nearly two years upon the continent of Europe, I was in the habit not only of observing with care the religious institutions, customs, and opinions of our neighbours, but also of ascertaining with as much precision as possible, their sentiments with regard to our own. In pursuing the first of these two objects, the feeling which as Englishmen and Protestants we naturally experience, is that of thankfulness to heaven for the privileges we enjoy: in attending to the latter we are deeply impressed with the conviction, that perpetual vigilance is absolutely necessary for protecting those privileges from diminution or infringement; and in both cases, circumstances will occa-

* Dan. v. 4. Exod. xxxii. 6. Is. xxviii. 1.
11.

† Lev. 3. xxxv. 7. Ps. lxiil. 1.

‡ Matt. v. 6.

§ Jer. xlv. 16. Numb. xxi. 16. Deut. l. 6.

* Is. viii. 8. xlix. 3.

sionally occur, that cannot fail of suggesting useful practical hints to the attentive inquirer. Such at least was the result of my own experience. From the variety of facts that presented themselves to my observation, I have here selected and exhibited a few of the most interesting; and if the impression produced by them upon the mind of your readers, at all resembles that produced upon my own, it cannot be otherwise than congenial to the spirit and the cause of our national Church.

But however strong and deep that impression remains, it is very far indeed from my intention to assert, that there is nothing good to be discovered in the Church of Rome. For however altered and disguised, still she is that Church to which at an early period was communicated the faith delivered to the Saints, and from which sprung, but divested of her impure practices and corrupt doctrines, and absurd superstitions, the Church of England. These deformities, although she is accounted one and undivided, are greatly more conspicuous in some of the branches attached to the old stock than in others. To the peculiarities of the genius and manners, of the civil government and political circumstances of the nations among which those branches flourished, may this diversity be obviously traced. Thus in France she is not only the *Eglise Catholique*, but eminently the *Eglise Gallicane*. Nor is this distinction less nominal than real. For, denying completely the Pope's right of interference in her temporal interests, though she undoubtedly looks up to him as her spiritual head, still in this respect also has she generally submitted to his authority, not with implicit obedience, but with a final reference to her own judgment. Upon many essential points, and upon various important occasions has she shewn a spirit of determined opposition to his sway; and for strenuously asserting her indepen-

dence, her great champion Bossuet, received the united applause of his sovereign and of his country; nor would it perhaps be either reasonable or true to impute that display of bravery, in attacking his holiness Innocent XI. to a servile submission to the despotic authority of his Most Christian Majesty Louis XIV. The *four propositions*, containing a re-statement of the ancient doctrine of the Gallican Church with respect to the power of the Pope, were then solemnly adopted by the famous Assembly of Bishops which met at Paris in 1682, and were received throughout France as a sacred rule of faith.

Such opposition however is very unusual in the history of Catholicism. On the contrary, an abandonment of the dictates of private judgment, a prostration of the understanding to the authority of the Church, a reverence bordering on servility to their teachers and superiors, are among the distinguishing characteristics of its votaries. "Religion," says Fenelon, "is not only a holy law which purifies the heart; it is also a mysterious wisdom which subdues the understanding." And never perhaps was there a more forcible illustration of this sentiment than his own conduct upon the condemnation of his "Maxims of the Saints," when with true Christian humility, and the most unfeigned sorrow, he renounced his involuntary errors (if errors they could be called) as soon as they were declared contrary to the faith of the Church. It was an example set by the meekest of men, by one of the most distinguished of Roman Catholic prelates, well-deserving the imitation of Protestants, whether laymen or ecclesiastics; especially, as we have in many cases carried to an extravagant degree the opposite qualities, and, while asserting an uncontrolled freedom of opinion in discussing the truth, have too frequently run into the wantonness of unbridled schism. The disposition

to innovate is as natural to man, as in its indulgence it is liable to the grossest abuse.

It cannot therefore be an unsalutary caution, to consider maturely the serious nature of the task we undertake, in canvassing the standard doctrines of our Church, which were so accurately examined, and so stedfastly grounded on Scripture by our enlightened Reformers. The forms into which they then embodied the types and liturgy of our Church, are indeed only the composition of men; but of men so moderate, so pious, so full of divine wisdom, that they are certainly to be approached by us with a veneration second only to that with which we regard the revealed Will of God. But to pronounce them unsound upon a hasty consideration, or, as is too frequently the case, without any inquiry at all, is not less irrational than presumptuous. Here then is a lesson which we who are Protestants would do well to learn; and since with us the ultimate appeal is always to the Scriptures, there is but little danger of our committing the same fatal error as the Roman Catholics. The authority of the Sacred Oracles, they do not indeed, except in a few instances, set aside; but the mandates of the Church they place on the same level with those of the Almighty, pronounced by our Saviour and his Apostles. From this poisoned source have flowed evils both many and great. Hence it is that those who reject the corrupt traditions of the Church are *ipso facto* placed without her pale, and consequently beyond the reach of salvation. What can more directly tend to unsheath the sword of persecution against the Protestant, or what to make the British Legislature pause before arming the Catholics with power? So deeply impressed with this bitter and intolerant feeling, was even the mild Fennel, that in his "Letters upon the Church," we meet repeatedly

with such sentiments as the following: "Woe be to those who divide or who allow to be divided, that which Jesus Christ has wished to make one;" and he elsewhere adds, "This is the Church, which, according to the promises, will be always visible, and governed by the lawful successors of the Apostles. The successors of the Apostles alone have a right to the Priesthood; every other minister is an usurper of the ministry;" and again, "the Church answers, she decides; we listen to her and believe. Woe be to him who refuses to obey her; let him be cut off from the society of the children of God, like a pagan or a publican." "There is one sun in the natural world, say they, one truth in the moral, and that shines with the undivided brightness of the sun in the region of Catholicism." Now this intolerant assumption of superiority is evidently grounded upon the equivocal meaning of the word "Church." Such advocates forget that it is religion alone which constitutes a Church, that pure religion which, since its original promulgation by our Saviour and his Apostles, remains the same now and for ever. Notwithstanding their lofty boasting, they are by no means agreed among themselves in what their own Church actually consists, whether in the Pope, or in the Council, or in the Pope and Council together. But whatever be her merits, she is notoriously liable, as History undeniably proves, to become false, corrupt, unfaithful to her trust; and not content with altering ancient truths by false interpretation, she has repeatedly obtruded, as at Constance and at Trent, many doctrines accounted by her as essential to salvation, though unknown in the first ages of Christianity. Be her excellencies what they may, she is good only so far as she adheres to the standard of ancient doctrine, and is deteriorated in proportion as she has left her first love of simpli-

city, and of the truth as it is in Jesus.

Another consequence from this extreme deference to the decision of the Church, is exhibited in the absurd miracles wrought by their Saints, whom in this respect they place on a level with the Apostles. Even in the French Church at this day, among a people that has mocked at the most sacred rites of religion, and is most keenly alive to the perception of the ridiculous, even after the detection of so many palpable impositions, there remain traces of the grossest superstition. They esteem the bones and ashes of an old Saint of "wonderous potency," and have recommenced the operation of clothing the walls of their Churches with *ex voto* offerings of every description. In the church of St. Genevieve the patroness of Paris, was suspended, in 1809 a picture that represented a young man with his friends, returning thanks for the complete cure of a cutaneous disorder, which she had instantaneously effected for him after all medical aid had failed. The headless St. Denis is equally active. I myself knew a lady of rank endowed with no small share of knowledge and good sense, (unless in this instance it may be doubted) who carried her weak-eyed child to his shrine, and returned the same day with it completely cured. It were as easy as it is useless to multiply instances of the same prevailing superstition.

Such credulity may indeed excite us to pity, or provoke us to smile, and it must be confessed that many of their religious ceremonies are calculated to produce such effects: but there is one which I witnessed with peculiar interest, the celebration of which no Christian, in my opinion, could see with indifference—the *first Communion*. To that solemn ordinance the young are not admitted in well-regulated parishes, without much previous preparation. From the age of eight or ten years

till that of fourteen or fifteen, they are most carefully instructed by their spiritual teacher in the truths of their religion. Repeatedly have I listened with delight to those admirable lessons, adapted equally to the sons and daughters of the peasant and the peer seated together side by side; and the day on which, thus prepared, they approach in solemn silence the altar of their Saviour (while those young females are arrayed in white garments, emblematic of their innocence) is most memorable to them and impressive to all. Though conducted with less pomp and less dramatic effect (for in those particulars who can rival the French?) in various countries, it is connected with so much preparatory discipline, and administered with so much affecting solemnity, that it forms a distinguished epoch in the lives of young communicants, to which, having formerly looked forward with awe, they will afterwards look back with the most salutary recollections.—From witnessing such a practice, a useful hint cannot but suggest itself to the Protestant Clergyman of this country. After examining into the knowledge of our excellent Catechism, possessed by the candidates for Confirmation, he too frequently leaves the rest to their parents, who are perhaps averse or incompetent to train them up to suitable meditations on this important duty. How often does it thence follow, as a natural consequence, that many persons of adequate knowledge and good moral conduct, pass through life, without their ever once having obeyed their Saviour's command, to shew forth his death till he come! It is neglected at the proper age, when the mind is pure, and alive to religious feeling, because no point is then made of it by their spiritual directors; the neglect continues from time to time, till it is confirmed into a habit of fixed indifference, or deep rooted contempt.

But if in this particular, we may

learn a lesson from our continental neighbours, how much may they not learn from us with regard to the general mode of celebrating the Sacrament of the Lord's Supper. In vain (except at a first communion) will you seek for that calmness and silence, and solemnity which diffuses among us devotion and awe. In general, if the Church is a considerable one, mass is celebrated at various altars at the same time, and the communion administered in the face of the whole congregation, and not unfrequently in circumstances the most unfavourable to religious feeling. At midnight mass, on Christmas Eve, those circumstances are most strikingly displayed in almost every large church of the French metropolis. Upon such an occasion at St. Sulpice, amid the whispering, chattering, and tittering of the spectators assembled in the body of the church, amid the flux and reflux of vagabonds, pick-pockets, and loungers promenading its aisles, amid the gleam of muskets and fixed bayonets in the hands of gens d'armes and national guards, swaggering with cocked hats through the submissive crowd; amid such a tumult have I beheld the Sacrament celebrated before the altar of every little chapel, in a manner at once disgusting and profane. The organ however was fine, the airs beautiful, the spectacle brilliant, and what more could the common French worshipper require, "pleased with a rattle, tickled with a straw?" What wonder that such enormities should have drawn from the gentle, the candid, the pious Bourdaloue this earnest expostulation: "Whatever zeal ye may shew for the entire extinction of schism, the schismatics will never be convinced that we believe our God present in his holy Sacrament, while they themselves witness the scandalous indecencies perpetrated in our churches, and before his altars." Not to mention the gross violation of good taste (which in many other matters as well as

those of religion, is not superabundant upon the continent) serious reflection upon such proceedings, would have led them, it might have been supposed, to abstain from the evil. But in all their religious exercises do they appear to rest their confidence much more upon the ceremony itself, than upon the temper of mind with which it is performed. The former they appear to consider as endowed with a saving virtue, be the latter what it may. It was Christmas eve, and therefore amidst folly and amusement they thronged to the altar. Having made their appearance there, they were satisfied; upon the same principle that they confidently declare the man who dies confessing and receiving absolution, without any reference to his former life, to die *en très bon chretien*, to die the death of the righteous.

But how, it may be asked, came these mistaken notions to prevail so widely among the people?

Among the many causes that have contributed to this effect, the great source of the mischief would appear to me to be the utter want of religious knowledge, pure from the word of God. Nor does this defect arise so much from their having no education, as from religion being omitted in what they have. In many provinces of France, parents would sooner sacrifice their all, than allow their children to be uneducated; but then the sole object of such education is its utility for the common purposes of life. Upon my recommending to a very sensible, respectable man, the Bible as a book for domestic consultation, he replied that he heard enough of it at Church; and when informed that the poor in this country derived great spiritual benefit from perusing it at home in their families, he remarked, with indifference, that each country had its custom; but as for him and his fellow countrymen, they thought it unnecessary to trouble themselves about any thing of the

kind. The truth is they never think of sanctifying knowledge by the wisdom that cometh from above, and consequently possess no deep rooted principles either of religion or morality. Who will deny that they have paid most dearly for their error? Or what other argument can we require to shew that it is infinitely better to have no religion than such as is corrupting; better to be ignorant as the beast of the field, than neglecting the volume of inspiration, to study only the gross and blasphemous productions of the atheist and profane? But the simple fact is, that the Bible has never been, nor is it now, freely circulated by the Roman Catholics.

A curious illustration of this remark occurs in the interesting life of Bossuet, by Cardinal Bausset, who states him, at the age of 13, to have found by *accident*, in the library of his father, who was esteemed a truly religious man, and who was then anxiously rearing his son for the Church—a Bible. Unlike to Timothy, he could not say that from a child he had known the holy Scriptures. But, though late, the discovery was invaluable. As the "Elements of Euclid" awoke the genius of Pascal, and "Man," by Descartes, that of Malebranche, so was it reserved for a Book superior to all that were ever written by men, to reveal to the youthful Bossuet, what he was, and what he might become. It was the Bible. He read some pages of it with avidity, and asked it for his own. His mind experienced an emotion unknown before. The charms of literature and poetry were eclipsed, and he ever after recollected with rapture those days of his youth, when that sudden light first shone upon his soul, and warmed and delighted his heart. Now it is evident, that in a Protestant country, to a Protestant of Bossuet's years and situation, the circumstance could not have occurred; he would necessarily have been much earlier instructed

ed in his Bible; and did it confer no other benefit than this certainty, how much should we still owe to the Reformation?

This defect of council from Heaven the Roman Catholics supply by what tends directly to give the Clergy absolute domination over the minds of their people—*Confession*. The many evil consequences which might have been naturally predicted, and which experience has proved to attend it, are too obvious to require specification. But though to those minds, whether weak or ill-informed, which account confession a pardon, it must always be dangerous; to those of a higher class it is often of essential service; for they find in it at once the means and the motive for calling, at stated times, their sins to remembrance; for declaring the truth before their God in the ear of their fellow man; for revealing the secrets of their heart to one whose office and experience may enable him to be of essential utility, both in their spiritual and temporal concerns. To obtain the benefit, without the disadvantage by which it is almost inseparably accompanied, is an object of the very highest importance. That it is perfectly attainable in this country has been proved to me by many instances, in which the clergyman from his years, his judgment, his pious benevolence, has become the guardian, the friend, the father of his parish. Having studied the dispositions, habits, and spiritual state of those committed to his charge, he was enabled to adapt his private advice and public ministrations to their various necessities; to direct them in life, to console them in death, to conduct them to glory. This is the fair legitimate influence of a Christian teacher.

But to enforce Confession, or an attendance upon the Communion, through fear of temporal punishment, as at Rome, is not only oppressive but sacrilegious. At Rome indeed, and in various other parts

of Italy, all the above-mentioned evils are incalculably greater than in France.* Religious ceremonies *there*, are outrageous, gross, and disgusting. It is superstition in the very childishness and deformity of its dotage. Whosoever has seen the grotesque little image, in swaddling clothes and crown, exhibited to the derision of some and the veneration of others, from the heights of the capitol, on the 6th of January, or heard seven year-old orators, by their puny harangues, caricaturing that passage of Holy Writ, "out of the mouths of babes and sucklings thou hast perfected praise;" or has beheld crowds watching around a statue of the Virgin Mary, till it should nod its head, or roll its eyes; or has perused the authentic statements of miracles that still continue to be performed by the Madonna, and attested by the Holy Chamber,—will require no farther inducement to exclaim, "Ye men of Rome, I perceive that in all things you are too superstitious." Even among the less rigid Florentines, may you see the Madonna brought forth to the open air, that she may give them rain after a long continued drought; but it is observable that this ceremony never commences, until the sky has begun to blacken, and the sound of coming showers is to be heard. After it is over, when she has given them rain in torrents, then may you discover, amid an exulting crowd, a little boy, personating her son, and seated upon an ass, between two barrels of oil, which he carries to his mother as an acknowledgement of her bountiful goodness and condescension.

The art with which these excrescences were superinduced upon the original belief of the early Christians, is no sooner detected by the once credulous devotee, awaking as from a deluding dream, than the whole appears a fiction, and from believing every thing he flies to the opposite extreme of believing no-

thing. When the French Revolutionists obtained possession of Rome, they displayed the whole system of deceit to the unsuspecting vulgar; and among a large proportion of the population, superstition gave place to infidelity. This is indeed a shocking state of things, and when, in addition, the irreligious lives of the clergy are taken into view, we are almost compelled to draw the conclusion of a pious Catholic, who argued, that his religion must be the true one and supported by God, since it could subsist in the midst of its enemies, even when deserted by its ministers and betrayed by their vicious example. The present Pope indeed gives no colour to such an accusation, and the Cardinals are comparatively respectable. They are stripped of their wealth and are humbled. But that once tremendous hierarchy, though it has within these few years sustained a terrible blow is still strong and vivacious. Like the beast which had its deadly wound healed, though stricken, it is not smitten to death.

The Roman Catholics, both in France and Italy, look backward with regret to the overthrow of the Jesuits, and forward with prophetic joy to the great benefits that will result from their restoration. It is indeed a singular, (I fear I may add, a lamentable fact,) that England should have received in her bosom that dangerous brood, when outcasts from the other states of Christendom. Heaven grant that she may never have to accuse herself of having cherished a nest of vipers that will sting her to the heart. But that Catholicism has gained force in various parts of England, particularly in the West, and above all in the vicinity of Stonyhurst, is a truth no less melancholy than that it is spreading rapidly in the Western Isles and Highlands of Scotland. The consequences of Jesuitism restored will be felt, and that speedily, in every corner of Ireland. At

Rome that Society is in full vigour again, not indeed in the full-grown strength of its manhood, but in the active energy of renewed youth. In France it has existed clandestinely up to the present day, and though the Jesuits have ever been the greatest oppressors of the liberties of the Gallican Church, yet multitudes of the old French royalists persist in asserting that but for the abolition of the Order, the French Revolution would infallibly have been prevented, and therefore long eagerly for the re-establishment of their influence over the minds of men.

This is one great source of hope to the Roman Catholics of, partially at least, regaining their influence in this country. Another, and a greater, is the present state of our Established Church. They had long witnessed with exultation a variety of sects springing up among us, though comparatively insignificant and proceeding naturally from the principle of toleration in its moderate exercise. But now, when they behold our Church openly assailed from without, and scarcely tolerated by those who call aloud for toleration; while within they think they perceive a schism which will rend her in twain; they compare us to sheep that have gone astray, but will soon anxiously return to the great fold, and take shelter within the Roman Catholic pale. The utter improbability, not to say impossibility, of such an event is to us sufficiently obvious. They reason from the effects which, under such circumstances, would be produced in their own rotten systems in Church and State; forgetful that the temple of Britain's glory is founded on the rock of knowledge and liberty; and that though the tempests which rave around may do much temporary mischief, yet will they at length pass away, and leave it "unclouded, shining in its light serene." They little know how cordially attached are the hearts of the people, (whatever may be said of the popu-

lace,) to their Church and King. The clamours which they hear are those of a turbulent minority, whose great object is the extension of anarchy and infidelity, of which the one dissolves the bands of society, the other thirsts for massacre and blood. Already have we contemplated their dreadful effects upon other nations; we have hints by no means ambiguous in our own. What Montesquieu has said of a prince, may be applied most aptly also to a people:

"He who is animated with the love and fear of religion, is a lion which submits to the hand that strokes and the voice that calms it; he who fears religion and hates it, is like a wild beast that gnaws the chain which prevents it from throwing itself on the defenceless passenger; he who has no religion, is that terrific animal which feels its liberty only when it mangles and devours."

Degrading as superstition is, and even dangerous in the uncontrolled exercise of its power, the very darkness of its shade is a blessing and a shelter from the desolating blast of infidelity. Where superstition has slain her thousands; cold, harsh, relentless, blasphemous infidelity has slain her ten thousands. Against the emissaries of both, but particularly of the latter, may the great and the good and the wise in this country stand forth, in undaunted array; and praying for the peace and prosperity of our Jerusalem, may they never quit their ground, till her discomfited enemies slink back into their obscure retreats with confusion and dismay!

I. A.

Oxford, Dec. 7, 1819.

ON THE INCREASE OF POPULATION.

To the Editor of the Remembrancer.

Sir,

OF the easy and general publications, which are offered in behalf of existing circumstances, I know of none which is alleged more frequently or with more confidence, than the in-

crease of population. If I ask what is the cause of the progress of crime, I am told that it is owing to the *increase of population.* If I hear of tumultuous meetings, and of the difficulty of repressing them, I hear again of the *increase of population.* If I inquire into the distresses of the labouring classes, into the want of employment, the reduction of wages, and of the value of labour, or into the encroachments of pauperism, and the aggravated amount of the rates levied for the use of the poor, I am referred to the common cause of evil, the *increase of population.* The price of the necessities of life, and I suppose the inflamed thirst for what is most unnecessary and pernicious, I mean ardent spirits, are to be ascribed to the same origin: nay, I have been taught upon one occasion to believe, that cases of apoplexy are of more frequent occurrence now than formerly, because there is an *increase of population.* In short, I know of no difficulty, of which some men do not suppose, that they can find an adequate solution in the *increase of population.*

Sir, I am one of those men who are not always satisfied with broad and general views of things, and who dare sometimes to think for themselves, and I have been led to examine the truth and validity of this common observation,* by the returns of population made in 1811. I offer to you the result of my inquiries, in the hope of dissipating what I believe to be a very popular delusion.

From the summary of the enumeration of 1801, compared with that of 1811, it appears that the total amount of population was in

	1801.	1811.
England	8,331,434	— 9,538,827
Wales	541,546	— 611,788
Scotland	1,592,068	— 1,805,688
Army, Navy, &c.	470,598	— 640,500

I take no notice of the addition to the naval and military forces of the

country, of something more than 170,000 men in the ten years, most of whom must have been born before the year 1801, of whom also many were on foreign stations, and some were aliens born, and, therefore, cannot properly be included in the natural increase of population since that period. I will allow, that according to the enumeration, there has been an increase of population in the ten years of 1,654,157 persons; *i. e.* there has been an addition to the original population of 1801, of about one-seventh part: and this increase of population affords an excuse for the increase of crime and misery, in the same, and in no greater proportion.

You will, perhaps, Sir, think me not only inquisitive and opinionated, but unreasonably sceptical, when I declare that this general statement never satisfied me. I always considered it exaggerated, and I imputed the exaggeration to the inaccuracy or deficiency of the returns made in 1801. My suspicions were not altogether unfounded. In the Abstract of the Population, printed by order of Parliament, two methods are proposed of ascertaining the increase of the population: the one is called the Enumeration Abstract, and contains the numbers actually returned by the persons appointed to collect them in each parish; the other consists of the returns from the parish registers, of baptisms, burials, and marriages. The former includes the whole of Great Britain, with the army and navy, &c.: the latter, for obvious reasons, is confined to England and Wales, in which it appears that there have been between the years 1801 and 1811, baptisms 2,878,906, burials 1,950,189, marriages 832,091.

“ The summary of England and Wales is collected from the Registers of 11,159 Churches and Chapels, and it is believed that no more than three or four returns remain due. Many of the returns mention unentered baptisms, burials, and marriages, to the following amount, namely: annual

average number of unentered baptisms, 14,860, burials 10,356, marriages 195."

Now to the excess of registered baptisms above registered burials in the ten years, viz. . . 928,717
Add the excess of unentered baptisms above unentered burials for the same period, viz. 45,040

973,757

Deduct according to a rule given below, for deaths abroad . . 192,714

Total increase according to the Registers 781,043

Being less by 496,592

Than the increase according to the enumeration Abstract for England and Wales, viz. . . . 1,277,635

There are many reasons to suspect the inaccuracy of the Enumeration Abstract of 1801, especially the incompetence and the inexperience of the persons who were appointed to make the returns. I do not see any reason for calling in question the accuracy of the returns made from the parish registers for the ten years, and if the accuracy of the statement, drawn from this source, be admitted, there has been an addition to the population of 1801 of little more than one-twelfth part, and in that proportion only, is the increase of crime and misery accounted for by the *increase of population*.

It is with the accustomed accuracy of general talkers upon this subject, that I am frequently taught to impute all the blame of this increase of population to a single class of the community, and to consider the restraint of improvident marriages as the only remedy. The Population Abstract leads me to hesitate before I subscribe to this conclusion. On turning to p. 24. I read that

"The proportion of baptisms to marriages was

In 1800 340 to 100
1805 350 — 100
1810 360 — 100
1760 366 — 100."

i. e. although the proportion of baptisms to marriages has been greatly increased, it is not in the year 1810 so large as in 1760. Neither have the marriages themselves been increased more rapidly than in former periods: the progress from 1785 to 1810 was remarkably even: the average annual increase being about 744 during every year of the period.

From 1785 to 1795 were 71,784 marriages
1795 — 1805 — 79,231 —
1805 — 1810 — 82,953 —

The increase of the last five years of the period, was less than that of the half of the preceding ten years, by *three*.

But besides the progressive increase of marriages, and the late increased proportion of baptisms to marriages, I find another cause of an increased population, of which no man can complain. I mean, the improved health of the people, which has been attributed to the practice of vaccination, to habits of cleanliness, and the more general use of animal food.

"The annual number of burials as collected in pursuance of the population Acts of 1801 and 1811, authorizes a satisfactory inference of diminishing mortality in England, since the year 1780. The average number of registered burials, though considerably fluctuating from year to year, having remained stationary during 21 years, from 1780 to 1800, the first five years of which period, as well as the last five years, and all the twenty-one years together, equally average at about 192,000 burials per annum. From 1800 to 1805 the burials average at 194,000 per annum; from that time to 1810 at 196,000. It follows from hence, that about the year 1780 one person in forty died annually; in 1790 one in forty-five; in 1800 one in forty-seven; in 1810 one in forty-nine or fifty: and this improving ratio appears to be indisputable, for although the registry of burials is certainly deficient, no reason can be assigned for believing that the deficiency has been increasing." Abstract, P. 22.

I hope, that this view of diminishing mortality and improving health in England, will be allowed to miti-

gate the sorrowful apprehensions, which some men are willing to entertain, upon the account of an increase of population, that it will restrain the presumption of attributing this imaginary evil exclusively to the vices and the follies of the people, for I suppose that it will hardly be contended, that if much has been wisely and justly said, nothing has been vainly and unfeelingly, and unnaturally spoken and conceived upon the subject of improvident marriages. If the preceding calculations should excite any grateful aspirations to the Author of health and strength, both to nations and to individuals, their force will not be weakened by the following observations :

“The whole number of baptisms collected for the purposes of the population Acts of 1801 and 1811, appears to be 9,315,016 ; of these 4,753,865 males ; 4,561,151 females. So that the baptisms of males are 10,423 to 10,000 females. The whole number of burials appears to be 7,116,033 ; of these 3,557,401 males ; 3,558,632 females ; a remarkable equality in so large a number, and from hence it may be inferred, that the larger proportion of the males born, which may be taken at $4\frac{1}{2}$ per cent. very exactly balances the number of those who die abroad in the employments of war and commerce.” P. 23.

This equality is such a proof of the Divine superintendence of the affairs of men, even in matters of population, as should put an end to the prevailing panic concerning its increase and excess, and make men blush at the unnatural restrictions and remedies which have been from time to time proposed, and at the unreasonable, not to say the impious fears which have been entertained. The evil, if it be an evil, is beyond the controul of man, and whether in its alleged extent, it be or be not exaggerated, it is unquestionably designed in infinite wisdom, to accomplish the great purposes of the Divine providence. From the beginning to the end of time, men have

been, and they will continue to be, increasing and multiplying ; and if we would turn our attention from unnatural speculations to the true philosophy of nature, every bee-hive may teach us, that *colonization* is the necessary and natural effect, and the only efficient remedy of a local excess of population. The history of the peopling of the earth is a history of successive colonies and emigrations from the first family, and from the territory which was unable to support the numerous and increasing descendants of that family. I cannot bring myself to believe, that the earth will ever be incapable of affording sufficient sustenance to all its families, however they may be multiplied ; and when I hear of the disproportion between the increase of food, and the increase of the consumers of food, I remember, that the disproportion cannot increase indefinitely, since neither man nor the earth which he inhabits has been made for an everlasting duration.

Political speculations may be more subtle, but they are not more satisfactory than the moral argument, which is hastily drawn from the increase of population, which in the judgment of a plain man, is neither sufficient to justify the existence of present, or the apprehension of future evil. The great danger of all these views, as is observed with equal wisdom and piety in his Assize Sermon, by Mr Miller, is, “that they do not seem to recognize or seek for any apparent WILL OF GOD in the constitution of society, but to regard it only as a political machine, and fabric of man’s own contrivance.”

Deeply impressed with the very opposite principle, I believe that the laws of population are under the controul of infinite goodness, wisdom, and power, and though I may be suspected, as I have heard Bishop Watson accused of illiberality and prejudice, and precipitation,

for his judgment of a work which he refused to read, I will not suffer my faith to be disturbed by any reasonings of political economists, though I have neither the historical knowledge to disprove the facts which they allege, nor sagacity to refute and expose their philosophical subtlety. While I know that there is One who indeed knoweth the number and the wants of all the inhabitants of the earth, I shall not participate in the alarm which may be excited by any theories, be they more or less correct: I shall look upon an increasing population, as the appointed means of peopling the earth, and rejoice in every project of colonization; and I shall have unmixed consolation in the assurance, that possible local, and temporary evil will terminate in certain and universal good. With these sentiments in my heart, I feel no hesitation in subscribing myself

ONE OF THE INCREASED
POPULATION.

An Argument to prove that the abolishing of Christianity in England may, as Things now stand, be attended with some Inconveniences, and perhaps not produce those many good Effects proposed thereby. — Originally written in 1708, and adapted to the Circumstances of 1820.

I AM very sensible what a weakness and presumption it is to reason against the humour of the majority; and to argue with certain persons against the abolition of Christianity, at a juncture when they appear determined upon the point, may perhaps be neither safe nor prudent. — However, I know not how, whether from the affectation of despising popularity, or the perverseness of human nature, but so it unhappily falls out, that I cannot be entirely of this opinion. Nay, though I were

sure, that the societies in Manchester, Birmingham, and Glasgow, had resolved upon my immediate assassination, I should still confess that in the present posture of our affairs, at home and abroad, I do not see the absolute necessity of extirpating Christianity from among us.

This perhaps may appear too bold a declaration, even for our liberal age to endure; therefore I shall handle it with all tenderness, and with due deference to that enlightened and powerful body, which is of another sentiment.

And yet the curious may please to observe, how much the genius of a nation is liable to alter in the course of half an age: I have heard it affirmed for certain, by some very old people, that the contrary opinion, whatever might be thought of it by a Peer or a Nabob, was even within these 50 years, as much in vogue among the poor, as the other is now. And that a project for the abolishing of Christianity, by the assistance of the lower orders, would then have appeared as singular, and been thought as absurd, as it would be at this time to expect that they would exert themselves in its defence.

Therefore I freely own, that all appearances are against me. The system of the Gospel, after the fate of other systems, is generally exploded: the spirited and active portion of the common people, among whom it seems to have had its latest credit, are now grown as much ashamed of it as their betters: opinions like fashions always descending from those of quality to the middle sort, and thence to the vulgar, where at length they are dropped and vanish.

But here I would not be mistaken; and therefore must use a well-known distinction. I hope no reader imagines me so weak as to stand up in defence of real Christianity, such as used in primitive times (if we may believe the authors of those ages) to have an influence at least upon the many. To attempt the restor-

ing of that, would indeed be a wild project : it would, be to dig up foundations, to destroy at one blow all the philosophy and half the eloquence of the kingdom ; to break the entire frame of radical reform ; to ruin Sunday newspapers, and their editors ; to extinguish the discoveries they make and disseminate ; in short, to turn Palace Yard and Spa-fields, Guildhall and Covent Garden, St. Peter's-field and Hunslet Moor, into deserts ; and would be full as absurd as the proposal of a poet, who advised the Romans all in a body to leave their city, and to seek a new seat in some remote part of the world by way of cure for the corruption of their manners.

Perhaps therefore the caution was altogether unnecessary ; and I have inserted it only to prevent all possibility of cavilling : my discourse is merely intended in defence of nominal Christianity, the other having been for some time wholly laid aside by the persons to whom I address myself, as inconsistent with their present schemes of improvement and reform.

But why we should therefore cast off the name and title of Christians, although the enlightened majority be so violent for it, I confess, I cannot (with submission) apprehend ; nor is the consequence necessary. However, since the Reformers propose such wonderful advantages to the nation by this project, and advance many plausible objections against the system of Christianity, I shall briefly consider the strength of both ; fairly allow them their greatest weight, and offer such answer as I think most reasonable. After which I will beg leave to shew what inconveniences may possibly happen by such an innovation in the present posture of our affairs.

First one great advantage proposed by the abolition of Christianity is, that it would very much enlarge and establish liberty of conscience, that great bulwark of our

nation, and of the Protestant Religion ; which is still too much limited by priestcraft, notwithstanding the liberality of the age, as we have lately found by a severe instance.— A young man of wit and judgment, who by the mere force of natural abilities, without the least tincture of learning, having discovered that the Holy Scriptures teach men to be vicious, generously communicated the discovery to his countrymen ; has been sentenced to two years imprisonment, and fined a thousand pounds. And as it has been wisely observed, if persecution once begins, no man alive knows how far it may reach, or where it may end.

In answer to all which, with deference to wiser judgments, I think this rather shews the necessity of a nominal religion among us. Authors are often obliged in the exercise of an honest calling to be free with the highest objects : and if they cannot be allowed a God to revile and blaspheme, they will be forced to employ their whole venom upon the king and the parliament. As to the particular fact related, I think it hardly fair to argue from one instance, when it is notorious that a second cannot be produced ; and when (to the comfort of all those who may be apprehensive of persecution) blasphemy is freely spoken a thousand times a day, at the corner of every street, and in the tap-room of every gin-shop. It must be allowed indeed, that to imprison a free-born English writer for blasphemy, was, to speak in gentle terms, a very tyrannical action. If the prosecutors argued upon the principle, that a traitor to Christianity might some time or other proceed so far as to become a traitor to the State, the consequence is by no means to be admitted ; for surely a government is likely to be but ill-obeyed, whose subjects fear and reverence it as little as the blasphemers do their God.

It is farther objected against the system of the Gospel, that it obliges

men to the belief of things too difficult for free-thinkers. To which I answer that men should be cautious how they raise objections which reflect upon the wisdom of the nation. Is not every body freely allowed to believe whatever he pleases?—Would any indifferent foreigner who should read the periodical trumpery of Cobbett and Hunt, imagine the Gospel to be our rule of faith, and confirmed by Parliaments? Do the infidels either believe or say they believe, or desire to have it thought that they say they believe one syllable of the matter? What if there be an old dominant statute or two against them, they are now obsolete to a degree which renders the execution of them impossible.

It is likewise urged, that there are in this kingdom above ten thousand parsons, whose revenues added to those of the bishops, and other ecclesiastical persons would suffice to maintain a large proportion of our manufacturers; and thus not only relieve the whole of our present distress, but exonerate a large class of the community from the necessity of manual labour for the future, and leave them at leisure to train their troops, and to cultivate their understandings, and thus to pave the way for a genuine Age of Reason. This indeed appears to be a consideration of some weight. But then on the other side several things deserve to be considered likewise. As first, whether it may not be thought necessary, that in certain tracts of country, like what we call parishes, there shall be a person appointed to register births, marriages, and burials, and whether it may not be expedient that such person should be duly qualified, and moderately paid? Then it seems a wrong computation that the revenues of the Church throughout this island would be large enough to maintain any considerable proportion of our manufacturers in the manner to which they are accustomed and entitled. We must re-

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member also that ten thousand able bodied parsons might furnish a formidable reinforcement to the Borough-mongers army. And to some such means of support the Clergy would probably have recourse; being unfit for labour, either on the farm or in the work-shop; the former requiring more toil than they will be willing to undergo, and the latter more skill than they can be expected to possess. But still there is in this project a greater evil behind: and we ought to beware of the woman's folly who killed the hen that every morning laid her a golden egg. For pray what would become of the race of infidels in the next age, if the present generation were all snugly provided for out of the revenues of the Church. Your fat contented radical would not be of the slightest service. The ejected and half-starved parsons would be the only recruits to the cause of Deism; and whether they could be trusted on any critical emergency, or would not desert their colours on a favourable opportunity, is what I would submit to the consideration of those who are acquainted with their characters.

Another advantage proposed by the abolition of Christianity, is the clear gain of one day in seven, which is now entirely lost; beside the loss to the public of many convenient buildings which might be converted into club-rooms, debating houses, and other public edifices.

I hope I shall be forgiven a hard word if I call this a perfect cavil. I readily own there has been an old custom, time out of mind, for people to assemble in the Churches every Sunday; and that shops are still frequently shut, in order as it is conceived, to preserve the memory of that antient practice. But how this can prove a hindrance to the growth of infidelity, it is hard to imagine. The trades which contribute most directly to enlighten the people are carried on with peculiar success on the day of rest.

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Sunday gives the mechanic an opportunity of perusing the blasphemy which has been published during the preceding week. And his Monday's drinking is not more effectual in keeping him poor, than his Sunday's reading in keeping him incredulous.

There is one advantage greater than any of the foregoing proposed by the abolishing of Christianity,—that it will utterly extinguish difference of ranks, by removing those distinctions of prince, peer, prelate, gentleman, yeoman, labourer, mechanic, and servant, which are such a direct infringement on the rights of man.

I confess if it were certain that so great an advantage would redound to the nation by this expedient, I would submit and be silent. But will any man say that if the present race of nobility, &c. were, as a sage alarmist once gravely feared, to awake some morning with their throats cut, we should all be admitted to an equal share of their wealth, and 'a single vote and acre' be given to every man of sound mind, who had attained the age of 21? Without dwelling on the claims of the women and children, whose interest, I much fear, would be sacrificed to the ambition of the lords of the creation: is it not too probable that the vigorous Cobbett would be more than a match for the venerable Major Cartwright? Would Hone, who defended himself with such address, be contented with the same degree of political importance as Carlyle, who has brought his party into so distressing a dilemma? Or would the orator who has been charged with defrauding the radical exchequer of five pounds, be permitted to superintend the division of hundreds of millions. Our great newspaper writers in London, Manchester, and Leeds, would naturally succeed to the highest offices in the land, and we should be lorded over, though not by lords. And, therefore, I

think there is little force in that objection against Christianity, or little prospect of the great advantage which is proposed in abolishing it.

It is again objected as a very absurd, ridiculous custom, that a set of men should be suffered, much less employed and hired to bawl one day in seven against the lawfulness of those actions, which are the constant practice of the majority on the other six. But I would request a candid answer to one single question. Is not the natural gratification which accompanies drunkenness, &c. heightened, by reflecting that it has been forbidden by the parson? Do not the rebukes of what is termed a zealous pastor, contribute to make him hated by all lovers of pleasure; and would it be desirable to relieve him from this source of opposition and trouble?

It is likewise proposed, as a great advantage to the public, that if we once discard the system of the Gospel, all religion will of course be banished for ever, and consequently, along with it, those grievous inventions of our common tyrants, which under the names of honesty, justice, law, property, trials, prisons, pillories, and gallows, are so apt to disturb the peace and well-being of society.

Here, I first observe, how difficult it is to get rid of a phrase which the world is once grown fond of, though the occasion that first produced it be entirely taken away. All our foolish notions of justice, piety, love of our country, all our opinions of God, or a future state, heaven, hell, and the like, were long attributed to the prejudices of education; and there might formerly, perhaps, have been some pretence for this charge. But such effectual care has been since taken to remove those prejudices by certain well known changes in the plan of education, that (I mention it to the honour of our great philanthro-

pists) the young in populous places seem to have no remains of the old leaven; and by consequence, the reason for abolishing nominal Christianity, ~~on~~ that pretext, has wholly ceased. For the rest it may, perhaps, admit a controversy, whether the banishing of all the restraints of trials, imprisonments, and convictions, would be convenient for the community in its present situation. For it is to be remembered that these restraints have some effect upon the higher orders, as well as the lower; and that the exactions of the rich might increase to an alarming height, if club law was once sanctioned by an annual parliament. I would also just observe, that in spite of the severity of the statute-book, those men who are superior to vulgar prejudices and fears, contrive to live pretty much as they please; and while the laws are broken with impunity, all practical purposes of repealing them are answered, without a shock to public feeling. I conceive, also, some slight apprehensions of the judge and the gallows to be of a singular use in the education of our children, furnishing excellent materials to keep them quiet when they grow peevish; and being a substitute for those corporal punishments which are on the point of being discontinued by this enlightened age.

Lastly, it is proposed as a peculiar advantage, that the abolishing of Christianity will very much contribute to the uniting of Protestants, by enlarging the terms of communion, so as to take in all sorts of dissenters, who are now shut out upon account of a few ceremonies; that this alone will effectually answer the great ends of a scheme for comprehension, by opening a large noble gate at which all bodies may enter; whereas the chaffering with dissenters, and dodging about this or the other ceremony, is but like opening a few wickets and leaving them ajar, by which no more than one can get in at a time, and that not with-

out stooping, and sideling, and squeezing his body.

To all this, I answer, that there is one darling inclination of mankind which usually affects to be a retainer to religion, though she be neither its parent, its godmother, or its friend; I mean the spirit of opposition that lived long before Christianity, and can easily subsist without it. Let us, for instance, examine wherein the opposition of sectaries, among us, consists; we shall find Christianity to have no share in it at all. Does the Gospel any where prescribe a starched squeezed countenance, a stiff formal gait, a singularity of manners and habit, or any affected modes of speech different from the reasonable part of mankind? Yet if Christianity did not lend its name to stand in the gap, and to employ or divert these humours, they must of necessity be spent in disobedience to the laws of the land and disturbance of the public peace. There is a portion of enthusiasm assigned to every nation, which if it has not proper objects to work on, will burst out, and set all in a flame. If the quiet of a country can be bought by only flinging men a few ceremonies to devour, it is a purchase no wise man will refuse. Let the mastiffs amuse themselves about a sheep's skin stuffed with hay, provided, it will keep them from worrying the flock. It was formerly thought that the institution of convents was admirably calculated to answer this purpose; but at present I should say that the United States of America possess greater facilities for the management of their natural turbulence than any other nation. An immense proportion of their soil is still unappropriated; and it is sold at a nominal price to every one who wishes to leave the haunts of civilized men, and take up their abode with the beasts of the field. The speculators, the melancholy, the proud, the silent, and the morose, are thus furnished with no-

treats in which their noxious particles may evaporate, and cities are only frequented by those who have no quarrel with their fellow-creatures. If the celebrated colony recently established by Mr. Birkbeck were within the reach of any considerable part of our population, I should think that it would prove a great national blessing: but as our insular situation will always furnish an insurmountable obstacle to this plan, the legislature should be prepared, previous to the abolition of Christianity, with some other expedient for employing the sectarian spirit. For what imports it how large a gate you open, if there will be always left a number who place a pride and a merit in refusing to enter?

Having thus considered the most important objections against Christianity, and the chief advantages proposed from the abolishing thereof, I shall now, with equal deference and submission to wiser judgments as before, proceed to mention a few inconveniences that may happen if the Gospel should be repealed; which, perhaps, the projectors may not have sufficiently considered?

And first, I am very sensible how much the commonalty are apt to murmur at the payment of tithes, and fees, and dues, to persons from whom they are not desirous of receiving any thing in return. But at the same time it should be remembered what incalculable benefit is derived from these subjects of popular irritation and complaint. If the farmer paid his tithe to the squire instead of the parson, the readiest mode of breeding a quarrel between the latter and his parishioners would be lost at once. I have also observed that at our patriotic meetings no men exclaim more loudly against tithes than those who have no property out of which tithes are paid; to these men the abolition of them would be an act of positive

injustice; they would lose a continual opportunity for the exhibition of their talents, and would gain nothing in exchange.

And to urge another argument of a similar nature; if Christianity were once abolished, how could our principal news writers and essayists be able to find another subject so calculated in all points for a display of their abilities? What wonderful productions of wit should we be deprived of from those whose genius, by continual practice, has been wholly turned upon raillery and invectives against religion, and would, therefore, never be able to shine or distinguish themselves upon any other subject! We are daily complaining of the great decline of wit among us, and would we take away the greatest, perhaps the only topic we have left? Who would ever have suspected Hone for a wit, or Paine for a philosopher, if the inexhaustible stock of Christianity had not been at hand to provide them with materials? What other subject, through all art or nature, could have produced Carle as a popular author, or furnished him with readers? It is the wise choice of the subject which alone adorns and distinguishes the writer. For had a hundred such pens as these been employed on the side of religion, they would have immediately sunk into silence and oblivion.

Nor do I think it wholly groundless, or my fears altogether imaginary, that the abolishing Christianity may, perhaps, bring the Church into danger, or at least put the government to the necessity of greater exertions on its behalf. I desire I may not be mistaken, I am far from presuming to affirm, or think, that the Church is in danger at present, or as things now stand; but we know not how soon it may be so, when the Christian religion is repealed. As plausible as this project seems, there may be a dangerous design lurking under it.

Nothing can be more notorious than that the Socinians, Independents, and Methodists, are persons of little zeal for the present establishment; whose ministers they continually reproach with want of activity, energy, and warmth. It is possible, therefore, that the only result of the proposed abolition would be to establish one sect of believers instead of another; and it may be doubted whether the great cause of *civil and religious* liberty would be a gainer or a loser by the change. Therefore, before we finally take our leave of the Church, let us ascertain the probable character and disposition of its successor.

In the last place I think that nothing can be more plain, than that by this expedient we shall run into the evil which our ancestors laboured so zealously to shun; and that the abolition of the Christian religion will be the readiest course we can take to introduce popery. And I am the more inclined to this opinion on account of the recent restoration of the Jesuits, whose ancient well-known practice it was to send over emissaries with instructions to personate themselves members of the several prevailing sects. So it is recorded that they have, at sundry times, appeared in the disguise of Presbyterians, Anabaptists, and Quakers, according as either of these were most in credit. And though I should not feel quite justified in pointing out any of our living infidels, as spies in the service and pay of the Jesuits, yet suspicion does certainly attach to more than one among their number; and time, the great discoverer, may bring strange things to light. At all events we know, that the Pope has set up some extraordinary claims respecting the Grand Duchy of Baden; and I understand he has just erected the Canadas into an archbishoprick, to which are attached no less than six suffragan bishops. The new bishop of the Mauritius is likewise authorised to extend his episcopal su-

perintendance to the catholic church of Botany Bay; and I know not why those who are so alert in the extremities of the empire should be suspected of inactivity in the parent state. The reasoning which would induce them to support the measures which I oppose is plain and conclusive: for supposing Christianity to be extinguished, the people will never be at ease till they find out some other method of worship, which will as infallibly produce superstition, as superstition will end in popery.

And, therefore, if notwithstanding all I have said, it still be thought necessary to have a bill brought in for repealing Christianity, I would humbly offer an amendment, that instead of the word Christianity, may be put religion in general; which, I conceive, will much better answer all the good ends proposed by the projectors of it. For as long as we have in being a God and his providence with all the necessary consequences which men draw from such premises, we do not strike at the root of the evil, though we should ever so effectually annihilate the present scheme of the Gospel. For of what use is freedom of thought if it will not produce freedom of action, which is the sole end, how remote soever in appearance of all objections against Christianity. And, therefore, the irreligious properly enough consider it as an edifice, whereof all the parts have such a mutual dependance on each other, that if you happen to pull out one single nail, the whole fabrick must fall to the ground. This was happily expressed by one who was made acquainted with a new argument against the trinity; he thereupon suddenly took the hint, and by a rapid and silent process of reasoning, most logically concluded, "why, if it be as you say, I may live on in debauchery and drunkenness, and defy the parson." From which, and many the like instances easy to be produced, I think nothing can be more manifest than that the quarrel

is not against any particular points of hard digestion, in the Christian system, but against religion in general; which, by laying restraints on human nature, is supposed the great enemy to freedom of thought and action.

Upon the whole, if it shall be still thought for the benefit of Church and State, that Christianity be abolished, I conceive, however, it may be more convenient to defer the execution to a time of public prosperity; and not venture in a season of so great commercial distress, to give ground for any new prejudices against British manufactures. The larger part of those who purchase our wares are Christians, and many of them by the prejudices of their education, so bigotted as to pride themselves upon the name. It has been said, indeed, that the Yankees are of *no particular religion*, and that the South Americans, who promise to afford an ample market, will probably purchase their freedom at the price of their Christianity; but on the other hand it must be remembered, that both Mahometans and Hindoos are believers in revealed religion, and will probably be quite as much scandalized at our infidelity as many of our Christian neighbours. At all events these people are convinced of the existence of a God; and they will not easily be persuaded of our dishonesty, punctuality, or diligence, when a contrary opinion has been established among us by law.

To conclude; whatever some may think of the great advantages which the poor will reap from this favourite scheme, I do very much apprehend that in six months time, after the act is passed for the extirpation of the Gospel, that the wages of labour will fall one shilling a week, and the price of wheat will rise five shillings a quarter. The rich, (whoever the rich of that period may be,) will no longer find themselves bound to give alms, or employment, to subscribe to charities, or to support infirmaries. They

will desist from superintending our Saving Banks and Sunday Schools; and probably will persuade the legislature to repeal the Poor-laws. Under these circumstances, the lower orders appear to have some interest in the preservation of Christianity; at least they should give the subject a second consideration before they make up their minds to destroy it.

To the Editor of the Remembrancer.

RIGHT OF PRESIDENCE, AND MANNER OF VOTING IN PARISH VESTRIES.

Sir,

THE view of the question of the incumbent's right of presidence in his parish vestry, by Sir John Nicholl, in delivering his opinion on the case of Wilson, v. M'Math, is nearly the same with that suggested by myself, and inserted in one of your former numbers. I there stated my doubts, whether the incumbent was necessarily chairman of the select vestry. I am now of opinion that he certainly is not; and, perhaps, he equitably ought not to hold that situation even by election. The select vestry is nothing more than a committee for the management of the poor, emanating from the general vestry, and accountable to it. The chairman of the general vestry cannot with propriety fill the office of chairman of the select vestry, any more than the Speaker of the House of Commons can sit as chairman in a committee of that honourable House. If the sentiments of the learned Judge be correctly reported, he observes, that,

"In modern times the maintenance of the poor so heavily burdens, in some particular parishes especially, all species of property, and temporal affairs generally, that where the Minister may have no proposition of rates to pay, it may be fitting enough to leave the choice of their chairman to those particular persons with whom

the choice would not produce any delay, nor lead to any particular inconvenience; and in this particular point the legislature has so provided."

Accordingly it is customary, I believe, in those parishes where select vestries have been established, for the overseers to fill the chair in rotation.

There is another doubt which occurs to me, and which it is of great importance to decide, viz. whether the manner of voting shall be the same in general and in select vestries. Before the act of 58. Geo. 3. c. 69. every member had an equal vote; but, by that act, the number of votes is proportioned to the assessment paid by each member to the poor. In general vestries, which are often numerous attended, this regulation may be just; but in a select vestry, where three persons are sufficient to form a quorum, such a privilege cannot safely be possessed. The Act of Parliament, Geo. 3. 59. c. 12. is not sufficiently explicit, but I am inclined to think that an equality of votes, in a select vestry, was intended by the legislature.

I am, &c. &c.

A SURRY INCUMBENT.

PARAPHRASE OF THE LORD'S PRAYER:

(Extracted from *Ogden's Sermons*.)

ABBA, FATHER; thou author, preserver, support of my being, life, hopes, and happiness; who hast brought me into this world, thy work; and redeemed me by thy only begotten Son, through thy holy Spirit to an eternal inheritance in heaven; I acknowledge thy authority and thy affection with reverence and gratitude; I own thy paternal power and tenderness, and approach thy presence with the sentiments of a son, with fear, and love, and joy. Thus emboldened I raise my thoughts

from earth to heaven; I look up to that celestial seat, where thou hast dwelt from eternity, and throned in majesty above all height, and clothed with light, which no eye can bear to behold. But though thy glory is unsearchable, and I cannot see thee as thou art; yet so much, at least, I can discern of thee by thy image, expressed in thy word, and reflected from thy works, that thou art great, and just, and holy. Thou wilt be "sanctified in them that come nigh thee." Thou requirest truth in the hearts of thy worshippers, and that the lips, which presume to utter thy hallowed name be free both from impurity and fraud. May the number be multiplied without measure of such as present this incense to thy name, and a pure offering: and, Oh! that my voice also might be heard among those who thus adore thee! But, alas! we have been enemies to our God; rebels to thy rightful sway; we have followed the dictates of pride and passion; have been seduced by the tempter, led astray by our own corrupt mind, or by the wiles of others, and thy world hath lain under the power of "the evil one;" how long, O Lord, holy and true? The time will surely come, (let it come speedily!) when thy just dominion shall be universally acknowledged, in every region, by every heart; when thou shalt reign unrivalled in all thy works, and the usurped authority of that apostate spirit, which divides and deforms thy kingdom, be utterly destroyed for ever. In heaven thy will is the inviolable law: myriads of ministers encircle thy throne, who cease not, day and night, to celebrate and to serve thee with uninterrupted praises and unerring obedience. Oh! that such fidelity were found on earth! that the sons of men did even now resemble that celestial society, to which they hope hereafter to be united; were animated with the like holy ardent zeal, and could give themselves to God with the same en-

tire devotion. We are blind and vain, but thou art wise and good. Wise, therefore, in thy wisdom, secure under thy care, great and happy in humility and subjection, we have no wishes but in thee. Our whole desire and glory is to be, to do, to suffer whatever thou art pleased to appoint. During our passage through this perishable state we trust and know, that thou who gavest us life, will give us also all such things as are necessary for its support: and we ask no more. But, oh! leave us not destitute of that "bread which cometh down from heaven." Let our souls be nourished by thy word and ordinances; that we grow in grace, and be made partakers of a life that will never end. Wealth, fame, and power, be they freely theirs to whose lot they fall: let our riches be deposited in heaven: the object of our ambition is the light of thy countenance, even the approbation and applause of God. What have I said? ah, me! Can I hope to be justified when I am judged? Dare I trust to that fiery trial! Will my life, or will my heart, endure the inspection of thy pure eye? But there is mercy with thee; let me appeal from the severity of thy justice, and lay hold on this anchor of my hopes. Pity where thou canst not approve, and pardon that which must offend. Then shall my life bear testimony to my thankful heart, and that gratitude which extends not to thee, shall overflow on men. How just is it that I should shew to them that mercy which I ask and want. I bless thee for thy goodness, and I feel the "constraint" of love: and do now, from the bottom of my heart, naked before that presence from which no thought is hid, most freely forgive all those, who by word or deed, knowingly or ignorantly, have offended, or have injured me.

I relinquish all my claims to vengeance. I bury from this moment, for ever, in oblivion, all offences and the very remembrance of resentment: and do most ardently desire, that the sense of thy divine and boundless love may kindle in my breast a flame of thankfulness to thee, which no time can quench, and an affection to men, which no provocation or wrongs can conquer. May this principle of love live in my heart, and direct and animate my actions. I am willing it should be called forth and cultivated by exercise and discipline, and whatever trials or sufferings thy wisdom sees fit for this happy end, I cheerfully embrace them. Shew me no hurtful indulgence. I decline no danger for thy glory, for the good of men, for the improvement of my virtue. Yet remember that I am but dust. Be thou near me in those perilous moments. Let not the storms of trouble and trial overwhelm me. Strengthen my failing faith. When I sink stretch forth thy hand. I rely on thy providence and grace, that thou wilt deliver me from the danger, or support me under it. Save me from sin, from the great enemy of souls, and from eternal misery.

These, Lord, are the requests which my heart pours out unto thee. But thou seest the wants which it doth not know: thou hearest the desires it cannot utter. Give us what is good though we ask it not, and mercifully deny when we pray for evil.

My soul falls down with the lowest reverence before thy throne, adding its little homage to the profound adorations and triumphant hallelujahs of the whole host of heaven, and all thy saints on earth. Power and honour be to thee, dominion and glory, infinite and everlasting, my Lord, my Father, and my God.

REVIEW OF NEW PUBLICATIONS.

Authentic Documents relative to the Predestinarian Controversy, which took place among those who were imprisoned for their Adherence to the Doctrines of the Reformation by Queen Mary : containing, 1. "A Treatise on Predestination, with an Answer to certain Enormities, &c. by John Bradford." 2. "John Trewe the unworthy marked Servant of the Lord, signifieth the Cause of Contention in the King's Bench, &c." Published from a Manuscript in the Bodleian Library, with an Introduction by Richard Laurence, LL. D. Canon of Christ Church, Regius Professor of Hebrew, &c. Rivingtons. pp. 115. 1819.

IN an early Number of this Journal, we called the reader's attention to the additional light which is thrown from day to day upon the opinions of the English Reformers. Mr. Todd's Treatise upon this important and interesting subject, was quickly followed by the publication at the head of this article : and the name of the author, and the nature of the work, must have placed it long ago in the hands of the majority of those who are attentive to the progress of modern controversy. We shall venture however to assume that the pamphlet is not known as extensively as it ought to be, and upon that assumption shall proceed to give an account of its principal contents.

"The two tracts, now for the first time published, relate to disputes upon the subject of Predestination, which arose among those, who were imprisoned for their adherence to the principles of the Reformation, and many of whom subsequently suffered martyrdom, in the short but sanguinary reign of Queen Mary. The first of the two which is upon the Predestinarian side of the question, was written by John Bradford, (a name distinguished by Fox in his Martyrology,) who undertakes to answer in it a certain paper under the title of "Enormities," drawn up by the other party. The second tract under the form of a narrative was composed by John Trewe, an Anti-

Predestinarian; and contains an account of the origin and progress of the whole dispute." P. i.

The Introduction, which commences with this paragraph, and forms nearly one half of the whole publication, first presents us with an account of the discovery of the Tracts, and of various other short pieces contained in the same manuscript. They are all among the manuscripts of Bodley, in the public library at Oxford : and amount in number to thirteen. One of these was published by Strype in his Ecclesiastical Memorials, and one by Fox, in the book of Martyrs. Of Bradford's Treatise, which is now given entire, the first part had been printed in "The Letters of the Martyrs," the second and most important had not been hitherto before the public. Trewe's Narrative, the most complete document upon the Anti-Predestinarian side of the question was certainly never before printed. The others Dr. Laurence does not think it necessary to notice, because these two contain a sufficient detail of the arguments, proceedings and complaints on both sides.

He goes on to shew that the Predestinarian disputes *had not their origin* as Neale and many modern Calvinists affirm, among the Reformers who were cast into prison by Queen Mary. And his proofs are very short and very conclusive. They are taken from the writings of the Predestinarians themselves; preserved by Strype and misrepresented by Neale. John Clements in 1555 declares that "he perceives a wonderful sort of the Pelagian sect *swarming every where*," and he describes this sort of Pelagians in terms which shew that he is speaking of Anti-Predestinarians. In "a letter to a congregation of *Free-willers*, by one that had been of that persuasion, but come off, and now a prisoner for religion," a letter likewise preserved by Strype, the congregation is told

that of the misery and calamity of this realm of England, "one cause was, that we were not sound in the Predetermination of God; but were rather enemies unto it, God forgive us." And in the last document contained in the manuscripts above described, being a letter signed C. P. and addressed to the ministers with all that congregate in the name of Christ, the author touching on Predetermination, makes the following reflections.

"It is both to be much marvelled at, and likewise to be lamented, that this, being one of the principal points of our faith, and the very foundation of our salvation, is so greatly obscured and insincerely handled in the writings, not only of a great number of the mean sort, but also of the most excellently learned." P. xii.

The last and principal subject discussed in the Introduction, is an application made by Bradford to Cranmer, Ridley, and Latimer, with a view to settle the disputes which had arisen among the prisoners. Strype's account of the matter which embraces every thing that has hitherto been said upon the subject, is that "many of them who were under restraint for the profession of the Gospel, were such as held Free Will, tending to the derogation of God's grace, and refused the doctrine of absolute Predetermination and Original Sin. They were men of strict and holy lives; but very hot in their opinions, and disputations, and unquiet." He further states, that they run their notions up as high as Pelagius; and that Bradford and other Gospellers being confined with them in the King's Bench, he wrote a letter to Cranmer, to take some cognizance of the matter.

"Upon this occasion (Strype proceeds) Ridley wrote a treatise of God's Election and Predetermination. And Bradford wrote another upon the same subject, and sent it to those three Fathers in Oxford for their approbation; and theirs being obtained the rest of the eminent divines, in and about London, were ready to sign it also." P. xvi.

The real opinion of these Free-willers is, to be found in Trewe's Narrative, which contains the very words of the public declaration, and memorial of the party. And Dr. Laurence shews very conclusively that the opinions of those whom Strype terms Gospellers, were not avowed or approved by the three bishops at Oxford. Trewe and his party appealed to the Articles put forth under Edward the Sixth. And Bradford drew up the Treatise on Predetermination, now published in answer to the allegations of that party; and sent it with his own and three other signatures directed to Cranmer, Ridley, and Latimer. They were requested "to give their approbation of it, as they might think good." It was further said to them, that the prisoners in London were ready to signify agreement to it, "as they shall see you give them example;" the dangerous tenets of the Free-willers were insisted on, and the writer concludes by saying—

"As to the chief captains therefore of Christ's Church here, I complain of it unto you; as truly I must do of you unto God in the last day, if ye will not, as ye can, help something, ut veritas doctrina maneat apud Posterios, in this behalf; as ye have done, in behalf of matters expunged, by the Papists." P. xxiii.

As the Articles of our Church were settled in 1552, and this letter was written in January 1555, Dr. Laurence argues very reasonably, that they could not have been overlooked; and that Bradford's request to Cranmer, &c. was that he should express his sentiments upon Predetermination in a stronger manner than had been hitherto done. It is important therefore, if possible, to ascertain the answer to this application. And Dr. Laurence plainly proves by reasoning, for which we refer to the pamphlet itself, that he has found Ridley's answer in a letter, which though published by Strype, has hitherto escaped observation.—Cranmer and Latimer do not appear to have noticed the application; at least if they did, no such notice is on

record. We extract the important part of Ridley's answer to Bradford; with a few of the author's remarks.

"I have told Austin, that I for my part as I can *and* may for my tardity and dullness *will think of the matter*. We are so now ordered and strictly watched, that scantily our servants dare do any thing for us; so much talk and so many tales (as is said) is told of us abroad. *One of us cannot easily nor shortly be of knowledge of the other's mind*, and you know *I am the youngest many ways*. Austin's persuasions may do more with me, in that *I may do conveniently in this matter*, armed with your earnest and zealous letters, than any rhetoric either of Tully or Demosthenes I assure you thereof*."

"Had Ridley possessed the zeal and sentiments of Bradford, is it possible, that he could have contented himself with writing this mere letter of manifest apology? Bradford had pressed upon him, *Cranmer and Latimer*, an immediate declaration of their opinions upon the disputed point, whatsoever they might be, as highly important and necessary. What is his answer? He only promises 'on his part as he can and may for his *tardity and dullness to think of the matter*.' He then points out the extreme difficulty of his communication with *Cranmer and Latimer*, all of them being separately confined and strictly watched; suggesting likewise at the same time, that he was '*the youngest many ways*.' In some degree however to pacify Bradford, he assures him, that the earnest solicitations which he had received, would prevail with him more than all the eloquence of Tully or Demosthenes—to do what? Why simply to do that, which he might do '*conveniently in the matter*.' Could a man of Ridley's temper and habits hint a disapproval of Bradford's proceeding, and his own indisposition to go the same lengths in terms more intelligible? P. xxxi.

Bradford's reply is not known: but he appears from another of Ridley's letters, to have expressed dissatisfaction at the refusal of his request. There is reason however to believe, that the transaction was not without its due effect upon his mind. For whereas he had previously described the Free-willers as Pelagians, and so likely to do more mischief than the Papists; in a letter written when he daily expected to suffer martyrdom, and addressed

to "Certain men not *rightly* persuaded in the doctrine of Election and Predestination," he says, "I am persuaded of many of you that you love the Lord. Now I am going before you to my God, and your God, to my Father and your Father, to my Christ and your Christ, to my home and your home." And in another letter to "Trewe and Abingdon, with others of their company teachers and maintainers of the error of man's free-will," he thus expresses himself with truly Christian charity and forbearance—

"Though in some things we agree not, yet let love bear the bell away, and let us one pray for another, and be careful for another; for I hope we be all Christ's. As you hope yourselves to pertain to him, so think of me, and as you be his so am I yours."

The introduction concludes with shewing the very important difference between Ridley and Careless, (one of the Predestinarian leaders) upon individual election, and personal assurance of that election; but it is to be observed, that they might nevertheless verbally agree in the general definition of the doctrine of Predestination; since even the Church of Rome would not have objected to a similar form of words.

We must now proceed to the documents to which this able and interesting dissertation is prefixed. Bradford's pamphlet plainly shews that the Predestinarian party did not then proceed to the full extent of the Calvinistic system, and that their tenets very closely resembled the *moderate Calvinism* of our own days. Dr. Laurence has clearly established this point in his preface; and the following extract from the second part of the treatise, in which Bradford answers a pamphlet, termed "The Enormities of the Predestinarians," may suffice for a specimen of his arguments and his style. The fifth enormity, as quoted by himself, charges his party with denying that Christ is a general Saviour to all men: on which Bradford thus comments:

* "Martyrs' Letters," p. 70.

"These be the words, which he recited in the fifth *Enormity*, whereunto in the margin is put this note, that the dead was made alive, the lost was found; whereby he thinketh he toucheth the quick, as though any body doth deny, that all that be born of the seed of man are not dead in sin, and conceived in iniquity only, he excepted, which denieth the original sin otherwise, than Adam's offence, simply considered, without any guiltiness in ourselves; and all this is to establish his doctrine of free-will, wherein he fully consenteth with the Jews, Mahomets, and Papists. But let us see his reasons; first see an *impudent* lie. Christ is denied (saith he) to be a general Saviour to all men. Who denieth this? Marry that do you, he will say. Because none shall be saved but the elect, ergo you mean by a general Saviour to have all men saved. *I pray you take the devil also; and then a man shall more plainly perceive what you go about.* For rather than you will have them that be saved to be saved only of the goodness of God, freely of his grace, without man's work, you will go about with your generalities to save devils and all; such absurdities must needs spring when men be offended at the grace of God. *But perchance he will say, that he meaneth by a general Saviour such a Saviour as is able to save all men, and would have all men saved, so that the cause of damnation is of themselves. If his meaning be this, let him shew, if he can, that any man hath spoken otherwise, but that the Lord himself would have all men saved; and that damnation cometh of ourselves, as the prophet saith.* Why then will he say, if God will have all men saved, and damnation cometh of ourselves, then God hath not reprobate any or predestinate them to be damned, and where is election then of some, and not of all? To this I answer, that if we have Christ's Spirit, we have received it to this end, that we should see what is given to us of God in Christ, as saith the Apostle, and not what is given to the devil and to the reprobate; "these things," saith he, "we speak, wherefore let us do the like." He prayeth for the Ephesians for none other wisdom and revelation from God than whereby they might know God, and have their mind illumined to see what they shall hope by their vocation, and how rich the glory of his inheritance is to his saints. *As for reprobation, and what mercy God offereth to them, and their sire Satan, I think is unseemly for us to seek out, until we have sought out how rich God's goodness is and will be to his children, the which we can never do, the more we go therabouts, and the more we taste his goodness, the more we*

shall love him, and loath all things that displeaseth him; whereas to *dispute of Satan and the reprobate pertaineth nothing unto us, and therefore is to be omitted of us.* Again, how it is that God would have all men saved, and yet, whom he will he maketh hard hearted, and also sheweth mercy on whom he will, *I will be content to leave it, till I shall see it in another life, where no contradiction shall be seen to be in God's will, which would have all men saved, and yet worketh all that he will both in heaven and in earth."* P. 24.

The title of Trewe's narrative is—

"John Trewe, the unworthy marked servant of the Lord, being in bands for the testimony of Jesu, signifieth the cause of contention in the King's Bench, as concerning sects in religion, the 30th of January, Anno Dom. 1553." P. 37.

He commences by stating that he has borne many slanderous reports in silence, from a hope that unity might be restored at last; but that having been disappointed three or four times, he finds it necessary to explain the origin and progress of the dissension. He affirms that the opposite party gave offence by their using of gaming, and that he and his friends

"Could do no less than gently admonish and exhort them after the Scriptures to redeem the time, seeing the days are evil, and to leave such vain things, and to mourn with us that did mourn for the great misery that had fallen on this land."

These admonitions and exhortations gave rise to a charge of self-righteousness against Trewe, and to an assertion, that "if the elect did commit never so great offence or sin, they should not finally perish." Thus was the controversy respecting Predestination introduced; and the Predeterminians were told that by that doctrine they

"In effect affirmed those Scriptures to be written in vain, or to put men in fear where no fear is, affirming in effect, that the words of the Holy Ghost doth no more good, than a man of clouts with a bow in his hand, doth in a corn field, which will keep away the vermin crows awhile, but when they know it what it is, they will fall down beside it, and devour the corn without

fear. And other some answered and affirmed, that the threatenings of those Scriptures should be no more certainly performed on the Elect of God, than this common proverb, which is, if the sky fall we shall catch many larks." P. 40.

The usual objections to the Calvinistic hypothesis are then stated with plainness and force; and the opinions of the writer and his party are shewn to be consistent with reason and Scripture.

"They affirm, that *Christ hath not died for all men*. Whereby they make Christ superior to Adam and goe to sin, and doth destroy faith, and the certainty of our election; and it is enough to drive as many, as believe it, to despair, for lack of knowledge whether Christ died for them or not. For their own authors affirm, that if a man were ten years established in the truth, and live very godly five of them, he might be none of them that Christ died for, how doth this agree with that they so stoutly affirm without the Scriptures, they were so elect in Christ's blood before the foundation of the earth was laid, seeing there is *none of them certain* (if they believe their ancient writers) *before their end, whether Christ died for [them] or not*. Thus we saw they did in effect destroy the thing they in words went about to build most strongly. They accused us of that thing we were free, and they guilty themselves. For we, that do hold and affirm the truth, that *Christ died for all men*, as appeareth Gen. iii. c. xii. a. xxii. d. Psal. lxxxii. b. Psal. cxlv. Esay liii. John i. c. Rom. v. c. 1 Cor. xv. c. 2. Cor. v. c. 1 Tim. ii. a. 1 John ii. a. Heb. ii. c.; we do by the holy Scriptures satisfy every man that doth repent and unfeignedly believe with a lively faith [*that he*] *is in the state of salvation, and one of God's elect children, and shall certainly be saved, if he do not with malice of heart, utterly forsake God, and despise his word and ordinance; and become a persecutor of his children: until this time God will use his means with him, now his word, then his rod to raise him up again; if he do through negligence or weakness fall; and as long as he feeleth repentance and hope, and that he hath a will desirous to do God's will, he is under the promise of life made by God the Father in and through his Son Jesus Christ, which hath fulfilled that which was lacking in his part; so that he through God's gift and assistance do continue to the end, he shall be saved, though all men in earth, and devils in hell, say and do what they can to the contrary. This certainty of our Elec-*

tion is sure, and agreeable to the word, but that which they hold is not. Therefore we durst not for our lives and souls forsake this undoubted truth, and grant to that, which they by the word cannot approve to be true." P. 45.

To this passage succeeds an enumeration of twenty-three "enormities" affirmed by the Predestinarians or necessarily deduced from their doctrine: which Trewe does not hesitate to identify with errors of the Manichees, and to charge with all the impiety and absurdity for which that sect was notorious.

We are then presented with an account of the attempts that had been made towards reconciliation. It was determined several times to let the whole discussion drop; but it was renewed after every calm by fresh brawling and lecturing. Once the re-union was broken off by a dispute respecting the lawfulness of baptising their children in the church of Anti-Christ; which Trewe denied, and his opponents favoured. Another time they interrupted the incipient harmony by teaching, and maintaining play and pastimes to be "clean to Christians."

"Of the which because we did gently shew them that these Scriptures were applied contrary to the mind of the Holy Ghost, to maintaın sin rather than increase virtue, they were displeased, and stoutly defended it against all holy Scriptures, that did threaten punishment unto all such as did give themselves to fulfil the lust of the flesh in following the desire thereof in notorious sins and vanities, and such like; and after the old custom fell out with us, and would neither eat nor drink with us, nor yet bid us God speed, for nought else, but because we would not consent with them, that *play at bowls, dice, and cards was cleansed by the word and not sin, nor offence to all men; the which if they would have granted it to have been so much offence, as an idle word, and that it ought to be repented and grown from, we had been one with them therein; but they would not grant it to be so much, and yet there can no man use it without many idle words, beside mispending of this time, and giving offence to other, and such like. They before confessed us to be of the true church and no heretics, and upon the same would have received us to the com-*

munion, but then because we would not with them affirm against these Scriptures, as partly is to be seen by these Scriptures, Psal. ii. a. xxvi. a. Escles. iii. ix. b. Luke xxi. f. Rom. xiv. d. Exod. xxxii. b. 1 Cor. x. a. Gal. v. d. Ephes. iv. d. v. a. Phil. ii. b. James v. b. that *vain play may be used of such as be in bonds, and look every day to suffer for the truth*, they did not only fall out with us, and after their accustomed manner call and report us heretics, cast dust in our faces, and give judgment of damnation on us, and otherways ungodly handle us; but also threatened us, that *we were like to die for it, if the Gospel should reign again.*" P. 55.

On another occasion there was good prospect of reconciliation; but while the terms of concord were under consideration, the Predestinarians determined to have a communion on Christmas day, which was not two days off, and demanded of the other party whether they would receive with them or not. Trewe thought it absolutely necessary that they should be truly at peace before they ventured to communicate; and consequently with some other of his company, put his hand to some articles that the other party had prepared, believing that though they contained somewhat not correspondent to the word, it was no more than might be endured for the sake of reconciliation. "Careless, the chief of their company," came to him the next morning, and under a promise of secrecy, extorted a confession that his conscience accused him of having done evil in signing the articles: and they agreed that the union should go forth without any articles if Trewe's friends found the same scruples and difficulties as himself; and that at all events he should be released from the consent which he had unadvisedly given. Trewe's friends had still less inclination for the articles than he had; and they determined, at the request of Careless, to draw up a set of their own, with which Careless, as might be expected, found very great fault, and positively refused to sign. This is the last attempt at re-union which Trewe has recorded; and its

failure was followed by the slanders and calumnies to which his narrative is to be considered as a reply.

On the whole Trewe appears to have fallen into the common and excusable error of attributing to the Predestinarians a belief in the consequences of their creed, as well as in their creed itself; but beyond this we can see no reason to suspect him of unfairness. He candidly admits his own want of firmness and decision; he shews also that there was the usual degree of animosity and recrimination upon both sides; but he vindicates himself most triumphantly against the charge of Pelagianism and other heresies; and explains his views of election and justification, in a manner highly creditable to his Scriptural knowledge and discretion. A preceding extract will suffice to shew his opinion of election; and the following passage from the articles which he drew up for the foundation of the union, will shew that the orthodox doctrines of the Church of England were maintained with ability and zeal by those that were "in bands for testimony of Jesus."

"4. Also we confess and believe and faithfully acknowledge, that all salvation, justification, redemption, and remission of sins cometh unto us *wholly and solely through the mere mercy and free favour of God in Jesus Christ*, purchased unto us through his most precious death and bloodshedding, and in *no part or piece through any of our own merit, works, or deserving*s, how many, or how good soever they be; and that his body offered to the death once on the cross for all, and his bloodshedding, is as St. Paul affirmeth, *a sure and perfect sacrifice and sufficient ransom for all the sins of Adam, and for all and singular of his posterity's sins*, how great and many soever they be: and *all*, that truly repent, unfeignedly believe with a lively faith, and persevere therein to the end of this mortal life, shall be saved, and *that there is no decree of God to the contrary.*

"5. And also we do acknowledge and confess, that all Christians ought to know and keep God's holy commandments in as ample manner, as our Saviour Christ, and his Apostles have left unto us by example or writing, that is to say, they must continually watch and pray to God, to assist

them with his holy Spirit, that they may leave, and utterly forsake all idolatry, whoredoms, murder, theft, extortion, covetousness, drunkenness, gluttony, rioting, with all vain gaming, slandering, lying, fighting, railing, evil communications, with sects and dissensions; and not to be curious in many of God's works, nor to make, too much searching in superfluous things, nor yet follow strange doctrine, neither give heed to fables, and endless genealogies, that breedeth doubts more than godly edifying. And whereas we have offended in any of these things, or in any other ways against God and his Church, we are heartily sorry for it, and do most earnestly repent, and do through God's gift and assistance promise never hereafter to do any more; but in ourselves to perform it we find not, therefore we will continually pray, desiring all faithful Christians to pray with us, that God of his mercy in Christ's sake would perform it in us, that both our lives and deaths might glorify his holy name." P. 66.

Plain and Practical Sermons. By the Rev. John Boudier, M. A. Vicar of St. Mary's, Warwick, and Domestic Chaplain to the Right Hon. the Earl of Warwick. Rivingtons. pp. 360. 1818.

A VOLUME of common sermons upon common subjects, must be referred to that class of religious publications, which is destined to be useful rather than popular. It does not court the attention of the critic or the theologian, by elegance of style or acuteness of reasoning; but if it sketches the great outline of duty and doctrine, strengthens the connection between the pastor and his flock, and renders oral instruction more intelligible and effectual, the object of the author is generally accomplished; and the friends of religion consider him entitled to their thanks. We have already stated our opinion of the good effects which may be anticipated from circulating the printed advice of a clergyman among the members of his particular flock. They at least will find pleasure and improvement in the perusal of discourses, which

have few other readers. They will retrace the line of argument which they could not follow with sufficient rapidity when it was formerly delivered to them from the pulpit. They will turn to the exhortation which sunk deeply into their bosom, and rejoice to find an opportunity of reconsidering the words, which may perhaps have had a momentous influence upon their subsequent conduct. Where published sermons appear calculated to answer either of these ends, we should consider it as the worst of pedantry to under-value or disparage them for their want of those qualities which they never pretended to possess. If the contents be orthodox, perspicuous, and forcible, some good effect at least may be reasonably expected to follow; and a small quantity of un-mixed good, is, to say the least of it, no object of contempt. The knowledge which the middling and lower classes of society derive from the published sermons of their Minister, may render them more attentive to the lessons they receive from his mouth. The amplification, the illustrations, and the inferences of a discourse which is delivered from the pulpit, will produce a double effect upon those who are masters of the subject; and the hours of domestic meditation and improvement, will be profitably and safely employed in the study of an author, who can have no inducement to teach "strange things."

We conceive that the volume before us was intended to answer these or similar purposes; and if we cannot say that it has wholly succeeded, we should be still less justified in asserting, that it has wholly failed. Several of the sermons must be considered as very good specimens of "familiar parochial instruction," with a view to which Mr. Boudier informs us, they were entirely composed. The second discourse, on the excellence of the Scriptures, the eighth on the Lamb of God; the ninth on Constancy in

Prayer; the tenth on the good Samaritan; and the fifteenth on the Example of Daniel, appear to us to be the best. From the first and the third in this list, we gladly present the reader with the following extracts.

"Most earnestly then, and most zealously do I exhort you, as you value your salvation, and respect the word of God, to *search the holy Scriptures*; be persuaded, if you have hitherto neglected this great duty, to commence it without delay, and to persevere in a solemn and affectionate consideration of what God has revealed; as you believe the Scriptures, because there can be no ground of faith so certain as God's word, so, having that belief, search them, because they are the word of God; because they treat of God; and of that Jesus, who is the way, the truth, and the life.

"Take, therefore, this holy book into your hands, open it with reverence, read the words of your God. You will thence learn what to hope, and what to fear: what you must believe, and what you must do to be saved: you will find therein what is applicable to your particular case; to your particular condition: to your individual and collective wants. You will learn to draw a just comparison (at least as far as your limited faculties will admit,) between frail and mortal man, and an all powerful, and eternal God.

"Would you meditate on his omnipotence? read what the Psalmist saith, *Stand in awe of him ye inhabitants of the earth, for he spake the word, and it was done; he commanded, and it stood fast.* Would you muse on the wonderful works of the Creation? open your Bible, read of *thy heavens the work of God's hands, the moon and the stars which he hath ordained*: read, how the very first word which the Creator spake dissipated the darkness, and enlightened the chaotic world! *Let there be light, said the great God, and there was light.*" P. 21.

"Having laid before you this short and imperfect sketch of some of the most important subjects on which the Bible treats, I would now recommend each one to answer to his own heart and conscience, this plain question: Is there any book that can be compared with the book of God? You are there taught 'to meditate on God, with reverence and holy fear; upon his word with admiration, upon his threatenings with fear; upon his promises with gratitude and with faith. You are taught

to look up to *Jesus Christ as the Lord of life, the giver of salvation.* Here then, is terror to the wicked, comfort to the godly, instruction and counsel to all. For the *Scriptures are profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.*

What a comprehensive volume! This blessed book is all-sufficient; it will fill your heads with knowledge, and your hearts with grace. The Scripture excites to holiness; it treats of another world; it opens the prospect of a glorious eternity: it is the pole-star which directs us to heaven. One of the ancient fathers* very elegantly compares the Scripture to a garden, where 'every truth is a fragrant flower, which we should wear, not in our bosom, but in our heart.'

"In estimating the value of a benefit, you will naturally take into account its extent, or the measure of the advantages you receive from it. What then must be your idea of the worth of that book, which contains every thing necessary for you to know: what must be your gratitude, that its contents have been revealed to you, stamped with the authority of God himself? Is it too much then, that you are expected to search the word of God; to make yourselves acquainted with his gracious dispensations?" P. 25.

The ninth sermon is on Psalm xix. 14, and the preacher exclaims with equal piety and truth:

"What then are the lessons which we should learn from this prayer of David? We should learn to copy his humility of heart, when we address ourselves to God in prayer, from a conviction that the words of our mouths, and the meditations of our hearts, will avail us nothing, unless they are acceptable to our Maker. And, further, we should learn to place our whole confidence, and to rest our whole sufficiency in God, because he alone is *our strength and Redeemer.*

"If we would make our prayers acceptable to God, they must, in the first place, be the genuine dictates of a heart like David's, deeply impressed with its own unworthiness, and God's mercy; conscious that pardon for the numerous transgressions of mankind, cannot be claimed upon any supposed merit in themselves; but must be conferred as a free gift, emanating solely from the divine goodness. And,

* St. Chrysostom.

above all, that the only medium through which it can be obtained, is a firm faith in the efficacy of Christ's atonement, and in his ability and will to save all those *who will come unto God through him.*

"But let us not forget that there is still one thing wanting, and that without this, all other qualifications are nothing; they are even as *sounding brass, and a tinkling cymbal.* Do you ask what this is which carries with it so much efficacy? It is sincere repentance: a repentance which consists, not merely in a hearty contrition for sins past, but the most firm and unaffected resolutions to abandon them in future. As it is impossible that a simple faith, or belief in the Gospel, should be effectual to salvation, unless it be evinced by a life spent in conformity to its dictates; so the display of penitential sorrow is not repentance, unless it produces amendment, and discovers its reality by conduct not to be repented of.

"With these feelings, we may safely approach our heavenly Father, and *fall down upon our knees before his footstool.* Our prayers will then be *acceptable in his sight,* and we may entertain the best hopes that he will direct the meditations of our hearts." P. 119.

"Nothing can be more certain, than that the efficacy of prayer depends chiefly on the spirit of devotion, which accompanies it. If we would have our prayers acceptable to the great Being, to whom they are addressed, they must be offered *in faith, nothing doubting;* that is, our petitions must be made with a full belief and persuasion that God is disposed to listen to them, provided we ask in his Son's name, and that what we ask is expedient for us. Our blessed Saviour hath said, *whatsoever ye shall ask in my name, believing, ye shall receive;* having acquired, therefore, this faith, *ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you.*

"If you would know whether your faith be sound, you have a sure criterion; look into your life; if you there find amendment; if you there find that your faith hath been followed by an arduous struggle with your evil passions and wicked propensities, you may then take to yourselves the happy assurance, that your prayers, founded on such a faith, will be received at the throne of grace. But should you discover, that your belief in the Gospel is not operative; that it does not produce the marks I have before alluded to, be assured, there is something wrong; it is a spurious and dead faith, which is unaccompanied by holiness

of life, or at least by earnest and persevering endeavours after it; and therefore upon that we can rest no hopes of acceptance. To pray to the Almighty, while we live in a known and habitual neglect of his commandments, is to invoke a curse rather than a blessing; for surely, there can be no sin greater than the duplicity of affected righteousness and devotion; while, in our hearts, we are the children of the world, the flesh, and the devil." P. 127.

The reader may feel surprised after perusing these extracts, at the qualified terms in which we have spoken of Mr. Boudier's success; and we are very ready to believe that there would have been no ground for using them, if he had not, as he informs us in his preface, "in preparing them for the press, made scarcely any alterations, either in style, matter, or form." This information is naturally alarming, and the apprehensions which it excites are not absolutely groundless. Sermons for "familiar parochial instruction," necessarily contain a great deal of repetition. The volume is thus made longer than the busy can read, or the poor can buy; and its contents are too diluted to please the palate of the studious. While one portion of Mr. Boudier's readers may wish that he had corrected with greater assiduity; another, and that to which he principally addresses himself may reasonably complain of want of connection and abridgement. For instance, there are three sermons on the Sacrament of the Lord's Supper; they all have the same text, (Luke xxii. 19.) and are placed in consecutive order. It will be supposed therefore, that they form a series of discourses; but the third has in fact little or no connection with the two former; and repeats many of the arguments and motives which they had already adduced. A similar fault may be found with two sermons upon the promise of the Comforter, and the fulfilment of that promise. They appear to have been preached at a considerable interval from one another, but in the volume before us they stand side by side, and the resemblance between them

is too great to warrant this approximation.

To the three Sermons on the Sacrament of the Lord's Supper, we have another and more important objection. Mr. Boudier appears to lay undue stress upon the act of communicating. We say, appears, because his general good sense induces us to believe that the error is only in his terms: in enforcing a most important and much neglected duty, he uses somewhat stronger language than strict propriety demands. He tells us at page 134-5, that "there is, as it were, a magic in this solemnity, which in a most astonishing and powerful manner warms and refreshes the heart."

"You are standing on the brink of eternity, seize therefore on the proffered means of salvation, ere you are plunged down the precipice." P. 263. The term magic, in the first of these sentences, is decidedly objectionable; it is not thus that men should speak of the influence of the Holy Ghost. Or if the word be only intended to apply to the effect of devotion upon our hearts, we should say, that this effect is brought forward too exclusively in Mr. Boudier's explanation of the nature and consequences of the Sacrament; and that the doctrine of Spiritual Influence and Divine Assistance, which he explains correctly in another place, ought here also to have occupied a more prominent station. With respect to the second sentence quoted above, can the Lord's Supper be correctly termed *the means of salvation*, in a sense which implies its power of preventing us from being plunged down the precipice? The Church has said, that the Sacraments are generally necessary to salvation; and has termed them the means of grace, and it is seldom that her words can be changed for the better.

In discourses which are intended for a mixed congregation, the ignorant should, above all things, be warned against relying upon external forms. And whenever they are

exhorted, as in the animated sermons before us, to come to the feast which has been provided for them by their Lord, they should also learn distinctly that the promised benefits and blessings are suspended as in other cases, upon an indispensable condition, from which their attention should never be diverted. With these brief remarks we shall take our leave of Mr. Boudier; we trust that in future he will not consider himself bound to publish, with scarcely any alterations. The faults of the present volume may be attributed wholly to this system; and they may be corrected in another edition by an opposite line of conduct.

A Charge delivered to the Clergy of the Archdeaconry of Essex, May, 1819. By F. J. H. Wollaston, B.D. F.R.S. Pp. 60. Wilkie. 1819.

It was an act of seasonable and judicious zeal in the Archdeacon of Essex, to treat of the claims of the Roman Catholics, and of the interest and duty of the Clergy to use every lawful means of opposing them, at the first Visitation which he held after the strange and unbecoming observations which were hazarded on the right of the Clergy to petition the legislature. This right required no defence, nor was the manner in which it was disputed worthy to call forth the resentment of the Archdeacon, or to prevent him from arguing the question with the most dignified and dispassionate moderation.

"I speak of the Church and to you, my reverend brethren, as ministers of the Church; and far from thinking that we ought to retire and leave the contest in other hands, it appears to me an imperative duty, that we come forward as the proper defenders of religion; that, as enjoined by the Apostle, we earnestly contend for our particular faith, and for our exclusive Establishment for the support of that faith. The question, involved in

what are called the Catholic claims, is not merely political, to be discussed by the statesman alone; and it is not sufficiently considered in a religious view, with which no political expediency ought to be put in competition. Fidelity to our principles compels us to regard some of the doctrines of the Romish Church as involving practices repugnant to the whole sense of Scripture, and to the worship which it inculcates. Doctrines which lead to such practices cannot be matters of indifference; the grounds on which the two Churches are divided, cannot be inconsiderable, nor can the duty which attaches to us, the appointed guardians of our religion, be trifling or unimportant. We are bound to counteract whatever of their tenets we deem unscriptural, and must deprecate any indulgence which may increase the means of propagating what we conscientiously believe to be error. We have protested against their dogmas as unfounded, and their rites as mischievous, and have separated ourselves from them. And while they change not, and we continue sincere, it is fallacious to propose, as has been done, that a reunion may take place between us; that because in the belief of some articles all Christians, whether Papists, Lutherans, Calvinists, or others, are agreed, all differences may easily be adjusted in their religious code, and all may participate alike in every privilege under the same constitution." P. 3—6.

Again.

"We, the Clergy, are excluded, and I readily admit properly excluded from a share in that political administration of the kingdom, to which appeal must ultimately be made; but we are not, therefore, nor ought we to be excluded from making our representation in submissive and respectful, though earnest terms of the importance of those interests on which our legislators are called upon to decide; and we may justly persuade ourselves that there will be but few among them who will not be inclined to receive with attention, and give weight to the arguments of a body, so learned as we may safely assert the Clergy of this country to be, so conversant professionally with the subject in debate, and so well qualified to form a just opinion concerning it. The professional studies of the Clergy are of a mixed nature. To an intimate knowledge of Scripture as the foundation of a steadfast conviction in the truth of our faith, we ought to add a particular acquaintance with that ecclesiasti-

cal polity under which we are called to exercise our ministry. The former enables us to execute the momentous duty committed to us, to feed the flock of Christ, to instruct the ignorant, to correct the vicious, to support the weak, to fix the unstable, to encourage the patient, to reprove the gainsayer and the infidel: the latter shews the excellency of our constitution, and furnishes historical evidence of the means by which it has been established in its purity of doctrine and discipline; the wisdom and piety of our predecessors, who reformed what had become corrupt, and restored to us the liberty which we have in Christ Jesus; the dangers to which we have since been exposed; and the salutary provisions with which the legislature has guarded our interests as being connected with the security of the whole. It is our duty, as ministers of the Gospel, and as members of our national Church, to store our minds with accurate and well digested knowledge of all these things, and to endeavour so to draw the public mind, by attaching our separate flocks, through our teaching, to the established religion, and the blessings they enjoy under it, that they shall view with apprehension any attempt at innovation, or any further concessions to our opponents." P. 7—10.

Possessing in himself the knowledge, which he earnestly recommends and liberally ascribes to others, the Archdeacon proceeds after a cursory notice of the original severity of the penal statutes, and the gradual mitigation of that severity, to shew that the Roman Catholic claims involve matters of religious doctrine, not less than of civil polity. For this purpose he collects certain sentences from Dr. Delahogue's '*Tractatus de Ecclesia*,' which contains the substance of the Lectures delivered in the Royal College of Maynooth, and exhibits sufficient proof that the sentiments of Roman Catholics are at this day unaltered, especially in respect of the infallibility of their own Church, and of the exclusion of all other Churches from the pale of salvation. The Archdeacon first quotes the original words of the author, by which he obviates the charge of misrepresentation, and afterwards gives the substance of them in

English, by which he renders his argument familiar to all, even the most unlettered, who had occasion to attend his Visitation. There was much good sense in this condensation.

The sentiments contained in Dr. Delahogue's Lectures, as is rightly argued by the Archdeacon, have received none of that public censure and condemnation which has been inflicted on the writings of more moderate Romanists. They are, moreover, corroborated by the notes annexed to the Rheinish Testament, of which the edition of 1816 claims, in its title page, to be "approved of by the most Rev. Dr. Troy." The authority of this work is formally approved by Dr. Milner, the Vicar Apostolic of the London district, and by other Romanists, at the time that Dr. Troy himself would fain be thought to have withdrawn his approbation. They are, also, corroborated by Gandolphy's "Defence of the Antient Faith," which after being sanctioned and recommended by the highest ecclesiastical authorities at Rome, has been prudently suppressed by the Roman Catholic authorities in England. The history of these transactions, which afford the most powerful proof of the inconsistency of these Doctors of an infallible Church, is briefly given by the Archdeacon, and he slowly concludes ;

"Whether they will now in principle avow that faith is not to be kept with heretics, I will not pretend to determine under such loose expressions and contradiction of their sentiments, but this is in practice to act with no faith or sincerity towards us." P. 30.

The Archdeacon proceeds to examine the consequences, which may naturally be apprehended from the doctrines of absolution and confession, as they are held by modern Romanists, and it might be well, if the practice of auricular confession was still peculiar to the Romanists, and did not prevail to a very alarm-

ing extent among the Methodists, by whom the office of the confessor is probably conducted with as little delicacy and discretion as in any age of the Church. In arguing on the sovereignty, and especially on the infallibility of the Pope, the Archdeacon appears to have imputed an ambiguity to the words of Dr. Delahogue, in the denial of the latter doctrine which they do not contain. To us it seems that the Maynooth Professor does disprove, and that other modern Romanists do deny the doctrine, which has been held by some Romish, and imputed by some Protestant writers, that the Pope is infallible in all cases: and not only when he speaks *ex cathedra*, and with the tacit or implied consent of the Church. We are also apprehensive that the Archdeacon has misinterpreted the requirement contained in "the Irish Act of the 33d of the King, that Roman Catholics shall declare, that it is not an Article of their faith, neither are they required to believe or profess, that the Pope is infallible," when he infers from it, that "Surely a renunciation is intended of all infallible authority in the Roman Church, whether in the Pope or the Council." Such a declaration would require not only the renunciation of an Article which is justly offensive to Protestants, and of which the object of the declaration appears to be to ascertain whether Papists can or can not conscientiously disclaim it; it would require a renunciation of the very ground and foundation of their religion, which proceeds (weakly as Protestants determine, but which nevertheless in the judgment of Romanists does proceed) on the principle, that the Church is infallible. This infallibility some have laboured to claim to the Pope; no Romanist can doubt, that it is in the Church, even in that Church of Rome, which he calls and believes to be the Catholic Church. In respect of this latter doctrine, it is but too truly observed,

"When they offer pledges of forbearance to *our* Church, and of their renunciation of some of the doctrines, which have disgraced *their own*, we will not doubt the sincerity of some among them: but we say, that, as Roman Catholics, if they are honest and true to their Church, they are not entitled to make the offer; as Roman Catholics, they have it not in their power, whatever their inclination may be, to abide by it; as Roman Catholics they are the subjects of a power, which rigorously enacts implicit obedience; the authority of the Church is the imperious principle, to which every action, word, and thought must be subjected. While they acknowledge this, no protestations of individuals, whether lay or Clergy; no declarations, even of public bodies and universities, however formal and explicit, are of any avail, they have no force, no authority, no sanction; of the pretensions of the Church not one jot or one tittle has ever been annulled, or the great principle, on which they are founded, in the least disclaimed." P. 38.

The plausible argument for concession, which is derived from the improving liberality of the age is put in a clear light, and the Archdeacon fears, that it may be said of this age and nation with the Roman historian; *Vera rerum vocabula amissimus*; "apathy has assumed the name of candour; indifference is called liberality." The practical advocates of concession on the ground of liberality would do well to calculate the extent to which their proposed measure is to be carried, and to remember that "the concession which admits the Papist, must be made to persons of every other sect and persuasion, provided they also can be represented as peaceable subjects, and cannot be accused of disloyalty or sedition." Admit the Papist, and the Jew, and the Atheist cannot be excluded. P. 41.

A morose and cynical observer of men and manners would probably object to the flattering picture which the Archdeacon has drawn of the zeal with which persons of a certain rank undertake the superintendence of the principal societies of the day, of the general interest which is taken in questions of religion, and even of

the manner in which the doctrines taught from the pulpit "are more scrutinized than they were within the memory of most of us." These sentiments indicate at least the cordial benevolence of him who entertains them: it is enough for us to hope that the favour of the great may be directed whithersoever it is deserved, and that the scrutiny of sermons may be conducted with discretion; that religious professions may be sincere, and that religious zeal may be accomplished in the consummation of what is good; that the divine blessing may be poured upon the seed which is sown, and that in the day of the harvest, the labourer may not be found to have toiled in vain. In the following statement the most prudent will concur with the most benevolent of men.

"While I assert then, that there is a radical religious principle, the natural growth of this happy country, I would draw the earnest attention of the labourers in the field to the proper culture of it. It will degenerate and wither away; it will luxuriate and be debased; or it will yield under God's blessing its proper fruit and nourishment to the soul, according to the skill with which it is dressed and tended. It is not sufficient that it grow; it must be planted in the proper soil, engrafted, cleared, and pruned. The very feeling of religion leads to the Meeting house, if we point not the way to the Church; the stronger the feeling and the more open the heart to impression, the more likely is it to be led into error and enthusiasm." P. 49.

The Charge concludes with some notices, suited to the occasion, concerning the necessary reparations of Churches, and the intended parochial Visitations of the Archdeacon. If these visitations are conducted in the same spirit as breathes throughout the Charge, they can hardly fail of producing the best effect. To all who consider that the Roman Catholic claims is a religious as well as a political question, and that it cannot adequately be discussed without a reference to the doctrines of the Romanists we would

recommend this Charge, and also a pamphlet entitled "The Dangers with which Great Britain and Ireland are now menaced by the demands of Irish Roman Catholics, shown and proved from Authentic Documents."

The Great Salvation, or an Appeal to Ministerial Fidelity. Discourses delivered to the Parishioners of Middle and many others, On Sunday, June 20, 1819. By T. Wood, A.B. late Scholar of Magdalen College, Cambridge, on Resigning his Curacy. 34 pp. Hulbert, Shrewsbury. 1819.

THESE Discourses are entitled to a greater degree of notoriety than they have hitherto enjoyed. The most serious charges against the hierarchy, and the priesthood in general, are made to rest, as our readers have lately seen, upon the evidence of farewell sermons. The following specimen is now submitted to the public, as a sample of the ordinary style and sentiments of those who hope to flourish in the pages of the historian, under the title of the Ejected Ministers of the Nineteenth Century.

The contents of the pamphlet may be divided into two parts: 1st. The doctrine which is preached by Mr. Wood, and many others; and, 2dly, The peculiar circumstances of his own persecution. Before we proceed to present a summary of the former, the first sentence of the Preface must be submitted to the reader's consideration.

"The Sermons herewith presented to the public as the farewell Discourses of the late Curate of Middle, were prepared for the pulpit under circumstances of peculiar hurry, agitation of mind, and that poignancy of grief to the feelings of nature which is usually felt in any case where a faithful Minister judges himself to be called upon by the permissive providence of unerring wisdom, to separate himself from a flock, among whom he cannot but observe

there are those who are hungering and thirsting for the 'bread of life,' and the 'waters of salvation,' as well as those who 'have tasted that the Lord is gracious.' This 'explanation of facts seemed necessary, by way of apology on the part of the Publisher, for connecting his name with exhortations and appeal, in the preparation of which (for the purpose stated in the title page) he has freely availed himself of such assistance from the writings of approved Theologians as lay in his way, and as this case of perturbed hurry seemed to present to his notice." P. 3.

This introduction furnishes us with a key to one of the mysteries with which the pamphlet has perplexed us, viz. to the very remarkable variety in the preacher's style. At times he writes, as he has written above; and all the paragraphs of this description are evidently original. At other times his meaning is intelligible, and his expressions are grammatical for several successive sentences. The former we may fairly attribute to his "perturbed hurry" and "poignancy of grief;" and the latter to his "approved theologians."

His first text is from Heb. ii. 1, 2 and 3; and, by way of avoiding all unnecessary approaches to uniformity, this text forms the conclusion instead of the commencement of his paragraph. He proceeds to remind his congregation of "the things that they have heard" from him. I. They have heard "that man is fallen and involved in ruin;" and they are assured that "no one, professing himself a Christian of the Church should presume to oppose the Protestant scriptural doctrine of man's total ruin and helplessness through sin." II. They have heard that they must be born again.

"That you may not deceive yourselves by erroneous suppositions on this point, I will merely ask, can any one suppose himself to be regenerate and born of the holy spirit of God, while he never gave any evidence thereof by renouncing the devil, the world, or the flesh, by believing the articles of the Christian faith in the scriptural sense of faith, or by walking in God's commandments according to his bounden

duty? Hear, I pray you, the following scriptures, describing regeneration in the plainest language. 'Whatsoever is born of God overcometh the world;' 'whatsoever is born of God sinneth not.' For instance, can this be said of every one that calls himself by the name of Christ? You know it cannot." P. 7.

III. They have heard "that by the deeds of the law shall no flesh be justified in God's sight." IV. "That a perfect and complete salvation is bestowed on all that believe in Christ." V. "Another of the truths you have heard is, that without holiness no man shall see the Lord." But the obvious objection to this doctrine, on account of its inconsistency with the preceding article, is thus refuted—

"Are you, my dear hearers, true believers in Jesus Christ? Then are you delivered from that power and dominion of sin which once reigned in you. You delight in holiness, and through Christ strengthening you, are enabled in some measure patiently to bring forth its fruits in your life and conversation." P. 9.

The things that have been heard being thus set forth, Mr. Wood proceeds to enforce the necessity of "taking heed to them." For this purpose he requires his flock, 1st. To search the Scriptures; and, 2dly. To hear the word. He proceeds in the following terms—

"Do you ask me, upon what sort of preaching are we to attend? I answer—The preaching of the Gospel: and let me beseech you, my dear hearers, to give this advice its due weight—seek a ministry where you may have the opportunity of attending to the things which you have already heard, viz. the doctrines that Christ sets before you. Wherever the Gospel is preached these doctrines will not be passed over slightly. The Gospel literally signifies GOOD NEWS, or a GOOD MESSAGE: and such is the exact meaning of the word Gospel in that language wherein the New Testament was originally written. And the reason is, because forgiveness of sins and eternal salvation, by means of faith in the blood and righteousness of Christ, are the topics it peculiarly sets forth. Therefore, salvation by Christ must always be made a leading feature in the discourses

you hear; or, this being not the case, you have a right to say, 'the Gospel is not preached.' And I would not advise you, my brethren and friends, to attend at any place of worship, where the doctrine of our redemption by the Son of God is not thus faithfully dispensed from the pulpit. Do you ask—What! Are we to leave our parish church? This is indeed a very delicate subject to be spoken of by a Minister of the Established Church—by me, who will by no means give way to any man in attachment to the doctrines and services of the established communion, believing its basis to be the word of unerring truth, and its liturgy alike scriptural and unrivalled. But the question is of importance, and therefore I will endeavour to answer it. I will divest myself for a moment both of attachment and prejudice, and by the grace of God give you my thoughts with a view to please my Maker, whether you are pleased or otherwise. But, let me realize the solemn hour of death, when my heart and my flesh shall fail, and the tremendous day of judgment, when you and I must appear before the searcher of all hearts. With these awful realities in view, what is the advice my conscience bids me offer? It is this, Hear the Gospel of Christ without mixture of error IF YOU CAN. If the glory be departed from one church, seek it in another; and if you cannot find it there, go for it WHERESOEVER IT IS TO BE HAD. What! become dissenters, say you? Let me answer this question as an orthodox Minister of that Church to which I esteem it an honour to belong. If you can hear nothing from the pulpits around you, but such doctrine as the Church of England calls "heresy and false doctrine," Go where you CAN hear the truth preached, because your souls are at stake. But, above all, if you attend where Christ is preached, (as it is your duty to do,) pray that the Holy Spirit may enable you to PROFIT by what you hear, which in a parish church or chapel will be to the same effect in the pulpit as in the reading-desk. The one and the other will not BE CONTRADICTIONARY, but both will hold out to you salvation by grace, through faith in Jesus Christ." P. 13.

Upon this long extract we have only to observe, that the man who can refer to Bishop Horsley in support of these opinions, is possessed of a degree of assurance which would be envied at the Old Bailey. In another note on this passage, at the end of the pamphlet, we are

told that, "the venerable Bishop of Lichfield and Coventry also delivered a Charge in 1810, in defence of the opinion suggested, that defection from the established communion is assignable, in a great degree, to the absence of zeal and fidelity that is but too manifest, as well in the discourses, as in the deportment of many among the parochial clergy." It is obvious that this sentence is not taken from "the approved theologians;" and it is equally certain that the facts alleged do not rest upon approved evidence. The Charge of the respected prelate, as may easily be supposed, was of an import directly contrary to that which has been assigned to it by Mr. Wood.

We proceed to notice those portions of the work which allude to the causes of Mr. Wood's resignation. In the Preface the following luminous statement is all that appears upon the subject.

"Whatever opinions may be entertained in the absence of correct information, with respect to the Preacher's departure from a Curacy calculated to present to his attention opportunities for frequent and extensive usefulness, or in allusion to the means recommending to him the expediency of such a measure, he feels a conscious conviction, (the balm of all his woes) that as a Clergyman of the Church of England it is and ever has been the leading object of his pursuit to 'do the work of an Evangelist, and make full proof of his ministry,' as a sincere friend to her interests and constitution. He is aware that in reference to these topics, it is somewhat the character of the age (and as much among the professedly religious as others) to misconceive and to misbelieve the truth. He is, however, not much disconcerted at this incidental evil, knowing that 'offences must come.'" Pref. p. iv.

Towards the close of his afternoon discourse, the preacher recurs to the same topic, and says,

"I have stood up in this pulpit for five years and three months in constant succession; I have preached to you in that

time nearly four hundred Sermons*, in which I have endeavoured to declare 'all the Counsel of God'; and your own consciences tell you in the presence of a heart-searching God, that I have set before your eyes the excellencies of the Christian Religion, as much in a blameless walk and conversation, as by a constant adherence to Bible and Church of England Divinity. Be it known to you, then, brethren, that my preaching and Christian example (howsoever you may have disregarded the one or the other, or both,) if you repent not, will ere long bear witness against you: And 'I take you to record this day, that I am pure from the blood of you all.'" P. 27.

"Before I sum up my address, saying, for the last time, beloved, farewell, I have a word to offer in reference to the remarkable circumstance that I resign my sacred charge into the hands of that Right Reverend Prelate under whose high sanction I became resident Minister only twenty months ago; I would refer to the topic in but few words, and hasten from it speedily, notwithstanding that an allusion to the incident seems to me to be needful. Should any one ever observe, 'your late Minister remained among you but a short period after the decease of his predecessor, and why was he induced to leave you in so little time?—Was any thing wrong in his sentiments or his conduct?' It will, I think, be honestly owned on your part, that your Minister now about to take the farewell glance at his beloved congregation, in addition to an unwearied endeavour to 'labour in the word and doctrine' to the utmost of his ability, and often beyond his personal strength, (pursuing assiduously the various offices of the Christian Ministry even to a degree that could scarcely be justified in the exercise of a sound discretion,) and at all times manifesting the excellencies of the doctrine he preached to us by a suitable deportment, has not yet escaped the mischiefs of reproach and ill-will †:—

* "For a period of nearly three years after that the preacher became assistant Curate to the late Mr. Heighway, the evening Sermon was omitted. This grant on the part of the parishioners had been consented to, in consideration of Mr. H.'s extreme infirmity of body, about the year 1812."

† "1 Kings xxi. 8—14. Matt. v. 11. 1 Peter ii. 23."

according to the example of his Master he has been 'a man of sorrows and acquainted with grief,' and for the sake of peace of mind and more general usefulness he goes, where, as he trusts, his message as the Ambassador of Christ, will be more thankfully received; praying (as I think you have had reason to judge from the general tenor of the discourses you have lately heard) that the sin of his adversaries may 'not be laid to their charge,' but that God would 'forgive his enemies, persecutors, and slanderers, and would turn their hearts.' " P. 29.

The circumstances under which these sermons were preached, had been communicated to us before we perused them; but we think we can defy the uninitiated reader to extract any accurate information from the passages that have been extracted; and yet they contain every thing that bears upon the subject. They talk of "the permissive Providence of unerring wisdom." They allow, that "*in the absence of correct information,*" some misconceptions may arise. They assure us, on the best authority, that Mr. Wood has never failed to set "a Christian example." They declare, that he thinks it will be honestly owned "by his weeping hearers," p. iv. "that he has manifested the excellence of the doctrines he preached by a suitable deportment." We learn that he has ad-

versaries whom he is anxious to pardon; and it may be readily surmised, that they have accusations against him which he is not anxious to answer. The simple and unadorned truth is, that Mr. Wood had been prosecuted in the Ecclesiastical Court, and that he resigned his Curacy rather than defend the suit. Respecting his innocence or his guilt we pretend not to decide; it is certainly possible that he may have been prevented from defending himself by an apprehension of the expenses which he must incur. But in this case, he ought either to have left the subject untouched, or to have entered fully into the charges, and shewn their falsehood. The equivocal situation in which he now must stand, renders him, if innocent, an object of great commiseration. If guilty, he may be reminded, that when he next shall think proper to put complaints, of the deportment of the Clergy into the mouth of the Bishop of Lichfield, it will be advisable to introduce an alteration in his dates, and to say, that the Charge was delivered in 1820. The recommendation to forsake the Church will then be made perfectly intelligible; and our readers may be spared all farther comments upon the subject.

MONTHLY REGISTER.

Society for Promoting Christian Knowledge.

At a Special General Meeting of the Society for Promoting Christian Knowledge, held on the 29th November, 1819;—Present, their Lordships the Bishops of London, Lincoln, Bangor, Carlisle, Ely, Chester, Gloucester, Peterborough, and Landaff, Lord Kenyon, &c. &c.

The Secretary read from the Minute Book of the Committee for Correspondence with the Diocesan and District Committees, the following Report:—

REMEMBRANCE, No. 13.

"The Committee for Correspondence with the Diocesan and District Committees, having considered, with the attention due to its importance, the matter in reference under the resolution of the 2d of November, beg leave to submit to the General Board, that they find the stores of the Society amply furnished with defences against the designs of those who endeavour to propagate Atheism and Infidelity amongst us, as such designs have been heretofore carried on; but that of late the modes of attack having been for the most part changed, as well with regard to the parties assailed, as to the instruments of assault, a similar change in the means of defence is indispensably required.

"It is not therefore so much against

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the specious arts and arguments of the Sceptic, addressed as formerly to the middle and higher ranks, and to them almost exclusively, (though these are not to be lost sight of, in the measures to be adopted by the Board,) that we have at this time, principally to provide. The peculiar and more pressing danger of the moment arises from a diffusive circulation, amongst the lower classes, of short tracts, which, however otherwise to be despised, are but too well calculated, by bold fallacies and blasphemous assertions, to shake the faith of the ignorant and uninformed, and by an unceasing repetition of attacks in daily and weekly numbers finally to overthrow it; and to these the attention of the Committee has been more particularly directed.

"With respect to the first the Committee are of opinion, that great good may be effected, by an increased circulation of many valuable Tracts, now on the list of the Society's books, and that such increased circulation may reasonably be expected from the Christian zeal of members in every part of the country; but they also submit that it is desirable to promote a still wider dispersion of these and similar pieces,—by a reduction of the present prices,—by an immediate notice to District Committees of such reduction,—and by a call upon them to further, by Special Meetings or otherwise, the most extended distribution in their power.

"Your Committee, however, apprehend, that when all this has been done, and all these means have been most actively and usefully applied, much will still remain to be done; and the most effectual means of counteraction will still be found wanting; as, in the opinion of your Committee, the alarming evils of this frightful crisis can only be successfully met, in many cases, by the prompt application of remedies, perhaps as novel as the mischief, which calls for them; adapting themselves to the varying aspects, under which it may from time to time appear; and especially so far accommodated to the parties, for whose benefit they are designed, as to insure their acceptance, and give the most reasonable promise of relief.

"With remedies of this description the Society's stores, as might naturally be expected, are at present unprovided; and it is feared, must, from its character and constitution, in a great degree ever remain so; inasmuch as the poison is circulated, in a form and manner, in which, according to its usual course of proceeding, or by any of its accustomed organs, the Society cannot offer the antidote.

"Your Committee feel, however, the magnitude of the mischief to be so appal-

ling, and the peril to the souls of thousands so imminent, as to demand from the Society for Promoting Christian Knowledge every practicable exertion, and to justify almost any departure from its ordinary habits, which shall not actually compromise its character, or endanger its constitution. With this feeling, therefore, they call upon the General Board, to do all in its power, under these reservations, to stay the moral plague, which, though like its antitype in the natural world, of rare occurrence, and they humbly trust, by the divine mercy, of short continuance too, would like it, if unchecked by proper antidotes, sweep millions to destruction in its course.

"The Committee, therefore, finally submit to the General Board their earnest hope, that a Special Committee may be appointed, with the fullest discretionary powers suited to meet the exigence of this extraordinary crisis, with a recommendation that they immediately engage in the most active distribution of the above-mentioned works, on the list of the Society, and of such small single short Tracts, and other temporary pieces, not having a claim to a permanent place on the Society's catalogue, as may in their judgment be fitted for the purpose; that they have authority to add to their number, and to call upon the public for contributions, in aid of their designs; and that the Society do encourage the formation of a fund, for these important objects, by placing 1000*l.* at the disposal of such Committee."

"Whereupon the Society, taking into consideration the interesting and important particulars contained in the Report of their Committee,

"Unanimously agreed to adopt and do what is therein contained, concurring with them in all particulars.

"Also, that the Special Committee, for the purposes stated in the Report, do consist of the present Committee for Correspondence, with the addition of the Secretary (the Rev. Dr. Gaskin,) the Reverend Preachers of the three Inns of Court,—the Temple, Lincoln's Inn, and Gray's Inn,—the Rev. Incumbents of St. James's, St. George's, and St. Martin's, Westminster, the Dean of Westminster, and the Christian Advocate of Cambridge.

"That there be a Committee of Superintendence, consisting of his Grace the Archbishop of Canterbury, President of the Society, the Bishops of London and Lincoln, and the Bishop of Peterborough, Margaret Professor of Divinity, Cambridge, and the Bishop of Landaff, Regius Professor of Divinity, Oxford.

"That the powers of the Special Com-

mittee do last for a twelve-month, and then expire, unless revived by the Board.

"That the Special Committee do make Reports of their Proceedings, from time to time, as occasion shall require, and

"That the Thanks of this Board be returned to the Lord Bishop of London, for his attention to the business of the Meeting.

"The Special Committee hold their Meetings at the Society's House, No. 5, Bartholomew's Buildings, Holborn, to whom all Communications are to be addressed, and by whom Contributions are received, as well as at Messrs. Goslings' and Co. Fleet-Street, on account of the Treasurer.

"ADDRESS TO THE PUBLIC.

"At a time when the enemies of Christianity are employed in disseminating the poison of Blasphemy and Infidelity to an unparalleled extent, THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE consider it then peculiar duty to call into action all the means within their power to arrest the progress of the evil. Upon the magnitude of that evil they deem it unnecessary to dwell. The signs of the times are, in themselves sufficiently alarming. But the success, which, under the blessing of Providence, has for more than a century attended the labours of the Society in the sacred cause, gives them the assurance that, now in the hour of peril, their appeal to the attention of the Public will not be made in vain.

"Without a general co-operation, however, of the friends of Christianity, the exertions of the Society, as a collective body will be productive of a comparatively confined and partial benefit. Upon their own part, the Society have not been inactive. Directing their attention to the first instance to the religious works already on their list, they have published in the most popular form, and at very reduced prices, such as appeared to them best calculated to check the growth of irreligion. The extraordinary demand for these Tracts which may be anticipated, joined to the reduction of prices which has taken place will, of necessity, be attended with much additional expence. This expence, however, the Society (although their revenue has not, in general, exceeded the calls which have been made upon them) are anxious to meet out of their ordinary funds.

"But as the forms which Infidelity has now assumed are novel, and peculiar, the Society have also thought it necessary to try in some degree, their ordinary modes of operation. A Committee has therefore been appointed for the special purpose of searching for other Tracts, not at present

on the Society's List, of opening new channels for distribution, and of circulating, at the lowest prices, such other Tracts and Papers, as may be called forth by the occasion, and may appear to them best suited to the exigency of the moment. And it is proposed by the means of this Committee, to extend to the Public at large, those advantages of purchase and distribution which have hitherto been confined to the Members of the Society, and every facility will be afforded by the Committee in London, and by the Diocesan and District Committees in the country, to all those pious and well-disposed persons, whether Members of the Society or not, who may be desirous of giving to these Tracts that effective circulation, which it is the especial object of the Society to obtain. In order to carry into effect these extended operations, the Society have already appropriated the sum of £1000 from their general fund to this specific object. And they look confidently to the friends of Christianity for such cordial and zealous aid, as may enable them to give the fullest effect to their endeavours. They trust, that they shall be assisted by the powerful and the active in the diffusion of these salutary publications, through all parts of the country; and that, in every place where the Word of God shall be assailed, the weapons also of defence may be at hand, to repel the attacks of the Blasphemer. They trust that, from the pious and the wealthy, they shall find that liberal assistance, which such extensive measures will require; and that, while they are engaged in the anxious defence of all that is sacred, and dear to Christians, their exertions will not be allowed to languish, for the want of due co-operation and support.

The undermentioned Tracts which are already on the Society's Catalogue, have been reduced in price as follows:

Leslie's short and easy Method with	s.	d.
the Deists,	0	3
Leslie's Truth of Christianity demonstrated	0	3
Bishop Porteus's Evidences of the Truth of Christianity, bound	0	6
Ditto, half-bound	0	4
Bishop Horne's Letter to Adam Smith	0	1½
Bishop Watson's Apology for the Bible	0	6
Bishop Gibson's three Pastoral Letters on Infidelity, 3d. each, or together	0	6
Lord Lyttelton's Observations on the Conversion of St. Paul	0	4
Bishop Sherlock's Trial of the Witnesses	0	6

" DONATIONS TO THE SPECIAL FUND.					
" His Grace the Archbishop of Canterbury	£	s.	Sir R. Peel, Bart.	50	0
The Lord Bishop of London	100	0	Rev. N. Ellison, Bal. Col.	10	0
The Lord Bishop of Durham	50	0	William Lloyd, Esq.	5	0
The Lord Bishop of Winchester	100	0	Rev. E. Owen	1	1
The Lord Bishop of Lincoln	50	0	Rev. G. D'Oyly	5	0
The Lord Bishop of Exeter	50	0	Rev. J. Lousdale	5	0
The Lord Bishop of Bath and Wells ..	30	0	B. Powell, Esq.	5	0
The Lord Bishop of Bristol	25	0	Rev. G. Shepherd	5	0
The Lord Bishop of Hereford	10	0	Rev. T. Rennell	5	0
The Lord Bishop of St. Asaph	50	0	Rev. C. Lloyd	5	0
The Lord Bishop of Ely	50	0	Master of the Rolls	20	0
The Lord Bishop of Chester	25	0	Rev. T. Brownlow	50	0
The Lord Bishop of Oxford	30	0	Lord Viscount Sidmouth	50	0
The Lord Bishop of Peterborough ..	25	0	The Earl of Liverpool	100	0
The Lord Bishop of Landaff	30	0	The Right Hon. Charles Manners		
The Lord High Chancellor of Eng- land	100	0	Sutton, Speaker of the House of Commons	52	10
The Lord Kenyon	50	0	T. W. Beaumont, Esq. M.P.	20	0
The Earl of Shaftesbury	50	0	The Chancellor of the Exchequer	21	0
C. S. Strong, Esq.	25	0	The Dean of Lincoln	21	0
L. H. Petit, Esq.	21	0	Frederick Webb, Esq.	105	0
The Very Reverend the Dean of Chester	5	0	George Gipps, Esq. M.P.	10	0
Rev. Dr. Wordsworth	10	0	Mrs. Jacob	2	0
Miss E. Trevenen	50	0	Stephen Gaselee, Esq.	5	0
Joshua Watson, Esq.	50	0	Francis Wightwick, Esq.	5	5
Rev. H. H. Norris	30	0	Hon. and Rev. R. Cust	5	0
Hon. Mr. Justice Park	20	0	Rev. W. H. Coleridge	1	0
Hon. Mr. Justice Richardson	10	10	Nicholas Brown, Esq.	5	0
Rev. W. R. Lyall	5	0	N. B. Edmonstone, Esq.	5	0
Rev. T. L. Strong	5	5	Francis Lloyd, Esq.	5	0
James Cumming, Esq.	5	0	Rev. George Clark	2	2
James Powell, jun. Esq.	5	0	Rev. Daniel Wilson	5	5
L. Shadwell, Esq.	5	0	Rev. Archdeacon Daubeny	20	0
Rev. Archdeacon Watson	10	10	District Committee at Tunbridge, Kent	10	10
Rev. Thomas Randolph	5	0	Rev. Archdeacon Jefferson	5	0
Rev. A. M. Campbell	5	0	Arthur Pott, Esq.	10	0
Right Hon. J. C. Vilhers	10	10	Newell Connop, jun. Esq.	5	5
Rev. George Richards	5	5	J. Dyson, Esq.	10	10
Rev. Dr. Wainley	5	5	Messrs. Bridges and Quilter	5	5
Thomas Wilson, Esq. M.P.	10	10	G. W. Taylor, Esq. M.P.	50	0
Rev. Dr. Ashurst	5	5	J. H. Palmer, Esq.	10	10
Rev. Dr. Gauntlett	10	10	Rev. G. Champagne	10	0
Rev. C. L. Kerby	1	1	Earl Grosvenor	50	0
Hon. and Rev. F. Bertie	2	2	Warden and Fellows, New Col- lege, Oxford	105	0
Rev. Dr. Hollingworth	5	5	Earl Harrowby	50	0
Thomas Warburton, Esq.	10	0	Louth District Committee	10	0
Rev. Daniel Everard	5	0	The Very Reverend Dean of West- minster	10	10
Rev. J. H. Spry	5	5	Right Rev. Lord Bishop of Exeter	30	0
Right Hon. Rob. Peel, M.P.	50	0	Times Journal	20	0
Rev. J. Bull, Ch. Ch.	10	0	Hon. and Rev. E. J. Turnour ..	5	5
Rev. G. Beresford	5	0	Rev. J. Morris	3	3
C. T. Blick, Esq.	5	0	John Thomas Justice, Esq.	1	1
W. Davis, Esq.	5	5	G. A. Crawley, Esq.	3	0
F. Burton, Esq.	10	10	C. Crawley, Esq.	3	0
Lord Ellenborough	20	0	The Archbishop of York	100	0
Rev. Dr. Gaskin	5	5	Messrs. Goslings and Sharpe	52	10
Rev. W. Parker	5	5	Rev. M. Buckley	5	0
Mr. R. Gilbert	5	0	Samuel Barker, Esq.	10	10
Rev. Dr. Mant	5	0	Sir James Langham, Bart.	30	0
J. Round, Esq.	5	0	Mr. J. Delafield	2	2
J. Bowdler, Esq.	5	5			
Rev. J. Russell	10	0			

Mrs. J. Delafield	2	2
Lord Bishop of Norwich	25	0
Rev. J. Lightfoot, Oxford	2	2
N. Charrington, Esq.	10	10
Bishop of Litchfield and Coventry	30	0
Lord Bishop of Gloucester	25	0
Rev. Dr. Jobson	10	0
Rev. Dr. Hughes	10	0
Lord Bishop of Bristol	25	0
Ch. Esq.	25	0
Capt. J. Macgumbe	5	0
Rev. T. Sikes	10	10
Lord Bishop of Bangor	30	0
Sir G. Beaumont	5	5
Rev. Archdeacon Owen	25	0
W. Sikes, Esq.	5	5

We have now to inform our readers, that in prosecution of these measures, the Society have opened a shop, No 21, in Fleet Street, opposite Chancery Lane, and that in addition to the tracts specified in the address, they have already prepared and printed eight new ones, particularly adapted to the present crisis; the titles of which are as follow :

Hear Both Sides. Witnesses *for* and *against* the Bible.
 Scripture the Guide of Life.
 Reasons for retaining Christianity.
 The Blind Guide, — Thomas Paine ignorant of the Bible.
 The Unbeliever Convinced.
 Two Dialogues between an Unbeliever and a Believer, in Two Tracts.
 The Abandoned and the Penitent Blasphemer : or, the Death-Beds of Voltaire and Lord Rochester.

They have also entered into correspondence with their Diocesan and District Committees, soliciting the co-operation of all, and of those, more especially, in districts which have been most infected with the poison of infidelity; and we have the pleasure to state, that the greatest zeal and promptitude has been manifested on the part of these valuable auxiliaries to give the Society all the assistance in their power. The District Committees of Birmingham, Lewes, Tunbridge, Hertford, Louth, Cowbridge, Chester, Kidderminster, Holsworthy, and Cleveland have al-

ready held public meetings, and called the attention of their respective neighbourhoods to the claims of the present crisis upon their exertions and their liberality; and so general an attention has been awakened, that we are confident that in our next number we shall have to give a favourable account of the progress of the undertaking.

Society for the Propagation of the Gospel.

AT the last meeting of this Society, the Treasurer reported that the sum total which he had received from the late general collection, exceeded 43,000l.

The Committee appointed to consider in what manner the Society could extend its assistance to the new colony in the neighbourhood of the Cape, have expressed a decided opinion in favour of the appointment of regular ministers, with proper ecclesiastical superintendence and controul, and with a decent provision for their maintenance. They observe that these objects may easily be obtained while the colony is yet in its infancy. By dividing the territory after the manner of our parishes, and allotting a certain proportion of land in each to the support of the clergy, and the erection of churches, a provision may be made for the future support of the clergy, which will grow with the growth of population. The Committee have, therefore, recommended an application to government on the subject, with an offer of any assistance that the Society may be able to afford.

It was agreed to adopt the suggestion of the Committee, and his Grace the President has been requested to make the necessary communication to the Secretary for the Colonial Department.

We understand that a District Committee of this Society is about to be established at Bath.

CHURCH BUILDING SOCIETY.

A Table shewing the Grants which have been made by the SOCIETY for promoting the Enlargement and Building of CHURCHES and CHAPELS, from MAY to DECEMBER inclusive, 1819, and the additional Accommodation which has been thereby obtained.

Place.	Diocese.	Addit. Accom.	Sum Granted.	Additional Accommodation, how produced.
Hoddesdon	Lond.	800	£400	Purchasing Chapel.
Wargrave	Salisb.	297	200	Enlarging Church.
Southminster	Lond.	360	400	Enlarging Church.
Nunney	B. & W.	325	200	Enlarging Church.
Isley Waldn, Parish of Kegworth	Lincoln	20	200	{ Rebg. and Enlarg. Chapel { which was a perfect Ruin.
Wibsey, Parish of Bradford . . .	York	500	250	Enlarging Chapel.
St. Giles, Colchester	Lond.	250	150	Rebg. and Enlarg. Church.
Queenington	Glouc.	16	20	{ Building a Tower and a { Gallery within it.
Berkhamstead	Lincoln	511	350	Enlarging Church.
Eton	Lincoln	280	200	Rebg. and Enlarg. Chapel.
Cleckheaton, Parish of Birstall.	York	500	450	Enlarging Chapel.
St. Mary, Southampton	Win.	400	250	Enlarging Church.
Woore, Parish of Muckleston	L. & C.	30	10	Enlarging Church.
West Chinnock	B. & W.	250	250	Rebg. and Enlarg. Church.
Walsall	L. & C.	1175	1500	Enlarging Church.
Serk	Win.	333	400	Building Chapel.
Machynlleth	St. As.	300	400	Rebg. and Enlarg. Church.
Overton	Chester	231	200	Enlarging Church.
Kirkby Wharfe	York	86	50	Enlarg. Church & Build. Gallery
Cameley	B. & W.	38	30	Building Gallery.
St. Gluvia's, Penryn	Exeter	140	85	Enlarging Church.
Brewham	B. & W.	330	300	Enlarging Church.
Haverfordwest	St. Dav.	150	50	Building Gallery.
Dewsbury	York	310	230	Enlarging Church.
Froine Free Church	B. & W.	188	175	Enlarging Church.
Farnham	Win.	545	200	Building Gallery.
Hylton, Par. of Bps. Wearmouth	Durh.	427	200	Purch. Accommo. in Chapel.
Liversedge	York	350	350	Building Gallery.
Blakeney	Glouc.	500	110	Enlarging Chapel.
Swaflham Prior	Ely	50	15	Building Gallery.
Clipping Barnet	Lond.	165	130	New Pews.
West End, Parish of Fewston . .	York	100	100	Enlarg. Accom. & Build. Gally.
Church Coniston	Chester	230	125	Rebg. and Enlarg. Chapel.
Wainfleet all Saints	Lincoln	650	400	Building Church.
Sherborne	Bristol	80	50	Building Gallery.
Loose	Canter.	135	100	Enlarging Church.
Upper Bullingham	Heref.	70	43	Enlg. Accom. & Build. Gally.
Stoke	L. & C.	44	20	Building Gallery.
Yeovil	B. & W.	200	62	Enlarging Accommodation.
Lower Guiting	Glouc.	102	60	Enlarging Church.
Harwich	Lond.	1000	1500	Enlarging Accommodation.
Tewksbury	Glouc.	600	300	Enlarging Accommodation.
Tunbridge	Roch.	357	450	Enlarging Church.
Sproatley	York	100	150	Rebg. & Enlarg. Church.
Holmpton	York	50	20	Building Gallery.
Kettlewell	York	114	100	Rebg. and Enlarg. Church.
Bethnal Green	Lond.	600	350	Building Gallery.
Bagshot	Win.	509	200	Building Chapel.
Swinford	Lincoln	100	50	Building Gallery.
Manningtree	Lond.	200	200	Enlarging Chapel.
St. Albans	Lond.	450	450	Enlarging Accommodation.

Total 15,149 £11,255

Since our last statement, in May, of the progress which this Society had made in that most important public service in which it is engaged, the committee have been prosecuting their labours with unwearied perseverance, and with a discreet, but sparing liberality; and we have the pleasure to add, 51 to our former enumeration of cases, in which the Society's assistance has been granted. In affording this encouragement to the pious concern of parishes and individuals, for the spiritual welfare of those who have too long been excluded from participating in their public devotions, the committee have appropriated, from the fund confided to their distribution, a further sum of 11,255*l.*; by the aid of which, a further accession of church room for 15,149 persons has been obtained, of whom 10,904 will enjoy that benefit free of all charge. Whilst this expenditure has been proceeding, little more than 2000*l.* has been added to the Society's list of benefactions, making a total very little exceeding 56,500*l.* Nearly half of its present resources, therefore, have been expended within the space of little more than a year, in which time it has received 214 applications, and having decided upon 103 of them, has selected 97 as preferring claims, which fully entitle the applicants to that measure of the Society's bounty, which they have respectively received.

Thus has been shewn, how much of a truly Christian sympathy for the spiritual privations of our extended population, was felt throughout the kingdom, and only waiting to be called forth by such an institution as that, whose efficient discharge of its important duties, we most earnestly recommend to the munificent consideration of the public at large, under the strong conviction, that through none of the many channels of national benevolence, can the best interests of our country be so eminently promoted.

From the list of recent benefac-

tions, we are happy to select the following as evidence, that the Society still engages the consideration, both of public bodies and distinguished individuals.

	£.	s.	d.
University of Cambridge, 2d			
Benefaction	250	0	0
Clergy of the Archdeaconry of			
Madras	223	7	10
Master and Fellows of Sidney			
College, Cambridge	105	0	0
Collections within the Deaneries			
of Alnwick and Bamburgh	71	17	0
Bishop of Calcutta	50	0	0
Edward Woods, Esq.	10	0	0
Rev. Dr. Copleston	50	0	0
Rev. F. Rowden	100	0	0
Lady Mary Erskine	20	0	0
Rev. J. G. Foyster	21	0	0
Rev. William Battell	21	0	0
Rev. Dr. Ashurst, 2d Benef.	10	0	0
Mrs. Benjamin Brown	10	10	0

The table in the preceding page particularizes the parishes which have participated in the Society's bounty; taking up the enumeration from the close of our last report.

NATIONAL SOCIETY.

A proceeding of great interest to the friends of this Institution, and reflecting the highest credit on the munificence of one of its most assiduous conductors, took place at the first meeting of the General Committee in the last month.

It has always been considered by that body as a defect in their establishment, that they have been without the necessary accommodation in church for the reception of the children of the Central School into the bosom of a parochial congregation, and that they have, therefore, been obliged to resort to the unsatisfactory expedient of obtaining the Lord Bishop of London's licence for the enrolment of the school-room as a place of public worship, under the establishment, and of assembling the children in it every Sunday, for the discharge of that important duty.

At the above meeting this defect was removed in a manner most conducive to the credit of the Institution, and most gratifying to the genuine

Church of England principles, which circulate its members, by the Treasurer, Joshua Watson, Esq., who having purchased the venerable Gothic structure dedicated to St. Etheldreda, in Ely-place, (the ancient chapel attached to the palace of the Bishops of Ely, which formerly stood there,) and having adapted it, by the erection of a gallery, for the reception of 1000 children, presented it to the Society for the uses of the Central School. In the arrangements which have been made, there has been a reservation of sittings for such of the old scholars, and of the parents of the children, as may be disposed to attend, whilst the pews, in the centre of the area, have been left unappropriated for the accommodation of the neighbourhood. The chapel has been very properly subjected to the appointment of the Bishop of London, and the necessary preliminaries are in great forwardness for opening it for Divine service.

By what oversight a consecrated edifice of such splendour and celebrity should have been suffered to become alienated from its ancient patronage and jurisdiction, it is now useless to enquire; but our readers, we are confident, will participate heartily with us in the pleasure and gratitude with which we contemplate its recovery to the wholesome teaching and sober piety of the Church of England, and its very considerable appropriation to the training up so large a portion of the indigent children of the metropolis, in the worship of Almighty God, according to our primitive formularies of devotion.

Law Intelligence.

COURT OF PECUILIARS, Nov. 11.

The Office of the Judge, promoted by the Rev. H. Bristol Wilson, D.D. against Mac Math.

IN this case the Registrar stated to the Court that he had been served with notice that a Rule had been granted by the Court of King's Bench, to shew cause why Prohibition should not issue to this Court.

The Judge (Sir John Nicholl) said: after such notice, I shall, of course, suspend pro-

ceedings for the present: at the same time, as the suit has stood over for the convenience of the Court, in delivering its judgment on the admissibility of the articles, which judgment would otherwise have been given before the long vacation, I think it but due, in justice to the parties, to state the impression of my mind on the question after having heard it argued at length, and given it much subsequent deliberation.

It is a suit by the Rector of St. Mary Aldermary, in the city of London, against a parishioner of that parish, for disturbing him in presiding at a Vestry Meeting. The offence is thus charged in the citation:—"More especially for interrupting the Rector when he had taken the chair as president, at a Vestry Meeting, held in the Vestry-room within the Church of the said parish, preventing him from exercising the office of Chairman or President at the said Vestry meeting, and dispossessing him thereof."—The suit is brought to ascertain the right of the minister to preside at these meetings, and not from animosity or vindictiveness on account of the particular transaction.

The question is certainly one of considerable importance, both as affecting the station of a highly respected class of the community, the established Clergy, and as affecting the peaceable and orderly proceedings of Parochial Meetings. The case is said to be a new one, so far as regards any express law, or any judicial decision on the subject. There is no statute, no canon, no reported judgment, either expressly affirming or expressly negating the right. It nevertheless may exist as a part of the common law of the land, as a part of the *lex non scripta*, which is of binding authority, as much in the Ecclesiastical as in the Temporal Courts. Indeed the whole canon law rests for its authority in this country upon received usage: it is not binding here *proprio vigore*. Moreover this Court, upon many points, is governed, in the absence of express statute or canon, *jus tacito et illiterato hominum consensu et moribus expressum*.

It is true that generally the existence of this *jus non scriptum* is ascertained by reports of the adjudged cases; but it may be proved by other means, it may be proved by public notoriety, or be deducible from principles and analogy, or be shewn by legislative recognitions. Published reports of the decisions of Ecclesiastical Courts (with one very recent exception) do not exist; and if they did, yet the particular right in dispute may never have been so much as doubted or questioned before; and some countenance is given to that notion from the general usage and practice of the

kingdom; for it is pleaded in the articles, and on their admissibility must be taken as true, that the minister's presiding at Vestry Meetings "is observed in and throughout the whole realm." The fact of such general usage for the minister so to preside is notorious; and has not been denied even in argument. Now such an usage (unless absurd or improper), I take to found a common law right.

Law writers, particularly Mr. Justice Blackstone, lay it down, that "general customs, which are the universal rule of the whole kingdom, form the common law, in its stricter and more usual signification." Again, "the first ground and chief corner stone of the laws of England is immemorial custom."

Then, the general immemorial usage being averred, it is a reasonable usage? For "the common law," says Blackstone, "is the perfection of reason: what is not reason is not law:" adding, however, "that the particular reason of every rule of law cannot be always assigned; it is sufficient that there be nothing in the rule flatly contradictory to reason, and then the law will presume the rule to be well founded." Now this general usage, so far from being "flatly contradictory to reason," is admitted to be extremely proper. The propriety of the minister's presiding at Vestries, was in no degree controverted; all that was contended was, that it ought to be accepted as a courtesy, and not claimed as a right, for that the right of choosing a chairman belonged to the parishioners, and that the minister was present merely as a parishioner, having no greater right to preside than any other individual.

The practical inconvenience of the rule thus contended for, is obvious and manifest. At meetings held so frequently as Vestries are in many parishes, often very numerously attended, and where every parishioner paying rates has a vote, if the election of a chairman were always a preliminary measure, the consequence would be, that in parishes where animosities and divisions unfortunately existed, a large portion of the time for the transaction of business would be consumed in this preliminary contest; and the business of managing the concerns of the church and poor, in which the feelings of piety and benevolence are so desirable, would be preceded by a conflict exciting all the angry passions of man.

To avoid these practical inconveniences, as well as from other considerations of propriety and principle, the universal usage of the minister's presiding probably took its rise; for in every view the propriety is manifest, and the right is founded in sound principle.

REMEMBRANCER, No. 13.

The minister is not, in consideration of law, a mere individual of vestry, as has been contended: nor is he in any instance so described. On the contrary, he is always described as the first, and as an integral part of the parish. The form of citing a parish proves this position, namely, as "the minister, churchwardens, and parishioners," he being specially named. Such is the legal description of a parish in all formal processes.

So, again, in the choice of churchwardens; if the minister and parishioners cannot agree in the choice of the two, the minister is to choose one, and the parishioners the other, unless controlled by special custom.

So, again, churchwardens are directed by the canon to account before the minister and parishioners.

So far, therefore, from being a mere individual, the proper description of a parish, in vestry assembled, is "the minister, churchwardens, and parishioners in vestry assembled." The minister is denominated the *Rector Parochiæ*, the *Præses Ecclesiasticus*. The vestry itself is an ecclesiastical meeting, of an ecclesiastical district, namely, a parish; it is held in an ecclesiastical place, in the church, or in a room which is part of the church, part of the consecrated building, from which the meeting itself takes its name of vestry, as being held in the room where the priest puts on his vestments. It meets for an ecclesiastical purpose; for though the sustentation of the poor is now carried on by rates; and overseers are appointed under special statutes, so that it has, in modern times, become more of a temporal concern, yet anciently it was a matter immediately of ecclesiastical duty and superintendence. So says Prideaux, (Directions to Churchwardens, Edn. 1730, sect. 20.) "The churchwardens were anciently the sole overseers of the poor: and it lay wholly on them, under the direction of the minister, to take care of all such as were in want," &c.

In these meetings, then, of the parish, consisting of "minister, churchwardens, and parishioners," assembled in the church, for an ecclesiastical purpose, that the *Rector Parochiæ* should not preside, but be considered as a mere individual, would be most strangely incongruous, and that he and any other individual should be put in competition for the office of chairman, would be placing him in a degraded situation, in which he is not placed by the constitutional establishment of this country. In sound legal principle, he is the head and præses of the meeting.

To pronounce then against a right thus

founded in usage, and supported by reason, convenience, and propriety, would require some very clear and decided authority negating the right, and establishing a different rule. The single authority referred to, is the case of "*Stoughton versus Reynolds*," and that, indeed, was hardly relied upon as sufficient; for the argument went rather upon the absence of direct authority to support the right, than upon the adduction of any sufficient to negative it. The case of "*Stoughton against Reynolds*," did not at all turn upon the right to preside, but upon the right of the chairman to adjourn. The question was, whether the minister presiding had a right to adjourn the meeting so as to prevent the election of a second churchwarden by the parishioners, he himself having previously nominated the first churchwarden. I have looked into the three reports of that case, which are to be found in Sir John Strange, in Fortescue, and in the cases during the time of Lord Hardwicke. They are in some degree different, but in neither is it stated that the right of the minister to preside made any part of the argument. In all, the sole question was, the chairman's right to adjourn the meeting, and it was held that the question of adjournment should have been decided, as it generally is, by vote, and not by the chairman. It is obvious that this question of adjournment must have assumed exactly the same shape, and have led to exactly the same conclusion, whether the minister had been chairman by election or chairman by office. Any opinion thrown out, in a case like this, upon the right of presiding, must have been a mere *obiter dictum* upon a point not then requiring decision, nor even arising in argument.

In one report, Lord Hardwicke is made to say, "that the general apprehension is, that the minister has a right to preside, but that he knows of no authority for it." This is in *Ca. temp. Hardw.* That observation is somewhat different in Fortescue's Reports. There it is said, "supposing that the minister has a power of presiding, it does not follow that he has a power of adjourning." In Strange it is only said, "As to the vicar, he seems to have no share in the election of the second churchwarden, nor to have any right to preside."—And, to be sure, if there was any case in which he ought to have retired from the chair, it was at the election of a second churchwarden, with which he had nothing at all to do.

A doctrine of this sort, however, high as the source is from whence it flows, yet being on a point not raised in argument, not important to the decision, belonging not to

the law familiar to that Court, but belonging to another jurisdiction, is not of any very conclusive and binding authority. And yet it is the only one leading in any degree to negative the right of the minister, against those other considerations which I have already stated.

Whether the question has ever been raised in these Courts, is uncertain, from the want of reported cases; but that no decision negating the right, has ever taken place, would be no extravagant inference to be drawn from the prevalence of the practice of the minister's presiding, coupled with a general impression of his right to do so. Writers on ecclesiastical matters partake of the same impression—not merely Burn, but Prideaux, whose work on the duties of churchwardens has always been held in these Courts to be of considerable authority. He is express upon the subject. First he mentions the regular mode of calling a Vestry (sec. 35). "When any such thing is to be proposed to the parishioners, the churchwardens, with the consent of the minister, call a meeting of the parish." And again, in speaking of the rates, (sect. 55.) he says, "They only who pay to the rates should make the rates, &c.; but this must not be understood of the minister, though he be not charged to those rates, because, as having the freehold of the church, he hath a special right in it, and as minister of it, he hath a special duty upon him to see that it be well and duly repaired, and that rates be made to enable the churchwardens to do it. And therefore, in every parish meeting he presides, for the regulating and directing of this matter."—This authority, then, as far as it goes, is direct and express. It is not indeed of the same weight as an adjudged case, or a canon, but as the understanding of a learned person, himself filling a judicial situation.

The last authority that I shall mention, however, is of greater weight—the recognition of the Legislature. In several parishes, select vestries have been constituted, under special Acts of Parliament, where, from the extent of the population, the business could not well be conducted by the whole parish. One can see no strong reason, why, in such a select vestry, the minister should be appointed chairman, except upon the ground of his general right, and the propriety of the thing itself. The election of a chairman at a select vestry would take but little time, and would not be likely to be attended with conflict and animosity. And yet, as far as I am aware, it is the constant course of the Legislature, in Acts for appointing select vestries for the management of the general

concerns of a parish, to direct that the minister shall preside in such select vestry. Be that as it may in these particular cases, the late Act, for the regulation of vestries generally, appears to contain so strong a recognition of the right, as almost by necessary implication to declare that it is in the minister; while the subsequent Act for creating select vestries, for a special purpose, in no degree derogates from the general rule, but tends, as an exception, to prove and support it.

The first of these Acts, that of the 58th of the King, chapter 69, is entitled an Act for the Regulation of Parish Vestries. The 1st section directs the mode of calling vestries: and the 2d section says, "for the more orderly conduct of vestries, be it enacted, that in case the rector or vicar or perpetual curate shall not be present, the persons so assembled shall forthwith nominate, by plurality of votes, one of the inhabitants to be chairman." Now this is nearly tantamount to a declaration, or by necessary implication declares, that if the rector, vicar, or perpetual curate be present, he shall preside: and the Legislature must evidently have considered, that by law and usage he was entitled to preside. It is only in case of his absence that the parishioners are directed to choose a chairman: and consequently when he is present he is the chairman of course. I can construe the Act in no other way.

It is true that the parishes of London and Southwark are excepted out of this Act. Now, supposing that exception to apply to every clause of the Act, still that would only go the length of providing, that if any special custom, any vestry in London or Southwark, had the right of choosing a chairman, notwithstanding the presence of the minister, this Act would not deprive them of the right under such special custom; but otherwise, London and Southwark must be presumed to stand on the same footing, in this respect, as the rest of the kingdom.

The Act of last Session (59 Geo. 3. c. 12.) does not diminish this inference. It is entitled "An Act to amend the Laws for the relief of the Poor." By this Act a power is given to parishes to establish Select Vestries for the concerns of the poor, the principal object being to render unnecessary the interference of magistrates on every application for relief; and with this view the Parish Vestry may elect a certain number of persons, not exceeding 25, and the minister, churchwardens, and overseers, with those elected persons, shall manage the concerns of the poor. Now, this is not a Select Vestry for general parochial purposes, but for those particular concerns.

The maintenance of the poor is now, in some places, become so heavy a burthen upon property, and so much more a matter of temporal than of spiritual concern, that in a parish committee, specially appointed for that purpose, where possibly the minister, as a payer of rates, may have little or no interest, it may be fitting enough to leave the choice of their chairman to these select persons, which would not be likely to produce any disturbance or conflict: and so the Legislature has provided. But this does not derogate from the propriety, or weaken the inference of the former Act, that in all other Vestries held for general parochial purposes, the minister is still to preside.

Upon the whole, I am by no means prepared to negative the right of the minister, supported as it is by usage and propriety, laid down by some writers, and recognised, and thus in effect declared by the Legislature itself.

And in a case where the minister was in the actual possession of the chair, I think that the defendant, upon the facts stated in the articles, is to be considered, by his interruption, as an unlawful disturber.

The other point is, whether this is a matter of ecclesiastical jurisdiction, to be proceeded against as an ecclesiastical offence?

Now, this being the disturbance of the minister in the exercise of a function belonging to him in his ecclesiastical character at a meeting of an ecclesiastical district (for a parish is such district)—a meeting held for general ecclesiastical purposes—and in an ecclesiastical place, a consecrated place, the church, or vestry at the church, it seems to me that it must be of ecclesiastical jurisdiction and cognisance. I apprehend that such rights, and such places, and the orderly conduct of such meetings, are under the protection and guardianship of the ecclesiastical laws. It has not been pointed out to this Court how any other Court can interfere, or how redress can be procured elsewhere. It seems as much an offence of ecclesiastical jurisdiction, as the erecting tombstones in a church-yard, or the pulling down tombstones, or breaking a door into a church-yard, or neglecting to repair a chancel, or setting up arms in the church, or forbidding the organ to be played when directed by the minister, or many other matters which are proceeded upon in these Courts, though there is no express canon or statute upon the particular subject. Yet in all cases of this sort the proceeding is in the Ecclesiastical Court, and in the form of articles, as for an offence, which mode of proceeding is, in a great degree, like an in-

dilectment at common law for a misdemeanor, where no statutory sanction is provided to enforce any thing enjoined, or to restrain any thing prohibited.

Some cases of the sort to which I have alluded, have occurred within my memory in these courts; and I will here mention two or three of them.

1. Cade against Newnham, in the Consistory of London, 1766; there a person was articulated against for opening a door into a church-yard. An appearance was given under protest to the jurisdiction, but the protest was overruled, and the suit proceeded in this form.

2. Seger and Hill against the Dean and Chapter of Christ Church, in the Court of Pecuhars, 1757. This was a suit for not repairing the chancel of Harrow-on-the-Hill, and the proceeding was by articles.

3. Burton and Edwards, against Callcott, in the Consistory, 1763. These were articles for erecting a tomb-stone in Kensington church-yard, and for pulling down another in the same church-yard. The court said, it was "committing a nuisance in the church-yard, and as such was an ecclesiastical offence, and subject to the jurisdiction of the Ecclesiastical Court."

4. Maidman against Malpas, in the Consistory, 1794. These were articles for erecting a monument without the consent of the rector. An appearance was given under protest, which was overruled, with costs.

5. Hutchins against Denzhov, in the Consistory, Michaelmas Term, 1791. This case is an authority not wholly inapplicable to the present proceedings; and I shall therefore state it a little more at length. It was a proceeding against the churchwardens by articles, and the offence was thus stated in the citation, "more especially for obstructing and prohibiting by your own pretended power and authority, and declaring your resolution to continue to obstruct and prohibit the singing or chaunting by the parish clerk and children of the ward and congregation, accompanied by the organ." The churchwardens supposed, that as they paid the organist, and managed the children, they were to direct when the organ should play or not play, and when the children should or should not chaunt. The clergyman had ordered the playing and singing at certain parts of the service. The churchwardens forbade both; not in the church, but privately, so that there was no brawling or public indecency; but the offence was set forth in the articles conformably to the citation which I have just stated. Many objections were taken to the admissibility of the articles: among others (as in the present instance)

it was said, that no law was specially set forth as having been violated; but the court said, "where the general law is relied upon, it is not necessary to plead it."—Again, it was objected, that the fact charged was not of a criminal nature (as is also contended in the present case), but to this the court replied, "that the right of directing the service was in the minister, and the churchwardens obstructing him in the exercise of that right, was an offence, an usurpation of his right, which might be proceeded against in the Ecclesiastical Court."

The preceding are cases within my own recollection in these courts: the same thing is to be inferred from some reported cases in prohibition. I shall only notice one, that of Palmer *versus* the Bishop of Exeter, (1, Strange, 776.) Sir Thomas Bury set up his arms in the church of St. David's, Exeter. The ordinary promoted a suit in the Ecclesiastical Court to deface them. A prohibition was moved for and refused, and Justices Eyre and Fortescue said, "the ordinary was judge what ornaments were proper, and might order them to be defaced."

Now, all these cases were proceedings by articles. I take it even the last was: and most of them, if not all, for offences under the general principles of ecclesiastical law, and not under any precise canon or statute. The remedy is a very lenient one, for however high sounding some of the expressions in the articles may be, such as "touching and concerning your soul's health, and the lawful correction and reformation of your manners and excesses," the only effect of a sentence as prayed, would be to admonish the party to forbear in future from the like disturbance and interruption, and perhaps to make him pay the costs, but as to costs, it always lies in the discretion of the court to mitigate them, as the circumstances of the case may appear justly to require.

Such is the view that I should take of this question, if it fell to my lot to determine it. It is certainly desirable that the point should be settled. It is probable that the opinion of this court may not be final, and it would be highly satisfactory to my mind, that it should be settled by a superior tribunal, either in the way of appeal or of prohibition; but at present, after mature and careful consideration, forming the best judgment I am able on the subject, I am of opinion, on the grounds already stated, that the articles ought to be admitted.

But a rule to shew cause why prohibition should not issue, having been served on this court, it is my duty not to proceed to

admit the articles. I have, however, thought it respectful to state my opinion for the consideration of the court of Common law. If they should differ from me, I shall bow to their better judgment with every possible degree of deference and respect.

The admission of the articles was accordingly ordered to stand over.

Nov. 27. The motion to remove the question from the Ecclesiastical Courts was argued this day in the Court of King's Bench. The court stopped the counsel for the rector as soon as he had cited the Act for Select Vestries (15 Car. II. ch. 5,) the Preamble of which is, "For prevention of evils which may arise from Vestrymen *not conforming to the Government and Discipline of the Church of England*," and Gibson's Codex, 2d Vol. 1476, for the form of appointment of one of these Vestries *by the Bishop of the Diocese*, which he observed, was alone sufficient to prove the matter of *ecclesiastical cognizance*. The form of appointment proves that the

minister of the Parish is *ex officio* a member, while all the others are elected—that the notice of all meetings must be given by him, or the parish clerk in his absence—that he shall "always be present, if conveniently he may be had—and lastly, and above all, that *the business shall be propounded by him or by the Church-wardens*, to the public notice and consideration of them all in general, for such business as concerns the whole Parish in general, and only to the particular Vestrymen inhabiting each particular liant, for such particular business as only concerns each particular liant."

The court discharged the rule with costs, adding as a reason, that the rector ought not to have been brought there to discuss *untenable points at his own expense*.

An Appeal to the court of Delegates is the only remaining step by which the defendant can hope to escape the effects of Sir John Nichol's judgment; it will be seen in a few weeks whether this step is deemed advisable.

MISCELLANEOUS INTELLIGENCE.

ECCLESIASTICAL PREFERMENTS.

Rev. Thomas Comyn, curate of Debenham, Suffolk, to be one of the chaplains in ordinary to the duke of Sussex.

Rev. William Madan, M.A. student of Christ Church, Oxford, to the vicarage of Polesworth, Warwickshire.

Rev. T. S. Hughes, B.D. fellow of Emmanuel-college, Cambridge, appointed examining chaplain to the bishop of Peterborough.

Rev. Peter Lancelot Cowling, M.A. of St. John's-college, Cambridge, to the rectory of Long Stowe, in that county.

Rev. John Thomas Huntley, M.A. of Trinity-college, Cambridge, to hold by dispensation the vicarage of Kimbolton with the rectory of Swanshead, Hunts; patron, the duke of Manchester.

Rev. Henry Van Voorst, M.A. late of St. Edmund's-hall, Oxford, to the vicarage of Steeple, in Essex; alternate patron, sir Brook Bridges, of Goodnestone, in Kent.

Rev. Christopher Dodson, M.A. to the rectory of Grately; patron, the rev. John Constable, of Ringmer, Sussex.

Rev. Thomas Robyns, vicar of Colebrooke, Devon, to the vicarage of Maristow, with Thruselton chapel annexed.

Rev. Thomas Ashhurst, LL.D. fellow of All Souls-college, Oxford, to the rectory of Yaverland, Isle of Wight; patron, J. Atkyns Wright, Esq. M.P.

Rev. Arthur Charles Verelst, M.A. to

the rectory of Withycombe, Somerset, on the resignation of the rev. Thomas Bowman.

Rev. Nicholas Wood, M.A. to the vicarage of Kenton, Suffolk; patron, lord Henmiker.

The hon. and rev. Augustus Legge, to the chancellorship of the diocese of Winchester, and to the living of North Waltham; rev. Mr. Heathcote to the vacant archdeaconry; and the rev. Mr. Garnier to the rectory of Brightwell; patron, lord bishop of Winchester.

Rev. John Hallward, M.A. of Worcester-college, Oxford, to the rectory of Stanton in the Wolds, Nottinghamshire.

Rev. Henry Freeland, B.A. to the rectory of Hasketon in the county of Sussex.

UNIVERSITY INTELLIGENCE.

CAMBRIDGE, Dec. 2.—The following degrees were conferred on Wednesday last.

MASTER OF ARTS.—Rev. Wm. Wright Wilcocks, Trinity college; Edward Michael Stewart, incorporated from the university of Dublin.

BACHELORS IN CIVIL LAW.—John Hancock Hall, esq. Trinity hall; rev. J. Davis, Trinity hall; rev. Champness Pleydell Bragge, Jesus college; rev. Edward Bartlett, Jesus college.

BACHELORS IN PHYSIC.—Thomas Jaa Thackeray, St. John's college.

The following is the subject of the Norwegian prize essay for the present year:—

"Shew from a review of the civil, moral, and religious state of mankind at the time when Christ came into the world, how far the reception which his religion has met with, is a proof of its Divine origin."

Dec. 17.—Two graces passed the senate yesterday, one to give 250*l.* to the national society; and the other to give a similar sum to the society for building and enlarging churches and chapels.

The master and fellows of St. John's college have nominated the rev. H. Wilkenson, M.A. fellow of that society and senior moderator in this university for the present year, to be head master of the grammar school of Sedbergh, in the county of York.

The subject of the English poem for the chancellor's third gold medal, for the present year, is Waterloo.

A Craven university scholarship is vacant.

Mr. Robert Abercromby Denton, of King's college, was on Friday last admitted fellow of that society.

The rev. Robert Wood, D.D. late of St. John's college, vicar of Cropwell Bishop, and chaplain of Nottingham county gaol, was last week elected head master of the grammar school at Nottingham.

At an ordination held by the lord bishop of Norwich, on Sunday last, the following persons were admitted into holy orders.—

John Thomas Bennett, B.A. Baliol college, Oxford; William Collett, B.A. Sidney college, Cambridge; Heaton Champion de Crespigne, S.C.L. Trinity hall, Cambridge; Henry Dugmore, B.A. Caius college, Cambridge; William Thomas Goodchild; Joseph Haddock, Pembroke hall, Cambridge; John Charles Herring; William Hildyard, B.A. Trinity college, Cambridge; George Frederick St. John, B.A. Baliol college, Oxford; William Margeson, Christ church, Oxford; Henry North; James Hall Sampson, Trinity college, Cambridge; Edward Thurtell; John Tilt, St. Alban's hall, Oxford; John Neville White, St. Peter's college, Cambridge; William Farley Wilkinson, B.A. Bennet's college, Cambridge.

Priests.—Richard Aldons, B.A. Trinity college, Oxford; Richard Atkinson, B.A. Catharine hall, Cambridge; Robert Bathurst, M.A. Christ church, Oxford; Frederick Beatty, Trinity college, Dublin; William Hennell Black; Jeremiah Burroughes, B.A. Emanuel college Cambridge; John Clarryvince, M.A. Caius college, Cambridge; John Wareyn Darby, M.A. Caius college, Cambridge; Andrew Edwards, M.A. Magdalen college, Oxford; Henry Freeland, B.A. Emanuel college, Cambridge; Charles Goodrick, B.A. Christ college, Cambridge; John Knight

Gretham, Jesus college, Cambridge; William Jackson, M.A. Lincoln college, Oxford; Charles Leicester, S.C.L. Trinity hall, Cambridge; John Lilwall; Thomas Mack, B.A. Caius college, Cambridge; William Palgrave Monclark, B.A., Jesus college, Cambridge; Moses Marcus; William Thomas Myers, M.A. Jesus college, Cambridge; Charles Joseph Orman, B.A. Sidney Sussex college, Cambridge; Thos. Schreiber, B.A. St. John's college, Cambridge; Philip Waid, B.A. Trinity college, Oxford; Edward Carus Wilson, B.A. Queen's College, Cambridge.

OXFORD, Nov. 27.—On Wednesday, the 17th instant, Thomas Verey Hayne, of Jesus college, was elected scholar of that society; and on Tuesday last, John Williams, of that college, was elected scholar of the same society. Tuesday the following degrees were conferred:—

BACHELORS OF ARTS.—John Egerton, fellow of New college; John Harrison, Jesus college; hon. Augustus Frederick Irby, St. Mary hall; Edward Horne Hulton, Brasenose college; George Christopher Hayward, Pembroke college; Horace George Cholmondeley, Baliol college.

Dec. 3.—Thursday the following degrees were conferred:—

MASTERS OF ARTS.—Rev. Frederick Cox, Lincoln college; rev. John Fitz Moote, Merton college, rev. George Francis Otley, Oriel college; rev. Hyla Holden, Pembroke college; rev. Francis Drake Foster, Baliol college.

BACHELORS OF ARTS.—Charles Lyell, Alexander Dyce, Chaloner Stanly Leathe, Exeter college; George Maw, Richard Derby Ness, William Brock Hellins, Lincoln college; Richard Battiscombe, Merton college; James Lockhart, University college; William King, Edward Tew Richards, Edward Greswell, scholars of Corpus Christi college; George Musgrave Musgrave, Brasenose college; Thomas Frederick Paul Hankins, Queen's college.

Dec. 11.—The following subjects are proposed for the Chancellor's prizes, for the ensuing year, viz. For Latin verses—Newtoni Systema. For an English essay—The influence of the Drama. For a Latin essay—Quænam fuerit Concilii Amphictyonici Constitutio, et quam vim in tuendis Græciæ Libertatibus et in Populorum Moribus formandis habuerit? The first of the above subjects is intended for those gentlemen of the university who have not exceeded four years from the time of their matriculation; and the other two for such as have exceeded four, but not completed seven years.

Sir Roger Newdigate's prize.—For the best composition in English verse, not containing either more or fewer than fifty lines.

by any under-graduate who has not exceeded four years from the time of his matriculation—the temple of Diana at Ephesus.

The following degrees were conferred on Thursday:—

MASTER OF ARTS.—Rev. • Edward Moorhouse Hall, Lincoln college; rev. William Thompson and the rev. Robert Collinson, Queen's college, on the old foundation.

BACHELORS OF ARTS.—Wm. Addington Taylor, Exeter college; Thos. Heathcote Tiagitt, scholar of Corpus Christi college; James Rust, University college; William Morgan Williams, Wadham college; William Trim, Wadham college; Charles Litchfield Swainson, fellow of St. John's college; Paul Sanmarez, Trinity college; John Buller Yarde Buller, Oriel college; John Bamfylde Daniel, Christ church.

Dec. 18.—Tuesday last the following degrees were conferred:—

MASTER OF ARTS.—Rev. John Lindsay Young, Brasenose college.

BACHELORS OF ARTS.—T. Wm. Gordon; T. J. Marker and W. S. R. Cockburn, esq.; R. Hodgson Fowler and Theophilus Williamson, of Exeter college; George Forster University college; Frederick J. Parsons and Robert Meadows White, demies of Magdalen college; Wm. John Rayner, Pembroke college; Thomas F. Freemantle, esq. Oriel college.

Yesterday, the last day of Michaelmas term, the following degrees were conferred:—

MASTER OF ARTS.—Rev. John C. Bisset, St. Edmund's hall; rev. Charles T. Pettingal and the rev. R. S. Butler Sandilands, Christ church.

BACHELORS OF ARTS.—Samuel Lloyd, esq. Magdalen college, grand compounder; William Willox Peete, Wadham college; William Wynter and Walter Jones, Jesus college; William Parish; St. Edmund hall; Joshua Stratton, New college.

BERKSHIRE.—Died, in his 84th year, the rev. William Sugden, formerly fellow of Brasenose college, and late rector of Cottingham, Northamptonshire.

CAMBRIDGESHIRE.—Died, at Cambridge, Mr. Darby, student of St John's college.

CHESHIRE.—Died, the rev. Mr. Bradshaw, rector of Welmslow.

CORNWALL.—The lectures of the Cornwall literary and philosophical institution commenced at Truro, for the season, on the 9th of November, to be continued every fortnight: Mr. Hogg, master of the grammar school of that town, delivered the introductory lecture.

DEVONSHIRE.—An association has been formed in Exeter for the purpose of coun-

teracting blasphemy and sedition, by the distribution of loyal publications, songs, &c.

DURHAM.—The bishop of Durham is now building and endowing no less than eight schools, in suitable situations amongst the lead mines in his lordship's diocese.

HUNTINGDONSHIRE.—Died, the rev. Harry Welstead, M.A. of Stoneley hall, near Kimbolton, third son of the late C. M. Welstead, esq. and formerly of Caius college, Cambridge.

KENT.—Died, at Lullingstone castle, the seat of sir T. Dyke, bart. the rev. John Kemble, aged 73 years, rector of Lullingstone, Kent, and of Folkington, Sussex.

LANCASHIRE.—Died, at his father's house, near Manchester, aged 39, the rev. John Markland, M.A. late of Bicester.

LINCOLNSHIRE.—Died, at Lincoln, the rev. Mr. Tuttin.

NORTHUMBERLAND.—Died, the rev. John Harris, curate of Hunstanworth, and formerly one of the missionaries to Otahite.

Died, the rev. William Ellison, of Lintz Green, aged 64.

RUTLANDSHIRE.—The rev. L. S. Warren, B.A. of Sidney college, Cambridge, is elected usher of Oakham school, vice the rev. Anthony Gordon.

Died, at Kingsbrompton, the rev. Thos. Todd, vicar of that place, aged 57.

Died, at Radcliffe vicarage, aged 26, the rev. Henry Whish, of Queen's college, Cambridge.

Died, at Compton Pauncefort, the rev. J. Palmer, D.D.

Suddenly at Aldborough, the rev. Henry Bryant, of that place.

WARWICKSHIRE.—Died, of a paralytic seizure, in his 73d year, the rev. John Baddeley, of Warwick.

WORCESTERSHIRE.—The beautiful new church at Dudley in this county is now completed, and will be consecrated by the bishop of the diocese.

YORKSHIRE.—Died, in his 82d year, the rev. George Skelding, upwards of 45 years vicar of Market Weighton, in this county.

Died, at the vicarage-house, Bramham, the Rev. Robert Bownes, aged 60: he had been vicar 27 years. The valuable living is in the gift of the dean and canons of Christ church, Oxford.

DIED IN AND NEAR LONDON.

Died, at Hampstead, the rev. George Bevan, fifth son of Silvanus Bevan, esq. of Fishbury-house, Wiltshire.

Died, at Rotherhithe, the rev. John Neale Lake, M.A.

Died, at Billericay, Essex, extremely lamented, the rev. George Porter, M.A. many years lecturer of the chapel there, leaving a widow and nine children to bewail his loss.

MONTHLY LIST OF PUBLICATIONS.

A Sermon preached at the Visitation of the Lord Bishop of London, at St. Paul's Cathedral, on Tuesday, July 14, 1819. By J. B. Hollingworth, D. D. Rector of the united Parishes of St. Margaret, Lothbury, and St. Christopher Le Stocks; Minister of St. Botolph, Aldgate, and late Fellow of St. Peter's College, Cambridge. 8vo. 1s.

Religion the Care of the Civil Power : a Discourse. By the Rev. A. C. Campbell, A.M. 8vo. 1s. 6d.

Danger to be apprehended from the Influence which designing Men may acquire over large Bodies of the People : a Sermon preached in the Cathedral Church of Carlisle, on Sunday, November 21, 1819. By the Rev. Robert Goodenough, M.A. Prebendary of Carlisle. 8vo. 6d.

On the Nature and Tendency of blasphemous Opinions : a Sermon. By the Rev. E. W. Stillingfleet, B.D. Fellow of Lincoln College, Oxon. 8vo. 1s.

A Cloud of Witnesses to the Truth of Scripture opposed to modern Infidelity : two Sermons preached in York Minster, on Sundays, November the 14th and 21st, and dedicated by Permission, to the very Rev. the Dean. By the Rev. James Ri-

chardson, A.M. of Queen's College, Oxford, and one of the Vicars-Choral of the Cathedral. 8vo. 2s.

A Sermon preached at St. Mary's Church, Swansea, at the autumnal Meeting of the Clergy of the Deanery of Gower, on Wednesday, October 27, 1819. By the Rev. D. Anderson, of Clare Hall, Cambridge, and Master of the Grammar School, Swansea. 4to. 2s.

Observations on some of the characteristic Doctrines of the Gospel : a Charge delivered in June, 1819, to the Clergy of the Episcopal Communion of Brechin. By the Right Rev. George Gleig, LL.D. F.R.S.E. & F.S.S.A. their Bishop. 8vo. 2s.

A Letter from a pious and reverend Divine to his Niece, written in the middle of the last Century, and now revised, corrected, and abridged, by a Layman of the Established Church; together with a Preface, wherein are introduced some Animadversions on the Trial of W. Hone for Blasphemy, and on his Abettors and Subscribers. 12mo. 6d.

A Catechism of the Evidences of Christianity, (for the use of Schools.) 6d.

LITERARY INTELLIGENCE.

WORKS IN THE PRESS.

The Sentiments held by the Church of England, on the Doctrines of the Corruption of Human Nature, Justification, Good Works, Operations of the Holy Ghost, extracted from her Articles, Homilies, and Liturgy.

The Spirit of Cervantes. A Selection of the Episodes and Incidents with a summary Sketch of the Story of the popular Romance of Don Quixote de la Mancha, with coloured Engravings, in one octavo volume.

A Tour through Normandy, by Dawson

Turner, Esq. to be illustrated by numerous Etchings of Antiquities, and other interesting Subjects.

The Voyage of the Younger Kotzebue, round the World, in the Years 1816, 17, and 18, in one Volume, quarto.

A small Volume, by Sir Arthur Clarke, entitled, the Mother's Medical Assistant, containing Instructions for the Treatment of Infants and Children.

The Unknown Director, by Sarah Renou, Author of Village Conversations, &c.

NOTICE TO CORRESPONDENTS.

Clericus, O, Humanitas, and Philacribos, shall appear.

Eboracensis and *T. W.* have been received, and are under consideration.

Anti-Ultra will probably think that we have said enough upon the subject; to which the first part of his letter refers; we apprehend that in the second, he has mistaken the sentiments of the writer upon whom he comments.

Bary's reference shall be attended to.

THE CHRISTIAN REMEMBRANCER.

No. 14.]

FEBRUARY, 1820. ,

[VOL. II.

On the Study of the Apocryphal Writings, and on the Assiduity of the German Divines in explaining them.

It is a settled rule of the Church of England, that the Apocryphal books possess no claim to divine inspiration and authority; that they are therefore unfit to be applied "to establish any doctrine," but are nevertheless worthy to be read both publicly and in private "for example of life, and instruction of manners." It is therefore to be regretted, that there should be any ground for the opinion which some critics have entertained, that there is in the authorized translation of the Apocrypha, an occasional want of that elaborate faithfulness and accuracy, which distinguish the version of the canonical Scriptures. There is however no room to suppose that it is not sufficiently correct to afford both instruction and delight to the ordinary reader, and the defects which may be imputed to it, with whatever justice, should be a powerful motive with all who are competent to study them in the original language, in which they will be studied with most advantage, and reflect most light on the illustration of the New Testament. There is so very small a portion of Greek which has been written by Jews, that every fragment is valuable, and highly important to the critical knowledge of the writings of the Apostles and Evangelists. Their style both of

thought and expression is peculiar, and their idioms will be collected most satisfactorily by comparison, not with the poets and orators and historians of Greece, but with Josephus and Philo, with the early fathers who were converted from Judaism, with the Septuagint translators, and more especially with the authors of the Apocryphal books of the ancient Jews.

In this study the German critics have been especially assiduous, and have rendered good service to the scriptural student. While in this country there has been a disuse of the text, and in some places an unseemly jealousy of the very name of the Apocrypha, the scholars of the continent have been industriously employed both in critically explaining the style, and in investigating the doctrine and philosophy of these venerable ecclesiastical records; and it may excite surprise among the anomalies and inconsistencies which distinguish the present age, that the members of a Church in which the Apocrypha is read publicly, should consent to circulate in a country in which the Apocrypha is the subject of much private research, copies of the Bible, from which that Apocrypha is scrupulously excluded. It is hardly necessary to mention the names or the merits of Biel or of Schleusner, or of their respective treasures of apocryphal learning; but there is a valuable appendix to their labours, which is less generally known than it deserves to be,

a volume of small size and price, entitled,

"*Léxici in Interpretes Græcos Vet. Test. maxime Scriptores Apocryphos Spicilegium. Post Belium and Schleusnerum, conguessit et edidit Carolus Gottlieb Bretschneider, ordinis Philo-soph., in Academia Vitebergensi Adjunctus ordinar. Lipsiæ. 1805.*" 8vo.

In the preface to this work the compiler has collected the titles of several modern works, and the names of the authors, who have either edited, or translated into the German language, or explained the whole or any part of the Apocryphal writings. It may excite the emulation of English divines, and facilitate their studies to know what Germans have been doing, while Arnald remains with us the only commentator of any eminence upon the Apocrypha, and even his commentary does not include the Books of Esdras and the Books of Macca-bees, unless two brief Dissertations be taken for a commentary. It will probably be objected, that the authority of the canonical and the uncanonical Scriptures is differently estimated in England and on the continent, and that in the latter, either by raising the apocryphal to a level with the canonical Scriptures in deference to the Council of Trent, or by denying the divine inspiration of the canonical Scriptures, and reducing them as human compositions to an equality with the apocryphal, the German writers have been led to treat both with the same freedom or the same respect. There is no present occasion to enter upon this question, nor is it meant to convey any approbation to the fanciful and tortuous manner in which too many of the German school of divinity have philosophized upon the Scriptures, and perverted their natural sense and meaning. It is enough to call attention to an important and valuable study, and to point to the fact, that the Germans have been unremitting in the pursuit of that study. The work of Bretschneider is in itself highly valuable; the pre-

sent article must be confined to his preface, in which he specifies the works and the names of the German editors, translators, and interpreters of the Apocrypha, and annexes his opinions of their respective merits.

I. There has been an *edition* of the apocryphal books, entitled,

"*Libri veteris Testamenti Apocryphi: Textum recognovit, et variarum lectionum delectum adjecit, Jo. Chr. Guil. Augusti. Lips. 1804.*" 8vo."

The design of the editor was to supply a small rather than a critical edition of the Apocrypha; but in the judgment of Bretschneider, he has introduced many emendations of the text, the suggestions of modern writers, and shewn much critical skill and sagacity, without in any degree exhausting the advantages, which may be derived from the MSS. not yet collated, from the fathers, and from the ancient interpreters. A wish is also expressed, that some Griesbach may hereafter arise to publish an edition of the LXX. and some Schleusner to explain its phraseology: the edition of Holmes, still in the course of publication at Oxford, is considered not as exhibiting in itself a correct text, but as affording the means of correcting it: "*largissimum expurgandi textus veteris Testamenti promtuarium.*"

II. There have been two *translations* of the apocryphal books into German: that by Dereser, though written for the unlearned is valuable on account of the prefaces to each book, and the critical and expository notes annexed to the version. The titles are,

1. "*Die heilige Schrift des Abt. Test. zweiten Theiles dritten Bandes erste Hälfte welche die Bücher, Tobias, Judith und Esther enthält. Auf Befehl Rupert des II. Abts. des Fürstl. Hochstifts Kempten zum Nutzen und Gebrauch der hochfürstl. Unterthanen herausgegeben von Dominic von Brentano fortgesetzt von Thaddæus Dereser. Francf. ad m. 1803.*" 8vo."

2. "*Die Apocryphen des Abt. Test. mit vollständigen Anmerkungen; zu einem Anhang des Hezel'schen, Bibelwerks. II. Part. Lemgon. 1800. 1802.*" 8vo."

III. Among the commentaries upon all the apocryphal books, are,

1. "I. G. Eichorn Einleitung in die Apocryphischen Schriften des alten Testaments, Lips. 1795. 8vo. a work whose merit needs no praise."

2. "I. Fr. Schleusner Lexici in Interpretes Græcos veteris Testamenti maxime Scriptores Apocryphos Spicilegium I. Lips. 1784. 8vo. Spicileg. II. Ibid. 1786. 8vo. a work of so much learning and acuteness, and so explanatory of many passages in the Apocrypha, that no one who wishes to obtain a profound knowledge of these writings will be without it."

3. "Bened. Beudtsen specimen exercitationum criticarum in Vet. Test. libros apocryphos e scriptis Patrum et versionibus antiquis, Goettingæ. 1789. 8vo. a treat of such value to the critical interpreter as to suggest a hope that the work may be continued."

4. "Chr. Th. Kuinoel observationes ad N. T. ex libris apocryphis Vet. Testamenti, Lips. 1794. 8vo. contains many excellent interpretations."

Add those writers, who in their several manners have collected from the Apocrypha whatever may contribute to the explanation of the New Testament, viz.

1. "I. God. Ienichen diss. (procs. F. V. Reinhard.) de petendâ rerum quas libri Novi Test. continent e libris V. Test. apocryphis illustratione. Viteb. 1787. 8vo."

2. "Frisch Vergleichung zwischen den Ideen welche in den Apocryphen des alt. Test. und den Schriften des neuen Testaments über Anferstehung Gericht. und. Unsterblichkeit, herrschen. Inserted in Eichorn's Bibliothec def bibl. Lit. Tom. 4. p. 4."

3. "Henr. Chr. Millies dissert. philologico-hermeneutica de usu librorum Veteris Testamenti Apocryphorum in Novi Test. interpretatione. Hal. 1802. 8vo."

4. "I. D. Schulze Ueber die Beweggründe zur Tugend in alten Testament. und in den Apocryphisch. Buchern. desselben. In Henkes Magaz. vol. 6. pt. 1. p. 40—86."

IV. The commentaries on detached parts of the apocryphal writings are very numerous. 1. On the third Book of Esdras.

"Irendelenburgii commentatio in tertium Esdræ librum, quem partim ex He-

brao Esdræ libro, partim e Chronicorum secundo haustum esse docuit. It is inserted in Eichorn's Bibliothec. Vol. 1. p. 178, and transcribed from thence into his Introduction to the Apocryphal Books."

2. On the Book of Tobit.

1. "Eichornii Ueber das Buch Tobias in ejusdem Bibliothec. Vol. 2. pt. 3.—2. Historia Tobie Græcæ. Textum ad fidem codicum emendavit et illustravit. I. G. Hæfner specim. I. Viteb. 1802. 4to.—3. Die Geschichte des Tobias nach drey verschiedenen originalen dem griechischen, dem latienischen des Hieronymus und einem syrischen, übersetz, und mit Anmerhungen, und einleitung von C. D. Ilgen. Ienæ. 1800. 8vo.

3. On the Book of the Wisdom of Solomon.

1. "Jo. Melch. Faber prolusiones VI. super libro sapientie. Onoldi 1776, 1777. 1786, 1787. 4to.—2. Jo. Frid. Klenker Salomonische Denkwürdigkeiten. Abs. Anhang das Buch der Weisheit abbersetz und erlantert. Rügæ. 1785. 8vo.—3. Jac. Wallenius Salomo's Vshet ocversath ifanc Grekiskan med bifogade philologiska och kritiska, Anmerhunger Grifphn. 1786. 4to.—4. Ejusdem annotationes philologico-criticæ in librum qui inscribitur. Σοφία Σολομωνος. Ibid. 1786. 4to.—5. J. G. Hasse Salomo's Weisheit, new Übersetz mit Anmorhungen und Untersuchungen. Jen. 1786. 8vo.—6. J. C. C. Nachtigal das Buch der Weisheit Halle. 1799. 8vo.—7. Ob das Buch der Weisheit original griehisch seq. in Magazin für Bibl. und Orient. Lit. p. 1.—8. Ueber die moralische Anwendung* und Ausschmückung der hebräischen Geschichte im Buche der Weisheit: in Eichornii Allgem. Bibliothec. Vol. 9. p. 944.—9. Den Salthenius diss. de Auctore libri sapientie Philone potius Alexandrino, quam seniore. Regiom. 1739. 4to.—10. Grimm commentatio: Etwas von der alexandrinischen Philosophie und deren spuren, im Buche de Weisheit. Annæmont. 1773, 4to.—11. Jac. Brucker de vestigiis philosophiæ Alexandrinæ in libro sapientie, in Muscell. Berolin. Vol. 6. p. 150.—12. Tres disputationes de libri sapientie parti priore cap. I—XI. æduobus libellis diversis conflata. Autore Bretschneider. Vitebergæ 1804. III. Partes, 4to.—13. Ist Logos und Sophia im Buch der Weisheit und im Sirach ein für sich bestehendes Subject. Im. neuen Theol. Journal, Vol. 9. p. 248.—14. Ulric. And. Rohde de veterum potarum sapientia Gnōnica Hebræorum imprimis et Græcorum. Haunivæ 1800. 8vo."

4. 'The two last works relate to the Books of Wisdom, and Ecclesiasticus; upon the latter exclusively are

1. "Jetens disquisitiones general. In Sapientiam Jesus Siracida. Hammia 1779. 8vo.—2. And. J. Onymus die Weisheit Jesus Sirachs Sohn aus dem Griechischen mit erläuternden Anmerkungen. Wärcsb. 1786. 8vo.—3. C. G. Sontag commentatio de Jesu Siracida ecclesiastico non libro sed libri farragine. Riga. 1792. 4to.—4. J. Gnil. "Linde Glaubens- und Sittenlehre Jesu de Sobus Sirach. ed. 2. Lips. 1795. 8vo.—5. Eiusdem Sententiæ Jesu Siracida græce. Textum ad fidem codd et versionum emendavit et illustravit. Gedani. 1795. 8vo.—6. Fr. Chr. Zange die Denksprüche Jesus des Sohns Sirach ein Lehr- und Lesebuch für Leser aus allen Ständen, besonders für Schulen aufs neue übersetzt und mit erläuternden Anmerk. oreschien Arnst. 1797. 8vo. (The author translates only a part of the book, and he arranges the several sentences under distinct heads or chapters.)—7. M. E. G Bengel commentatio: Ueber die muthmassliche Quelle der alten lateinischen Uebersetzung des Buches Sirach. In Eichorn. Alg. Bibl. Vol. 7. pt. 5.—8. Hess Geschichte des Reichs Judah nach dem Exil. Vol. II. p. 154. It comprehends delineationem dogmatum siracidæ ad religionem pertinentium.—9. Bretschneider is himself attempting an edition of this Book with a corrected text, and a perpetual commentary."

5. The Book of Baruch.

"J. Chr. Grunberg Exercitatio de libro Baruchi Apocrypho. Gott. 1797. 8vo."

6. The Song of the Three Children has been commented upon by Eichorn Bibl. Vol. II. pt. 2.—The History of Susannah in the same work. Vol. 2. pt. 1.—And the Story of Bel and the Dragon. Vol. 2. pt. 2.

7. On the two Books of the Maccabeer are,

1. "Jo. Melch. Faber. Programma. Harmonia Maccabeorum. Anstac. 1794. 4to.—2. J. G. Jundelenberg libri Maccabeorum Græci Textus cum versione Syriacæ collatis. In Eichorn Repert für Bibl. Lit. Vol. 15.—3. J. G. Hase das andere Buch der Maccabäer neu übersezt, mit Anmerkungen, und Untersuchungen Jenn.

1786. 8vo.—4. Paulus ueber das zweite Buch der Maccabäer. In Eich. Bibl. des bibl. Lit. Vol. I. pt. 2."

In the judgment of Bretschneider, it has been the result of these labours,

"Ut nunc quidem sensus illorum librorum multo accuratius constitutus, res in illis propositæ melius illustratæ ipsique a variis mendis et vitijis purgati sint."

BIBLICAL ILLUSTRATIONS.

(Continued.)

"Three times in a year shall thy males appear before the Lord thy God in the place which he shall choose," Deut. xvi. 16.

"And the man Elkanah and all his house went up to offer unto the Lord, the yearly sacrifice and his vow." 1 Sam. i. 21.

"And it shall come to pass that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the king, the Lord of hosts, and to keep the feast of tabernacles," Zech. xiv. 16.

From these and many other passages we find that annual visits to their temple were habitually practised by the Jews; the same custom appears to have been prevalent amongst other early nations, the following extracts prove its existence amongst the Japanese and Mexicans.

"Orthodox Sintoists go in pilgrimage to Ise once a year, or at least once in their life. This pilgrimage is called Sanga, which in the literal sense of the word is as much as to say the ascent or going up to the temple, and must be understood only of this most eminent temple of *Tensio Dai Sin*, i. e. the great hereditary imperial god of the celestial generations. This *Tensio Dai Sin* is the greatest of all the gods of the Japanese, and the first and chief object of the *Sintos* worship." *Kæmpher's Japan*. Vol. I. p. 226.

"In the island of Titicaca on the lake of the same name in Mexico,

stood one of the most splendid temples in the whole empire. Besides the plates of gold and silver with which its walls were magnificently adorned, it contained an immense collection of riches, all the inhabitants of provinces which depended on the empire, being under an indispensable obligation of visiting it once a year, and offering some gift. Accordingly they always brought in proportion to their zeal or ability, gold, silver, or jewels." *Ullous Voyage*, Vol. II. p. 163.

"There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times," &c. *Dent*. xviii. 10.

"Ye observe days and months and times and years," *Galat*. iv. 10.

"Aulus Gellius, on the authority of Verrius Flaccus says, that the days which follow the calends, nones and ides, were by the common people considered as unfortunate, he also asserts that the fourth day preceding them was by many regarded in the same light." *Aul. Gell.* b. V. c. 17.

"Before I proceed to the journal of our journey to the imperial court, it may not be amiss to observe, that it is not an indifferent matter to travellers in Japan what day they set out on their journey, for they must choose for their departure a fortunate day, for which purpose they make use of a particular table which they say has been observed to hold true by a continued experience of many ages, and wherein are set down all the unfortunate days of every month upon which if travellers were to set out on any journey they would not only expose themselves to some considerable misfortune, but likewise be liable to lose all their expences and labour, and to be disappointed in the chief interest of their journey. However the most sensible of the Japanese have but little regard for this superstitious table, which is more credited by the common people, the mountain priests

and monks. A copy of this table is printed in all their road and house books." *Kämpfer's Japan*, Vol. II. p. 447.

"The Chinese make choice of a fortunate and lucky day to send a portion to a bride, and to be married on. The president of the college of mathematics has the care of appointing these days, not only for marriages, but for every thing else they take in hand." *Ferdinand Navarette's Account of China*, *Churchill's Collect.* Vol. I. p. 76.; also *Grosier's China*, Vol. II. p. 274.

"Many of the superstitious prejudices that are to be found among the Hindus prevail equally with the people of Siam. They observe the feasts of the new and full moon, and think the days that from the change precede the full, more fortunate than those that follow it. Their almanacks are marked with lucky and unlucky days. Neither the prince, nor any one who has the means of applying to astrologers will undertake any thing without consulting them." *Sketches of the Hindus*, Vol. II. p. 135.

"The distribution of the signs or characters, both of days and years served the Mexicans, as superstitious prognostics, according to which they predicted the good or bad fortune of infants from the sign under which they were born; and the happiness or misfortune of marriages, the success of wars, and of every other thing from the day on which they were undertaken, or put in execution, and on this account also they considered not only the peculiar character of every period of days or years; for the first sign or character of every period was the ruling sign through the whole of it" *Cullen's Mexico*, Vol. I. p. 295.

"Les Brames interessees a perpetuer l'empire de la superstition font un travail suivé toutes les années pour marquer les jours de bonheur et d'infortune; d'après lequel ils dirigent les actions des Indiens. Les Egyptiens avoient les jours, ou

ils n'osoient rien entre prendre et l'étude de leurs pretres, ainsi que chez les Grecs et les Romains étoit de lire dans les planetes les bons et les mauvais augures. Les Chinois n'entreprennent rien si la tortue ou les caracteres de Confucius, qu'ils consultent tous les matins leurs annoncent un jour malheureux. Les Gaulois consultoient aussi les divins; ils observoient les augures et n'osoient sortir certains jours de la lune et de la semaine. Dans le siècle heureux ou la France se vit gouvernée par un grand roi. Marie de Medicis et toute la cour consultoient encore des astrologues et portoient comme les Indiens, les Chinois, les Africains et les Americains des amulettes pour être heureux." *Sonnerrat*, Vol. II. p. 199.

"Thou shalt not remove thy neighbour's land mark." Deut. vii. 17.

"Cursed be he that removeth his neighbour's land mark." Deut. xxvii. 17.

"Remove not the ancient land mark, which thy fathers have set up." Prov. xxii. 28. xxiii. 10.

That this offence was considered in a very serious light may be collected from the following commencement of one of Alciphron's Epistles.

"Not even they who had defaced land marks, or profaned the Eleusynian mysteries, could have so much to dread as I have, having fallen on ye gods into the hands of that accursed Phanomacha," &c. *Alciphron Ep. b. III. Ep. 72.*

"A large stone set upright marks each man's property in some places, in others only a few sticks, as no man ever thinks of removing his neighbour's land mark." *Parson's Travels in Asia and Africa*, p. 36.

"In the institutes of Menu, which are supposed to have been written in the 12th century before Christ, we find amongst other laws that the destroyers of known land marks, must suffer such corporal punishment as will disfigure them, as for instance depriving them of their eyes

or hands." *Maurice Ind. Antiq.* Vol. VI. p. 305.

"She shall shave her head and pair her nails . . . and shall remain in thine house and bewail her father and her mother a full month." Deut. xxi. 12, 13.

"Cut off thine hair, O Jerusalem, and cast it away, and take up a lamentation on high places." Jer. vii. 29.

"Cutting off the hair as a sign of mourning is common amongst those nations whose customs may reasonably be supposed to boast of the highest antiquity, and from the circumstances of their situation or ignorance are not likely to have been adopted from caprice or modern refinement. Carver, in his Travels in North America, says, the Indians in general are very strict in the observance of their laws relative to mourning for the dead. In some nations they cut off their hair, blacken their faces, and sit in an erect posture with their heads closely covered, and depriving themselves of every pleasure." *Carver's Travels*, p. 407.

"The death of a near relation affects the northern Indians so sensibly, that they rend all their clothes from their backs, and go naked till some persons less afflicted relieve them. After the death of a father, mother, husband, wife, son, or brother, they mourn, as it may be called, for a whole year, which they measure by the moons and seasons. These mournful periods are not distinguished by any particular dress except that of cutting off the hair," &c. *Hearne's Journey to the Northern Ocean*, p. 341.

ON THE RUBRICK.

To the Editor of the Remembrancer.

Sir,

IN Shepherd, on the Common Prayer, Vol. ii. p. 170, second edition, is the following passage.

"It is observable that when the Epistle is ended, the Minister is ordered to say, 'here endeth the Epistle*;' and that no direction of this kind is given after the ending of the Gospel. The Rubric does not authorize the Priest to say, "Here endeth the Gospel." It only directs, that after the Gospel is ended the Creed shall be sung or said. They that are determined to account for every thing, pretend that the omission has this reason for it, that "the Creed is a continuation of the Gospel." But the Creed is no more a continuation of the Gospel than it is of the Epistle.

Now, Sir, I know not whether I am original in supposing, that these rubrical directions to the Minister are intended to be a guide to the people in changing their postures, that "all things may be done decently and in order;" and consequently, that the notice is given at the end of the Epistle to remind the congregation to rise from their seats, but omitted at the conclusion of the Gospel, because no alteration in the posture takes place. The custom of turning towards the east during the repetition of the Creed is not, I think, sufficiently general or marked to make against this solution, especially as in most churches the greater part of the congregation face toward the east whenever they stand up.

I remain, Sir,
Your obedient servant,
IHUOA.

PRESENT STATE OF METHODISTS.

To the Editor of the Remembrancer.

Sir,
MAY I beg your permission to of-

fer a few remarks on the letter of K., together with the extracts that accompanied it, inserted in your Number for December, p. 732.

On a candid perusal of "a few plain words" to the inhabitants of "Wainfleet," I do not see that the Rev. Author said any thing but what the Holy Scriptures, the Constitutions of the Established Church, and Common Sense would authorize him to say. Is he not appointed by divine and by human authority the guardian of his parishioners' morals? And as such is he not bound to warn them against any teachers who would subvert that order and regularity which are the best safeguards of true practical religion? No unprejudiced reader of your useful Miscellany will scruple to answer these enquiries in the affirmative. But, on a careful review of Mr. Agar's answer, as well as from a long observation of the Methodists, there will be many found who deny the Minister of a parish any right of expressing his judgment, especially in public, on the subject. The Methodists will claim to themselves all the privileges of an apostolical ministry, equal, or even superior, to those of the Established Clergy; and as a proof of the validity of their claim, they will not fail, as on the present occasion, to adduce a number of instances where in these revivals have been attended with signal advantages.

But, let us examine these proofs. Let us ask, What are these advantages? Mr. Agar says, that "in Cornwall in the year 1814 there were near 5000 persons awakened, and united to us," that is, (mark the expression) to the Methodists, "in church fellowship." "In Yorkshire," he adds, "in the years 1793-4 six thousand were added to our societies." Thus he proceeds in his answer. But the question is, were those thousands who were joined to the Methodist Societies better men, or better Christians; I grant indeed that many of them

* In the note at the bottom of the page he adds, "This direction was given at the last revival; for what reason is not perhaps discoverable."

might have exchanged the Church for the Meeting-house, drunkenness for sobriety, profaneness for a profession of Mr. Wesley's doctrines and adherence to his discipline; but I ask, Is this exchange true conversion, or is such a conduct one with "pure and undefiled religion?" That there are many Methodists true Christians I do not deny; but to say that the joining of men in society to them is scriptural conversion is, I contend, erroneous; and yet this is the very essence of Mr. Agar's argument; and this is really the very strong tower of Methodism in every place. I have long observed in an intercourse of many years with the religious world, that the Wesleyan Methodists lay a very great and very undue stress upon "being joined to their society, and meeting in their class meetings," as if this, and this alone, constituted a Christian. Characters are thus examined, justified or condemned in an instant: "Do you know A. B.? Yes. Is he a serious man? Yes: for he is a member of our society."—"Do you know C. D.? O yes. Is he a serious man? O no: he does not meet in class; he only goes to church—he is only a moral man." "Are there any serious people at E.? Yes: we have a society there." "Is the Gospel preached in the Church at F.? No: the Vicar and Curate, though very moral men, do not encourage the Methodists."

I could very easily, Mr. Editor, treat your readers with pages of such arguments, which go a great way towards persuading many unthinking people that the Gospel is not preached by the Clergy, and consequently that they are not safe guides; hence they are allured to the Meeting-house, where their passions are warmed by vehemence, then they are taught to believe that for religious fervour, and to be joined in society, is a safe passport to heaven. What are the various obituaries in the Methodist Magazines, but an account of persons

brought over from the National Church to the Methodist Society—then of course made safe, and happy, Mr. Chalmley's excellence as a minister is acknowledged by Mr. Agar until he wrote against Methodism; then alas! he is not wise! Is not this a proof that some better and sounder arguments are wanting on which to found Methodism? Go on, Mr. Editor, and establish the principles of the Prophets, the Apostles, and Martyrs, as exhibited in Holy Writ, and embodied in our Liturgy; then all other deviations from sound practical religion will be seen and acknowledged by men of sense and piety. Let a holy life, and that only, be the criterion of sound doctrine: "the tree is known by its fruits." This is the best answer to all erroneous and strange practices.

I remain, &c.

CLERICUS.

To the Editor of the Remembrancer.

Sir,

THE following advertisement appeared in the Times Newspaper for Saturday, Nov. 20, 1819.

"The friends of a young man about taking orders are desirous of purchasing the next presentation to a living in a populous neighbourhood; and as their object is *general usefulness*, preference will be given to a situation where surrounding villages have been unaccustomed to that preaching usually called Evangelical, but which, in their view, most closely accords with the doctrinal articles of the Church of England. Communications, post paid, addressed to J. V. B. 382, Oxford-street, will be attended to."

Such is a specimen of the ideas of "general usefulness" which the Evangelical friends of this young apostle entertain. We of the Church ought certainly to feel highly honoured by the kind "views" of these enlightened friends: but I am in hopes we shall not be able to

accommodate them, until the philanthropic plan of the amiable Mr. Owen shall have been brought to perfection, and "a situation where surrounding villages, unaccustomed to evangelical preaching" can be made ready for his exertions.

To what a lamentable state must the patronage of the Church be reduced, when such attempts are made to thrust into its ministry some young offspring of the puritan brood, to add to the heresies and divisions too rank, alas, among us! With what fearful docility must the lessons of the arch-libeller of the Church of England, Mr. Jeremy Bentham, have been digested; when the camel swallows of the present day can subscribe to articles, and take vows so contrary to their true intent and meaning? The rule which this said Jeremy gives the children of the National Schools concerning the Catechism seems to have been adopted more generally than he could have expected.

"Whatever under the name of a Catechism" (read, articles, or oath, against simony, canonical obedience, &c.) "they give you to say—say it, since it must be. If among the words thus forced into your mouths, the words '*I believe*,' should meet your eyes or ears, say *I believe* accordingly. To the words with which they are accompanied, be they what they may, add, '*since there is no remedy*,' these inevitable words, as under the like pressure you would add them to a history of the Arabian Genii, or the Grecian Gods*."

Admirable instruction for the political and evangelical reformers of benighted villagers and populous neighbourhoods!

But is it not, Sir, high time, amidst all our improvements, that the "shameful traffic in the souls of men" as it has been denominated, should be abolished? and the crime of simony, both among the clergy and laity determinately prevented? For is it not, besides its own intrinsic sin, employed as the

most powerful engine against the established Church by its numerous enemies; serving as a standing blot to which they can direct the scorn and abhorrence of their followers; while, at the same time, they themselves make use of it, to stock our pulpits with preachers of their own persuasion? Is it not a fact well known, that a society is actually in existence, *whose express employment is to purchase advowsons and presentations*, and fill the vacancies with these self-styled evangelical teachers? The number of livings now possessed by them would, if mentioned, astonish any Churchman, ignorant of their principles and proceedings.

In this matter, I must confess myself to be a reformer. I hope, most earnestly, the day will ere long arrive, when this business will be fully entered into by our ecclesiastical governors, and this infamous merchandize totally prohibited. Let us not be the last to see or remedy our own defects. In the mean time, the publicity given to the young gentleman's advertisement by the "*Remembrancer*" will not be, perhaps, more surprising to him than useful to your readers.

EBORACENSIS.

To the Editor of the Remembrancer.

Sir,

At the end of a long and exhausting period of war, our attention is happily directed to the best means of counteracting the evils naturally following such a state; and which we find ever has followed war in our nation, as well as in every other; namely, a universal laxity of manners, and an evident tendency to discard the restraints of Christianity. The new churches, which are rising through the kingdom, shew how agreeable to the great body of the nation, and how deep-rooted the love of order, and sober religion, still is amongst us. There will, how-

L

* Bentham's Church of Englandism. P. 190.
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ever, be found in every part of the kingdom, another evil as formidable as the want of churches; namely, the non-residence of the clergy. This, appears to me, to admit of some remedy. At present pluralists are certainly an evil, similar, in point of principle, to that of a person taking upon himself the office of schoolmaster, in two or three parishes, twenty or thirty miles apart. I consider the incumbent as the instructor of the adults, and the church service hardly a fourth part of his duty.

Let pluralists from henceforth become benefactors to the church. Let the expence and difficulty of qualifying to hold two or more livings be removed entirely; let no dispensation be required, but let every A.M. or LL.B. of either university be permitted to hold two or even three livings, in any part of England, however distant:—on this condition, that on one he shall constantly reside, and on the other or others, place a resident curate. If the house is not fit for the residence of a clergyman, or if there be no house, or even glebe, still let him be required, before institution, to give a bond, and engage that so many years income of the living, after the curate's stipend is deducted, shall be paid into the hands of the bishop, to be applied to that purpose. The bishop, through his officer the arch-deacon, will take care that the money is judiciously laid out. In fact, I would permit no man whatever to take a living but on the terms of residing, or keeping a resident curate. If he did not like the terms, he need not take the living; but, if he did take it, he should be compelled to comply. No objection should ever be made to an incumbent's non-residence, if he appointed a resident curate; a man unwillingly tied down to a place will do no good there.

Again, I would recommend that where there are chapels of ease in large hamlets or parishes, having distinct parish officers, that the Pa-

tron shall be permitted to separate them from the mother church, and render them distinct livings; on condition of building a house for the future incumbent. That this may be done immediately, with the consent of the present incumbent, but at the next vacancy, without any difficulty. I am persuaded that these two measures would be of incalculable benefit to the country.

I am, Sir,

Your obedient humble servant,
O.

Extracts from Reports of the Society for promoting Christian Knowledge (continued).

Extracts from Circular, 1813.

"It has been proposed to the Society, that to accustom the children of any school to some labour, though it were small, beside their learning, would very much qualify them for husbandry, services, or any other employment.

"You will receive in your packet for this year one or more copies of the sheet account of schools, which it is desired you would please to direct the putting up, in some public place, where it may be most exposed to the view of such as may be willing to encourage the increase of them, or may give themselves the trouble of signifying the omissions or mistakes in it against the next impression.

"As to the progress of the Protestant Mission to the East Indies, I am to acquaint you, that in November, 1712, Mr. Plutsch, one of the first Missionaries sent thither, arrived here from Tranquebar, with a design to continue some time in Europe, and to reside chiefly at the university of Halle, in Saxony, for the service of the Mission. He went from hence to Denmark, to acquaint his Danish Majesty with the state thereof, and the obstructions the Missionaries have met with. And we have an account that he was graciously received by the King, who has been pleased to settle the Mission upon a better foot, and to make a considerable augmentation to his annual allowance for supporting the charge of it which increases daily; and he has further assured them of his royal protection.

"Mr. Plutsch, during his short stay here, composed in Portuguese, A brief

Instruction in the Principles of Christianity, with some Collects, Hymns, &c., which was immediately printed, and some hundreds thereof were sent over to India by the last fleet.

"The Society did likewise procure a passage on board the same fleet for a school-master, printer, and his assistant, with a font of Malabarick types, &c. sent hither from Halle, by Mr. Professor Frank; as also from the contributor here for 75 reams of paper, 800 copies of the New Testament in Portuguese, and some Portuguese books, as a help to perfect the Missionaries in the knowledge of that language: all which goods, though amounting in quantity to several tons, the Honourable Directors of the East India Company allowed to be sent thither, on board their ships, freight free; which favour the Society have thankfully acknowledged, and will always retain a grateful sense of. Beside the things above mentioned, there was remitted in pieces of eight, to the value of 150*l.* sent from Halle. I must not forget to acquaint you, that Mr. Plutcho brought with him a very hopeful Malabarian youth, baptized at Tranquebar by the name of Timothy, who is designed to be educated at Halle, for the service of the Mission.

"In July last, and since, the Society have received several packets from the Missionaries at Tranquebar, and are not a little rejoiced to understand by them, what a great support, comfort, and encouragement to the painful and afflicted labourers in the Lord's harvest, the supplies sent from England have been, and how seasonably they came to their hands: they cannot sufficiently praise God for raising up so many friends in England, zealous for the conversion of the benighted heathen, to the glorious light of the Gospel of Christ. They return their most humble and hearty thanks to all their worthy benefactors here, and hope that the correspondence with the Society will very much help to promote the work they are engaged in.

"They write, that the printing-press, with the paper and other things sent by the Society three years ago, will be a great use to them, and notwithstanding the loss of Mr. Finck the printer, who died in his voyage thither, they have already set the press on work, and have actually printed a Primer, a Short Catechism, called the Method of Salvation, together with a sheet Almanack, very much wanted in those parts, of all which they have sent some copies to England, and they hope that this printing-press may, with the blessings of the Almighty God, prove one happy mean of

spreading the saving knowledge of Jesus Christ in those idolatrous countries..

"The New Testaments in Portuguese, sent by the Society two years ago, are made use of in their Portuguese Church and schools with good advantage.

"In the Malabarick and Portuguese Churches, there were in January 1812-13, of persons baptized 207, and catechumens 26. In the five schools there were 78 children, of which 59 are clothed and wholly maintained, together with six other persons, who are employed by the Missionaries in preparing food for the children, and other services about the Churches or schools.

"They hope that in a little time, some of the more advanced scholars in the Malabarick school, will be fit to be employed in this work, in the quality of school-masters, catechists, and transcribers.

"Some time ago they begun a correspondence with some of the most learned of the Damulians, or Malabarians, whose letters they judged might be useful, and have therefore transmitted them hither, translated into the German language, in order to be printed.

"They have sent their thoughts to the Society, how the Gospel may be propagated in the other parts of India, particularly at Madras, where it is hoped it would meet with less obstruction than at Tranquebar. There is a prospect of a great harvest in these eastern parts of the world, but the fit labourers are few; it is therefore recommended to you, that you would pray the Lord of the harvest, that he would raise up, and send forth, labourers into this harvest."

Extracts from Circular, 1714.

"The Society being informed of the great scarcity of Bibles in the Welch tongue, have used their good offices to promote a new edition; and have procured several subscriptions, pursuant to the proposal which you will find in your packet: and if any gentleman of ability in your neighbourhood are disposed to encourage it, and distribute some of them among the poor families in Wales, be pleased to acquaint them where subscriptions are taken in, or else yourself to receive and remit them, with directions how to dispose of the books when published.

"The history of the attempts that have been made to convert the Popish natives of Ireland, having excited several charitably-disposed persons to assist in promoting a design so highly serviceable to the Protestant interest in that kingdom, the Society have ordered a copy of the said history to

be put up in your packet, to be communicated as you shall find occasion.

"It being of importance to the design of Charity Schools that those children who have imbibed a good sense of religion from their education, in them should not lose it when they go out to services, or apprenticeships, the Society desire, as you have opportunity, that you would recommend it to the Trustees of the Charity Schools in your neighbourhood, to be very careful that the masters and mistresses with whom they place out any of the children as servants, or apprentices, be persons of a sober and religious life, and conversation; and that such masters and mistresses be strictly enjoined, and frequently called upon, to do all that in them lies to cultivate and improve those Christian dispositions which their servants have brought with them from school; and in order thereto, that upon every Lord's day they hear them read the Bible, or some other good book, make them repeat what they have learned at school, or heard at church, see that they are constant in their morning and evening devotions: and not only carry them to church to be catechized there as opportunity offers, but sometimes send, or go with them to their minister to be catechized and instructed by him in private.

"The Society have lately received letters from the Protestant Missionaries in the East Indies, wherein, after a very grateful acknowledgment of the assistance they had in many instances afforded them, they acquaint the Society, that they had received the Portuguese Testaments, together with their present of paper, for an impression of the same in the Malabarick tongue, which work they would instantly set about, and hoped to be able to transmit some specimens of it the next year. That the Reverend Mr. Lewis, late chaplain at Fort St. George, having sent them manuscript translations of some books of the Old Testament, in Portuguese: they had taken a resolution (God giving life and ability) to compleat a translation of the whole of the Old Testament, in that language; as also into the Malabarick. That they had already made a trial with the Malabarick types, and printed off a tract relating to the absurdities and impieties of Paganism, and the means whereby the Heathen may be saved; a specimen of which they have sent over, together with the following treatises, in Portuguese:

"1. A Catechetical Explication of the Doctrines of Christianity, 12mo.

"2. A Summary of Christian Doctrines, for the use of the catechumens, 24mo.

"3. A Letter to the Reverend Mr. Lewis, concerning the rise and order of their schools, 4to.

"4. A Collection of 100 Divine Hymns, 12mo. "

"5. An History of the Sufferings, Death, Resurrection, and Ascension of our Lord, 12mo.

"The Missionaries have likewise given the Society a very pleasing account of the number this year admitted into the Church by baptism, which, though in itself not large, being but 35, yet, considering the many difficulties they labour under, both from enemies to the design abroad, and their own wants at home of supplies necessary to so great an undertaking, promises an happy enlargement at the Christian Church there, were others as liberal in their contributions, as they are active and industrious in their labours, to carry on so good a work: which I therefore beg leave again to recommend to your zealous application."

Extracts from Circular, 1715.

"The account of charity schools having increased to a large volume, and the variety of methods used for promoting them in different places, being in a manner universally known, from the distribution that has been made of these accounts to all parts of the kingdom, for above ten years past, it has now been thought sufficient to present the well-wishers of this design, with a view only of the rules generally observed by the trustees, the masters, the mistresses, and the children; the number of schools, and the number of children taught in them, distinguishing those that are clothed from those that are not.

"But, in order to make this method more compleat, it is requested, that you would not only inform the Society of the number of children generally taught at those schools, where the account is sent for want of information, but also the number of children that have been educated and placed out of all the schools within your knowledge, from the first erecting of them; and that you would be pleased at the same time to signify, as near as you can, when each school was set up.

"To prevent too great an increase of mechanic tradesmen issuing from these schools, it has been wished by some, that a greater number than are, were encouraged to go to *husbandry* or to services at *sea*; but the circumstances of places being so very various, there is hardly any rule can be adapted to all places; except the recommending it to the consideration of the

trustees of each school respectively, to regard as much as they can, the publick interest in the disposition they make of their charity children.

"This consideration has induced several persons in the *sea-faring* towns, to find means to teach some of the children the art of navigation, and the experiments that have been made in London have answered so well, that a charitable gentleman has agreed to endow a school, on purpose for teaching the art of navigation to such children as are of the brightest parts, being selected out of the charity school of St. Dunstan's in the West, and five or six other adjacent schools.

"There cannot be a surer indication of the Divine Blessing on the design of these schools, than that most of them have been set up, and liberally maintained, whilst the nation was engaged in an expensive and bloody war; and that, notwithstanding the unhappy divisions that have prevailed of late years, it has pleased God so to order it, that they have very rarely affected the *charity schools*; and when a flourishing school has been threatened with a dissolution from the intemperate heats of those that should support it, Providence has wisely interposed, and made them strife the means of providing for a larger number of children, and supporting two schools instead of one.

"But to prevent the mischief that may accrue to this design by our unreasonable animosities, it is earnestly recommended to you, to discourage as much as possible, all party distinctions in carrying on this work; and to restrain the children from assembling together in any rude or disorderly manner, on public days of rejoicing; as being utterly inconsistent with that meek and submissive deportment to every body, which will render them amiable to all their benefactors, however they may differ in their sentiments.

"The Protestant Missionaries in the *East Indies* continue their usual application to further the good work they were sent about; and do signify to the Society, in their letter of the 27th of September, 1714, that twenty-eight persons have been admitted by baptism into their communion last year; that their schools consist of the same number of children as mentioned in their former letters, *viz.* about fourscore, which are as many or rather more than the uncertain fund they have will afford to maintain, that their congregation increases so, that they are in great want of a larger building to receive them, as well as to receive the printing press, the foundry for casting of letter, and the artificers be-

longing to each; and that they hope for assistance from England to erect these fabrics that are so necessary. They have finished the translation of the *New Testament* into the *Malabarick* language, and printed as far as the Four Evangelists, and Acts of the Apostles, and are going on with the rest. They have likewise begun to translate the Old Testament into the *Malabarick*, and have, partly by their own labour, and partly from the help of others, made themselves masters of a copy of almost all the books of the *Old Testament*, except the *Apocryphal*, translated into Portuguese.

"Notwithstanding this happy progress, it has been thought necessary, for the service of the mission, that one of the Missionaries should come to Europe, to present, in person, what could not so well be done by letter; and accordingly Mr. Zuginbalgh being appointed for it, he is safely arrived at the court of Denmark; where he has been graciously received by the King, and had such assurances of his Majesty's royal favour and protection, that he is now preparing to return by the next ships to India."

"How well the court of Denmark are disposed to countenance this mission may be better known from the King's own directions about the management of it; and the sentiments of a College or Society, which his Majesty has lately erected at Copenhagen, on purpose to promote it, a translation of which you will find in a little book sent in this year's packet. Nor will you be less pleased to know the industry and zeal of the Missionaries at Tranquebar, from their letter to the Rev. Mr. Lewis, late Chaplain to the English garrison at Fort St. George, a translation of which, from the Portuguese, is likewise sent in this year's packet."

To the Editor of the Remembrancer.

Sir,

I HAVE had much pleasure in seeing the extracts which you have published from the early Reports of the Society for Promoting Christian Knowledge; and my pleasure will not be abated, if it shall ever be thought advisable to reprint them entire in a collected form. They would present to the public important and valuable information concerning the history and progress of

this most excellent Society; and if they were illustrated by anecdotes and biographical sketches of its first founders, they could hardly fail of forming a highly interesting volume. The list of benefactors annexed to the General Accounts of the Society, the occasional instances of zeal and liberality which that list unfolds, and the facts concerning missions and schools, and translations, and the various good works in which the Society has been from time to time engaged, coldly as they are recorded, do nevertheless excite a desire of more intimate acquaintance with the Society, whose history would be that of the Church of England, and of its general exertions for promoting Christian knowledge at home and abroad during the eighteenth century.

Such a history would probably discountenance many of the pretensions which are made in favour of the surpassing righteousness of the present day, and shew that our forefathers were not less zealous, but less ambitious than ourselves. In the absence of such a history, I have been content to look into the reports of the last nine years, which have elapsed since the institution of the District Committees, and I take the liberty of stating to you the satisfaction which I have experienced in observing the regular progress, both of the resources and the exertions of the Society. The view which I have taken of the gradual and uninterrupted enlargement of its means, has been, in some degree, overcast by the necessity of admitting into the annual statements the accounts of the family Bible, of which the expence would naturally at first increase the Society's disbursements, as the sale would afterwards increase its receipts. If this single and occasional article be thrown out of sight, the increase of the Society's receipts will appear to be remarkably even and regular. In the following table, the first column represents the year, ending

with the day to which the accounts of that year were audited; the second column the amount of receipts during that year; the third, the number of books distributed in that year. The last column requires no comment: and I have marked with an asterisk those years from the gross receipts of which a deduction has been made upon account of the Family Bible.

	£.	s.	d.	
In 1811 —	22,277	16	7	— 213,052
1812 —	23,547	1	0	— 328,801
1813 —	31,954	9	7	— 595,482
1814 —	34,545	10	11	— 667,727
* 1815 —	36,817	7	7	— 845,302
* 1816 —	39,811	10	1	— 1,202,961
* 1817 —	46,721	17	1	— 1,219,444
* 1818 —	48,447	16	6	— 1,309,582
* 1819 —	50,439	8	8	— 1,427,808

Thus it appears that the receipts of the ninth year exceed those of the first year of this series, by no less a sum than 28,161*l.* 12*s.* 1*d.* and it should be remembered, that this large increase has been made, not only in a time of much difficulty and distress, when many powerful and affecting appeals have been made to public and private liberality, but in a time of controversy, and when the minds of men were disinclined to union, when a strong bias had been excited in favour of another Society, and when there were not wanting some to dispute and deny the merits and excellencies of the Society for Promoting Christian Knowledge, and its peculiar claims upon the Members of the Church of England. In such a period it is satisfactory to know that the increase was effected peaceably, without the excitement of any considerable reaction, and without any of that enthusiastic exertion which effervesces and subsides in an instant. The increase in the first four years, that is from 1811 to 1815, was about 14,450*l.*; in the last four years, that is from 1815 to 1819, when it might naturally be expected that its further progress would be restrained, was about 13,622*l.* In the year 1813, of the

first five years the increase was more than 8000*l.*; the increase nearest to which was in the year 1817, of the last five years, which was almost 7000*l.* The increase of the last year, 1819, was greater than that of the preceding year.

It is from this continued and continuing increase of the Society's funds, even more than from their enlargement, that I derive my principal satisfaction, and that I flatter myself with the hope, that the Society will always be supported in proportion as its merits are known, and that it will eventually concentrate the good will and liberal support, and cordial zeal of all Members of the Church of England.

R. S. N.

To the Editor of the Remembrancer.

Sir,

I BELIEVE that it will be generally admitted, that there is none of the pastoral offices which is of more difficult execution than the visitation of the sick; and that there is none which requires more knowledge of human nature, or which affords better opportunities of discovering the various intricacies of the heart of man, and especially of ascertaining what topics, whether of exhortation or consolation, will be most suitably and effectually discussed in the pulpit, and before the public congregation. In the humble attempt to discharge this duty, I have had occasion to enter the chambers of persons afflicted with scrofula, and I fancy to myself that I have seen this disorder producing a strong sense of religion, operating under much fear and dejection of spirit. I have made this observation especially in the cases of young persons, three of which I will take leave to lay before you, and to ask of the readers of the Remembrancer, whether the case is common, and if it be common, to what it is to be at-

tributed, and what remedies will contribute most to its relief.

The first case which attracted my attention was that of a boy, of not more than twelve years of age. He sent for me (*of himself*, if my memory does not deceive me) soon after I came into the parish in which I reside, and I distinctly recollect that he declared the purpose for which he sent for me to be, that he might ask me, by what means he could know that his prayers would be accepted. I was myself a very young man at the time, and of little experience in the visitation of the sick, and the boy's question and his manner of asking it struck me very forcibly. He was then in a very weak and exhausted state, and his body was mangled with wounds and scars in various parts. I found him by no means ignorant of the principles of religion, sensibly alive to all the attributes of God, and not destitute of the hope of the resurrection to eternal life through the merits of his Redeemer. But there was a doubt, a secret misgiving, that his prayers would not be heard, which I endeavoured to remove by dwelling on the various promises, that the prayer of faith shall be accepted. I hope that my endeavours were not altogether ineffectual; but I have always thought it extraordinary, that such a doubt should forcibly occupy the mind of a child.

The second case, which I will offer to your notice, is that of a young woman, whom I knew before her affliction. She came to me to be prepared for Confirmation, and took that opportunity of telling all her tale of woe. I gave her such instruction as seemed adapted to the ordinance in which, and to the peculiar circumstances under which she was about to take upon herself the engagement of her baptism, and to declare herself a Christian. I offered her, from time to time, such advice and consolation as her case required; I lent her the treatises of Kettlewell and Stonhouse, and other

tracts on the list of the Society for Promoting Christian Knowledge; I advised and prepared her by previous conversation to receive the Lord's Supper, and she received it. As her disorder increased, I visited her more frequently, but I always found her labouring under an inveterate apprehension that she should not be saved. I will not say that she ever expressed an absolute despair, but with an acknowledgment of the most faithful reliance upon the merits of Jesus Christ, there was coupled an anxious doubt and fear, of which it was very painful to hear, and which it was very difficult to abate and compose. By degrees her hearing failed, and she was placed out of the reach of any consolation which it was in my power to suggest: in the end, her understanding was disordered, and in the relief which death alone could bring, I trust that she has found that mercy, of which from her character through life, and the earnest contrition which she exhibited in her illness, I cannot think that she had any reason to doubt.

The last case with which I will detain you is that of another young woman, whose character I have watched in my Sunday School, and of whose goodness of heart and disposition I am fully persuaded. During a whole year of very severe and unintermitted suffering, she has hardly uttered a complaint: she has made it her endeavour to submit herself to the will of God to live or to die, as he judges best, under an assurance, that he who hath supported her hitherto, is both able and willing to sustain her under every trial which he lays upon her. I have found in her no want of faith in the mercy of God through Jesus Christ; but there is in her a disposition to judge herself with such severity, that when she rises from the examination, although she can specify no particular sin, and can state no ground of fear, she is so depressed by the sense of her unworthi-

ness, as to apprehend that she cannot enter into life, that she can not escape condemnation. I have laboured to remove this fear, for which I am convinced, that there is no occasion, with less effect than I could desire: for though she ceases to dwell upon it, I am apprehensive it is more through weakness of body than through renewed strength of confidence. Her sufferings are at this moment extreme through a complication of scrofula and dropsy: through mere weariness she desires to be at rest, and I wish that her hope was as strong, as is mine upon her account, that she will rest in peace.

I have given you a very imperfect detail of my experience in these melancholy cases. I hope that I have said enough to lead to any principal question: Is this spiritual dejection generally found in cases of young persons suffering under scrofulous diseases? My question will not be answered by a reference to the prevalence of false and fanatical doctrines in religion; for whatever be their influence, and I will not dispute or deny its effect, I do not find it operating with the same force in other cases. Neither will it be answered by any reflections on the imperfection of my pastoral labours, with which no man can be more dissatisfied than myself: for whatever it be, others are not exempt from its operations, and the young scrofulous patient is principally, if not only, affected. The questions to which I desire a direct and not an evasive answer, are these. Is dejection of mind a common property of scrofula, or am I mistaken in my opinion concerning it? If it be common, how, as a question of curiosity, is it to be accounted for? and how, as a question of practice, is it to be relieved by the spiritual physician?

While I am writing upon the sufferings of my parishioners, and calling to mind the condition of many whom I have committed to the earth

in sure and certain hope of the resurrection to eternal life, I will venture to suggest, that if they who are most practised in the visitation of the sick, would occasionally report to you, either with or without mention of names and places, the result of their experience, many an example of humble piety and virtue might be exhibited for the admiration and instruction of the public. I will relate two circumstances which occurred within my own observation, and with which my mind is strongly impressed. An aged labourer sent for me, and when I had taken my seat by him in his chimney corner, he addressed me in a spirit of the mildest but the firmest resignation: "Sir, I perceive that the state in which I am is such, that I have not long to live; and I have, therefore, sent for you, that I may receive such comfort and advice as you think necessary before I go hence." He was familiarly known in his parish by the name of the Gentleman N——, and during a very protracted illness, and under such accumulated sufferings, that I believe he died more of inanition than disease, he exhibited that unbroken trust in God, that entire resignation to his will, and that patient expectation of the time of his release, which every Christian gentleman should possess.

I remember another case of a poor woman, who bore, without murmuring or repining, a long and unintermitted affliction, and for whose relief an operation was judged advisable. When she knew that the day was fixed, she declared to me the intentions with which she submitted to the painful necessity: "what I am going to suffer will, I hope, be for my relief. Some of my neighbours advise me to consider the pain and the danger, and not to tempt the Lord. But, Sir, I think, that I do not tempt him. My time is already in his hands, and it cannot be lengthened or shortened beyond his will, and it is to his pleasure that I commit myself."

REMEMBRANCER, No. 14.

She underwent the operation without uttering one groan, asking only once, whether it was nearly over: it appeared for a few days to succeed, when *tetanus* came on, and put a rapid period to her sufferings. Her patience was not even then exhausted, though her pain and thirst were aggravated by the extreme heat of the weather, and as far as her necessarily indistinct articulation would allow,

"Her last faltering accents whispered praise"

and resignation.

I am persuaded, that men in humble life would be more respected, and that their character, which is too often burlesqued by the follies of fanaticism, or overlooked by those whose kind affections have been alienated by the mischievous operation of the poor laws, would be again elevated, if the public attention was more frequently interested by such extracts as every Clergyman might furnish from

"The short but simple annals of the poor."

In my own parish I am frequently tracing the features of Crabbe's Isaac Ashford, and I rejoice whenever the most distant likeness appears before

A CURATE.

To the Editor of the Remembrancer.

Sir,

It is not the least curious feature of these reforming times, that various descriptions of men set about the business of reformation in such various ways.

Not a few, by virtue of an annual guinea, given perhaps at random to the first Institution or Society, for which they happened to be solicited, make themselves happy in the reflection, that, if the world is not mended, their endeavours, at least, have not been wanting.

M

Others, on the contrary, are all bustle and activity. They run up and down the country, call public meetings, frame resolutions, waste their breath in long speeches, and (that the utmost possible good may be effected) are for undoing all that our forefathers have done.

A third class rely entirely upon the vast benefit to be derived from teaching every body to read. "Reading," they say, "is the inlet of knowledge, and the diffusion of knowledge must be the triumph of reason." It is, comparatively, a trivial object with them, to form the moral taste of their readers; that is to give them a right bias in chusing *what* they shall read: and, in due course, the efforts of these benevolent philosophers being admirably seconded by the compilers and venders of penny and twopenny newspapers and pamphlets, thousands of their pupils become very diligent readers of sedition, blasphemy, and obscenity*.

A fourth sort go very differently to work. These are not only Christians, but most of them, no doubt, in sober earnest, willing and anxious to serve the cause of Christianity: and, being aware of the alarming spread of infidelity, have persuaded themselves that it will be most effectually counteracted, by a proportionate distribution of Bibles. Such, in fact, was the doctrine recently held by the advocates of a society, which professes (nay, binds its members) to give the Bible *without note or comment*. But, what say our Deists, our enlightened philosophers, to this practice? They unre-

servedly proclaim their joy, I had almost said, their gratitude, for its establishment. It is even their boast, that the Bible Society" are doing their work for them gratuitously. They find abundance of poor wretches possessed of a Bible, which, perhaps, they have never opened*; and, perceiving that they have, at the best, a very confused notion, either of any *use* to be made of it, or any *motive* to look into it, they kindly supply them, after their own fashion, with both. "Read your Bible," say they, "by all means! Turn to such or such a chapter! You will there find"—but I will not pollute the pages of the Remembrancer, by stating what they direct them to find, or suppose they shall find, in their Bibles. We have lately and publicly heard but too much of it.

Now I do not say, Mr. Editor, that this is the necessary or natural consequence of this profuse dispersion of Bibles, without instruction or enquiry. The fair inference I take to be this: that, as a Bible, opened and read under *such* directions, may be rendered an instrument of evil; so is a Bible, given without *any* directions for the proper use of it, by no means to be relied upon as an instrument of good. This, however, is a question well worthy of more particular investigation.

Suppose a traveller, unacquainted with the customs and opinions of the country, in which he happened to be a temporary guest, should accompany a well-informed native to the cottage of an indigent and ignorant neighbour; and that he should hear him address the poor man in the following terms:

"I have brought you a book, which neither you, nor any person, ought to be without. I need not prepossess your mind respecting its contents, or the use to

* The schools, connected with the National Society, are, *constitutionally* indeed, guarded against the evil, by making religion and morals the basis of their system: yet experience shews, that, even in them, a great part of the benefit must ever depend upon voluntary inspection and superintendence; which, in many of them, is neither so vigilantly nor so uniformly bestowed, as to ensure the operation of that principle which is, or ought to be, their distinguishing character.

* It is to be feared, that many a Bible remains in such hands, for no better reason, than that the market is so overstocked, that it will fetch nothing at the broker's.

be made of it. If you are disposed to read it, you will make out those matters for yourself; and the application will come of course."

Would not, the stranger have a right to conclude, from this mode of proceeding, that the book, thus given, would prove to be plain, open, and methodical throughout? concise, moreover, and direct; so that it could only be necessary to begin at the beginning, and read on to the end? Could we expect him to conceive, that any learning, any local or historical knowledge, could be requisite to make any part of this book appear consistent or intelligible? Must he not rather be satisfied that it was no other than a mere *elementary* code; drawn up expressly to instruct the ignorant in the rudiments of some necessary knowledge?

Now it will not, I presume, be contended, that the Bible is, or indeed contains, any such plain, concise, methodical and elementary form of instruction: yet such is the manner in which the Bible is thrown into the hands of many persons, who are, or may be (for any thing that their benefactors know to the contrary) absolutely ignorant of the very rudiments of the Christian religion.

Individuals, no doubt, in many cases, have been led into this error by pure want of reflection; but, in the systematic arrangements of a *society*, however limited or extended (for the measures of the most enormously extended society might possibly be originated, and may still be conducted by a very limited number of persons) a different source must be assigned to it. Some incoherence of opinion may here be suspected: a persuasion, for instance, that the same Providence which has allotted to man such wide and various gradations both of capacity and opportunity, and, by enveloping so many parts of the Sacred Writings in a cloud of obscurity, appears not only to invite, but to demand, the exertion of talents, judg-

ment, learning, industry, and patience, in unfolding their design; will, nevertheless, render all such exertions nugatory and superfluous, by a kind of perpetual miracle: namely, by guiding and enlightening the minds of the most ignorant, that, for this first and highest of all purposes, to which the powers of the mind can be applied, all human means and faculties shall stand upon a level. On this principle, all instruction of man by man, in the knowledge of his duties, would be totally set aside: even childhood might safely be committed to its own guidance; the pastoral office itself might be dispensed with*; and fidelity in teaching, and obedience in hearing, so often and urgently enforced in the Scriptures, would be unmeaning sounds.

But we have no authority to presume, that even the easier and more familiar parts of the Bible can be read to any good purpose, without certain qualifications and preparations of the mind. Such was by no means the view which the fathers of the Reformation, or of the Primitive Church, entertained of this question. The Gospels themselves suppose their readers to be advanced catechumens; and the first rudiments of Christian knowledge were always conveyed by express elementary forms; by *Catechisms* and *Introductions*; not without the further aid of oral exposition. Much less, in this age, can we be authorized in putting the naked Bible into the hands of the most untaught and ignorant persons, and expecting that, thence alone, they will become rational Christians.

The Bible, then, though it is undoubtedly the only original record

* This, it is well known, is a corollary, which certain Sectaries do not hesitate to deduce from the daring theorem of immediate inspiration: and they are, so far, consistent. The wonder is, that some churchmen, nay, ministers of the church, should lean the same way, without suspecting the inference.

of his religion, which a Protestant Christian can acknowledge; the only authority for doctrine, the only rule for conduct; though it affords a copious, necessary, and certain fund of improvement, even to those whose minds have been the least cultivated in other respects, provided they are duly prepared to receive it; yet should by no means be put before them, until they have been carefully instructed in the rudiments, at least, of religion; and enabled to read it *with right views, in a right spirit*, and with some *guidance* for selecting the *parts* best suited to their state and exigencies.

It may, perhaps, be alleged, by those who limit their exertions to the distribution of Bibles *without note or comment*, that this is the department which they have chosen; that, since it is necessary that the people should read the Bible, it must, of course, be necessary, that they should have a Bible to read: that it may also be very desirable that they should be taught *how* to read it; but, that *this* is a want which they leave to be supplied by others*. To this plea, as a justification of themselves, I shall only say, *valcat, quantum valere potest*. If they really confide, that *others* will be found sufficiently to supply this *desideratum*; or, if they deem it of small moment; let them persevere in their own way. But let us, who think

otherwise, use all possible endeavours, lest, if we provide no guide-post for the unwary traveller, the *enemy* should set up a false and insidious one. Let us strain every nerve, to make the *value* and the *use* of that Holy Book universally understood; that it may neither be bartered for mammon, nor thrown aside as waste paper, nor perverted to the ends of infidels and blasphemers. Why should it not be possible to frame directions for this purpose, so short, so plain, so unexceptionable, as neither to weary the most indolent, nor to perplex the most ignorant, nor to dissatisfy the most fastidious reader?

The task has been attempted, Mr. Editor, and I send you the result; that, if you think proper, you may give it a place in your Journal. It professes, as you see, to be designed *chiefly* for the *unlearned*: but that epithet, on this occasion, must by no means be limited to the lowest order of the people. It must here be understood to include all who are not qualified for Biblical criticism; all, who, besides being strangers to the original languages, have not enjoyed leisure nor opportunity to study commentaries and annotations: consequently, the greater part of the female world, even of such females as are commonly reputed to be the best educated; and, of course, all very young persons of what rank or education soever.

It has, therefore, been the design of the writer, to make every uninformed or ill-informed person *his own guide* in this momentous affair. I am not sanguine enough to suppose, that the distribution, with the Bible, of *any directions* for reading it, can either entirely, or to any great extent, dispel the dangers to which I have pointed your attention. But, should it have that effect, in one instance out of a thousand, the cost and trouble will be amply repaid.

I am, Sir,

Your very obedient servant,

E. P.

* The Sectarian members of the Bible Society, certainly think themselves at liberty to send *tracts, from any other fund*, to the same persons to whom they send Bibles; and many of them, probably esteem it their duty, to send *such tracts*, as maintain *their tenets*, and interpret certain texts *according to their views*. What have those churchmen to say for themselves, who commit their money to the disposal of the Committees of this Society, if *they* do not evince a similar sense of duty? And, if any such churchman is either too idle, or too busy, to think and act for himself in such matters, why does he not rather entrust the application of his bounty to those, with whom he professes to join in communion; and who could distribute Prayer-books, as well as Bibles.

"A plain Account of the Nature and Use of the Bible, with Directions for reading it: intended chiefly for the unlearned."

"THE Bible consists of many Books, written at different times by *inspired persons*; that is to say, by persons aided and directed by the Holy Spirit of God: and it is therefore called 'The Word of God,' or 'The Holy Scriptures.'

"The general design of all these books is the same; namely, to set forth *God's holy will and commandments*; that his servants may have a record for ever, of all that they are bound to believe and do in order to obtain his favour.

"The *Old Testament* contains the LAW delivered through MOSES, or the *Covenant* granted by the Almighty to the Israelites, thence called the *Mosaic Dispensation*; and also the writings of the PROPHETS, who foretold the coming of the MESSIAH, or anointed Saviour.

"The *New Testament* contains the dispensation of the GOSPEL, or the *Covenant* granted to all mankind through JESUS CHRIST, the Son of God; who took our nature upon him for the redemption of the world, and thus fulfilled the prophecies concerning him.

"The religion of a *Protestant Christian* is, and must be, entirely derived from these sacred books; of which a *great part* is adapted to the use of all persons, whether blessed with learning or not; but, though no further preparation or direction is required for reading them, than such as is very simple and easily obtained, yet it is by no means advisable, or even safe, to read them without any previous instruction or preparation at all.

"It is to be considered, that the Holy Scriptures were written in ancient times, in countries foreign to us, and in languages now disused: that, though the difficulties arising out of these circumstances lie principally in the Old Testament, where they are comparatively of less consequence; yet the New Testament also contains various things hard to be understood, and even capable of being 'wrested' to bad purposes, as St. Peter himself has observed concerning the writings of St. Paul: and lastly, that the peculiar doctrines of the Christian religion, though they are all found in the books of the New Testament, yet are not, in any part of those books, collected together in one regular view, but lie scattered throughout the whole,

"All these considerations make it sufficiently plain, that every person, before

he undertakes to read the Bible, should become acquainted, as far as his opportunities will allow, with the following particulars.

"First; the *fundamental principles, or ground-work*, of that religion, of which the Bible is the record.

"Secondly; the *nature and use* of the Bible itself; *why* it was written, and *what benefit* is to be expected from reading it.

"Thirdly; the *kind of spirit, and frame* of mind, with which it needs to be read; and,

"Fourthly; what *parts* of the Scriptures are best adapted to his own instruction and benefit, according to the degree of knowledge which he happens to possess, and the proportion of time which he can command.

"Such has ever been the intention and view of the Christian Church, respecting the qualifications requisite for reading the Scriptures: and, accordingly, from the very times of the Apostles, the ground-work of Christianity has been taught by *catechising*, either by word of mouth, or (for greater security of uniform doctrine) by written *Catechisms*, or short forms of instruction.

"If any person, therefore, on putting the question to himself—'What must I believe and do, in order to be saved?'—perceives that he is hitherto imperfectly acquainted with the *very principles and conditions* of Christian salvation, it must be his first step to procure the best instruction in his power on these essential points. The *nature and use* of the Bible have already been briefly described: and, for the *manner and spirit*, in which it is to be read, he may observe the following

"DIRECTIONS.

"1. Begin with the *New Testament*; and, when you are well acquainted with the Gospels, and with such parts of the Epistles as you find plain to your understanding, you may occasionally read parts of the Old Testament also.

"2. Read the *Gospels* many times over, before you advance to the *Epistles*; and defer the *Revelation* till you have an opportunity of reading it with notes and explanations.

"3. If your leisure for reading is generally small, and your skill or knowledge very confined, read the New Testament only, unless when you happen to be favoured with particular opportunities, at other times, be satisfied with such parts of the Old Testament as you can hear at Church.

"4. Never take up the Bible without a sincere hope and desire to become a better

Christian for that day's reading : and strive to keep this purpose uppermost in your thoughts, during the whole time that you are thus employed. There is no merit or duty in the bare act of reading so many chapters of the Bible, or in devoting a certain portion of time to it: the advantage of reading the Scriptures depends entirely upon attention, and a steady endeavour to profit by them.

" 5. So long as the Scriptures are new to you, read every discourse, parable, or narrative, *more than once* over, before you go on to another; and, at all times, when you perceive that the passage before you applies to your own convictions and circumstances, you will find this a very useful practice.

" 6. When you are satisfied that you have not only thoroughly understood certain parts of the Scriptures, but that you have derived solid benefit from them; as for instance; that they have settled or strengthened your faith; or have filled you with the love and fear of God, and with charity towards your neighbour; or have awakened you to a sense of your own sinfulness, and produced firm resolutions to amend your life, return to those passages *again and again*. Unlike the writings of mere men, they will do you the more good, the oftener you read them.

" 7. On the other hand; if it happens that you have read certain passages repeatedly and attentively, and, after all, have not been able to gather any spiritual comfort or improvement from them; humbly conclude, that the design of those passages cannot be understood, without such skill or learning as you do not possess; and refrain from reading them any more, until you obtain such helps as may enable you to comprehend them.

" 8. Under any doubt or difficulty, which dwells upon your mind in conse-

quence of reading the Scriptures, and seems likely to unsettle your notions of faith or duty, consult those friends on whom you can best rely, as being most concerned for your salvation; particularly your spiritual pastor, who has the charge of your soul; in humble confidence, that it will please God, through their counsel or ministry, to save you from error, and direct you into the way of life.

" 9. Whenever you sit down to read the word of God, pray earnestly for the aid of his *grace*, that you may be enabled to read it to your soul's health; and pray with *faith*, nothing doubting that such prayers will be heard. Observe, however, that the grace, for which you are here instructed to pray, is the influence of the Spirit upon your *will*; not the *gift of knowledge*, to lay open to you the more difficult parts of the Scriptures: since your edification or improvement has been sufficiently provided for, in such parts of them, as are already open to the meanest capacity. To pray for immediate light from above, in such cases, would be as presumptuous, as to pray for the gift of languages which you have never learned.

" 10. Lastly; never look into a single page of Scripture, but in a spirit of deep and sincere *humility*. The book, which you are then reading, claims the most absolute submission, not only of your will, but of your judgment. You may doubt the sense of a passage; but, when you are assured of its meaning, you must not presume to question its authority. You must come to Christ as a *little child*, or you cannot enter into his kingdom. When, therefore, you open your Bible, open your heart also, with eagerness to be instructed; hunger and thirst after the knowledge of salvation; receive with *meekness* 'the engrafted word,' and 'you shall find rest for your soul.'

REVIEW OF NEW PUBLICATIONS.

An Account of the Colony of the Cape of Good Hope, with a View to the Information of Emigrants: and an Appendix containing the Offers of Government to Persons disposed to settle there. 8vo. London. 1819.

Hints on Emigration to the Cape of Good Hope. By William Burchell, Esq. 8vo. London. 1819.

It is our privilege and our benefit, living as we do in these latter days, to profit by the lessons of experi-

ence. Few subjects can now be discussed, which may not be simplified and enlightened as much by precedent as by argument. The policy of colonization, for instance, is no longer an abstract untried theory; and while we concede the necessity and advantages of its encouragement, we are at the same time armed with knowledge and caution against the evils that attend it. We have not indeed either space or humour, at least with the present subject before us, to discuss or enforce at large the wise and wholesome connection between Church and State; but we may be permitted nevertheless to express our sincere and thorough belief on one point, namely, that if a regular establishment of the Church of England had, in the first instance, been introduced into North America, the exfiltration of that colony from the mother country would have been distantly delayed, if not altogether prevented. Under a conviction such as this, strong and fresh upon our minds, we turn our thoughts with no slight interest to the Cape of Good Hope. The crowds of Englishmen, that are now hastening to the shores of Southern Africa, naturally suggest the enquiry, what provision there is in that colony for religious, civil, and mental improvement. Since the subject of emigration has engaged the public mind, pamphlet after pamphlet, essays and reviews have been manufactured and multiplied—all professing to afford their quota of needful information.

It will perhaps startle the bookish indolence and the selecting taste of some of our readers, when we say, that we have had the boldness (it may be the dullness) to read and ponder well the whole of what has been thus written. We have selected from the rest, the two pamphlets that head this article, because the first is a tolerably clever epitome of the contents of many a heavy volume, and because the second is the evidence of an eye-witness, best

qualified, we think, of any man living to speak upon the subject. Having said thus much, we shall follow the example of very high authority, and say little more of either, but pursue our own lucubrations in our own way. We are the more willing to do this, as they afford little or no information on that portion of the subject, to which we mean to confine ourselves; and as we happen to possess the facts we need, from a personal and somewhat long acquaintance with the colony in question.

We shall therefore proceed to lay before the public a short view of the religion and education of the Cape of Good Hope. And as it will very essentially assist us in propounding, and our readers in comprehending what we would communicate, we shall *seriatim* consider, the English Church and English Chaplains; the Dutch Church and its Ministers, Calvinist and Lutheran; slaves and Malays, with their Mahometan teachers; and Hottentots with their Moravian and Methodist Missionaries.

There are at present on the Cape Establishment three English chaplains, two civil and one military. The duties of one civil chaplain are confined to Cape Town, and of the other to Simon's Town; while those of the military chaplain are merely garrison. The civil chaplain at Cape Town performs divine service once on the Sunday morning, in the church belonging to the Dutch Calvinists. It is the only convenience afforded, and is attended with serious and annoying objections. The Dutch morning service is seldom or never concluded, before the English congregation assembles about the doors of the Church. The evil is of course much increased on sacrament Sundays, from the length of the Calvinist communion. But the difficulty does not vanish, when entrance into the Church is gained. Let the weather be ever so hot, let the congregation be ever so numer-

ous, the windows of a Dutch Church are never opened; and such often is the suffocating closeness of the place in summer, that few English stomachs are stout enough to bear it. We have only to conceive such an animal atmosphere, when the thermometer is 100 in the shade! If so intolerable to the quiescent hearer, what must it prove to the Clergyman, who, in a large church, and from a cumbrous desk (pulpit there is none) buried between two heavy buttments, performs unassisted the whole morning duty. Instead therefore of one Colonial chaplain at Cape Town, there should be at least two, if not three. Instead of one morning, there should be both morning and afternoon duty; and instead of the Dutch Church, thus seriously objectionable, there should be an English Church, with a proper desk, pulpit, and communion-table,—the sacrament being now administered in the vestry. Among other annoyances, is the present necessity of having English banns of marriage published in the Calvinist Church, although each party is English and of the English Church. The English chaplain possesses no power, and feels no wish to interfere with the rites of the Calvinist communion, and surely it is but fair to say, that the toleration should be mutual. It is nothing less than an acknowledgement of our dependence upon the ceremonies of another Establishment.

Upon the removal of the dock-yard from Cape Town to Simon's Town, with the Admiral, Commissioner, and other officers belonging to the navy, Government converted a warehouse into an English Church at the latter place, and appointed to it an English chaplain from this country. The Church however is so small, from the increasing population of the place, as to admit not even a fourth part of those (Dutch as well as English) who would otherwise attend.—These then are the only two civil chaplains in the

Colony: but we must not therefore conclude that even these two are constantly resident. A chaplainship abroad is but a very cheerless appointment; and it is but fair to suppose that the *amor patriæ*, natural to us all, must at times break in upon the memory with a force not easily nor rationally to be mastered. Government, therefore, after a service of three or four years residence in the colony, very justly allows leave of absence to revisit England. During this absence, which (from the length of the voyage) cannot be a short one, double labour of course falls upon the shoulders of the two left behind; who however do the best they can, and divide between them the duties, civil and military, of Cape and Simon's Town. Should sickness to either ensue, the duty must be partially neglected; if to both, altogether left undone.

Though Colonies in general are not favourable either to religion or to morals, yet it may be said of the Cape English, that there prevails amongst them a great desire of frequenting divine service. The English Church at Cape Town is attended not only by all the English, but also by many of the Dutch, especially those who have married into or are connected with English families. When an Englishman marries a Dutchwoman, the solemnity is performed by the English chaplain, and even where a Dutchman marries an Englishwoman, it is generally the same.

The Dutch established religion of the Cape is Calvinistic. There are three regular Ministers appointed to this Church in Cape Town; and each district throughout the colony (except Simon's Town) has one Minister of the same persuasion. The whole of these, there being no tythes, are paid by Government and provided with a house. There is also at Cape Town a Dutch Lutheran Church; the Minister of which is supported altogether by the voluntary contributions of the congrega-

tion, which is numerous and respectable. The old Lutheran Church has lately been taken down, and a very handsome and extensive new one has been erected, solely by the subscriptions raised for the purpose among the friends of that communion. After this, we really feel some shame in recording the fact, that a proposal has recently been made, by the English civilians, for erecting an English Church at Cape Town, which proposal would certainly have been carried into effect, had not difficulties been raised against the plan by the Colonial Government.

The Calvinist Church refuses baptism to illegitimate children; a practice which greatly tends to increase Mahometanism. It also formerly refused baptism to slaves, as by the Dutch law, a slave, when christened, became manumitted. This of course shut the door at once against the conversion of the slave, as no worldly-minded Dutchman was prepared to give up so valuable a property. During Lord Howden's government, this odious and sordid law was annulled. The denial of Christian baptism was not the only indignity shewn to these poor creatures, as a slave was never permitted even to be present at Divine Service; and when such a pagan and outcast personage intruded upon the forbidden sanctuary, he was instantly and not very courteously dismissed by the Church beadle!

These cruel prohibitions have naturally combined to swell the ranks of Mahometanism. The number and zeal of the Mahometan Priests have also mainly contributed to this end. Great numbers of free Malays have for a length of years resided in Cape Town, and these, without exception, are of the Moslem faith. There are at this moment no less than *twelve* Malay (or Mahometan) Priests in Cape Town. They induce the slave to embrace their persuasion, as much by spiritual as temporal motives. They are called, "Upper Masters," and the sway they exercise is un-

limited. They promise protection to the slave against their owners (inferior masters) with ample means of revenge against their cruelty. They take care of them when in sickness, or in want. There is not an instance upon record, we understand, of a Mahometan becoming Christian: but many well-known cases of the reverse have occurred. The following fact is authentic. A girl of colour, baptized in the Dutch Church, married an European. They had a large family, who were regularly admitted into communion within the same pale. On the death of the husband, the woman and the whole of her family almost instantly became Mahometan. There is one virtue which they possess — sobriety. A Malay is seldom seen drunk. Indeed the general habits of this people are singularly thrifty; they are the best artisans in every handicraft, and they are very anxious to have their children instructed in reading, writing, and accounts, and send them to the common Dutch schools for the purpose, till of an age to gain their livelihood. The Priests are maintained liberally by voluntary donations; and the poorest slave always manages to save a trifle for his grand-master. They hold their religious services every night of the week, which consist in expounding the Koran and in praying. On some certain festivals they consume the night in these employments, and when the beams of the sun break forth, the Priest falls prostrate on the ground, and the whole congregation fall, one after the other, upon his unfortunate body. As the Priests possess the power of ordination, their full numbers are always maintained, and of course increased according to the addition of proselytes. It is not only the slaves, that adopt the tenets of the common and darling faith. Many seizures have, since the abolition of the slave trade, been made of Portuguese and other ships, employed in this nefarious traffic. When brought into the Cape,

the ships and their living cargo are condemned. These ransomed slaves become free, but are apprenticed to the colonists under an express condition of their bringing them up to some trade, and instructing them in Christianity. Associating as they do with slaves, and equally exposed to the influence of the Malay Priest, it is much to be doubted whether any of them in reality become Christians. Some hundreds of these apprentices are now dispersed throughout the colony, and are too generally considered and treated as slaves.

It is to the Hottentot that the Missionary directs his attention. The Cape Missionaries may be divided into two classes, Moravian and Methodist. With the simple manners and superior skill and success of the former, few of our readers, we presume, are altogether unacquainted. They have spread their pious, rational useful labours throughout the world. Those at the Cape have three establishments; Gnadenthall, Groenkloof, and a new settlement in Albany. They proceed in their plans of conversion and civilization, upon the only substantial basis of sound religion and moral happiness. While they lead the minds and hearts and hopes of the poor Hottentot to the unseen glories of another world, they direct his attention and employ his hands to labour for a visible and honest maintenance in this. We have ourselves seen their chief settlement, Gnadenthall, and can add our sincere though feeble testimony to the uniform and favourable accounts of all travellers in Southern Africa. It is the most flourishing village in the colony. Each Missionary pursues some trade, to whom a certain number of Hottentots are apprenticed. Many of them however prefer agriculture, and hire themselves out for a given period to the adjacent farmers. The Madras plan of education has been lately introduced at Gnadenthall, and a commodious school-room has been constructed, by a subscription chiefly raised by

the benevolent exertions of some Englishmen, who are friends to the Mission. With regard to Methodist Missionaries, (those sent out by the London Missionary Society) we cannot say much in praise. Their chief settlement Bethelsdorp, (nicknamed "Beggars Town;") we have never personally seen; but the relations of those who have, and we have conversed with some scores upon the subject, concur in representing it as the abode of sloth, ignorance, and wretchedness. A new and large settlement under this same Society, in the very heart of Albany, has been lately set on foot; with what better success we have not yet learnt. As we know nothing positively, we shall say nothing of "Theopolis," the name it bears; and Missionary Reports we seldom read, and never credit. The truth, that is, the *whole* truth is scarcely ever told. While on the spot, every object wears the character of neglect, filthiness, and apathy, Evangelical Magazines and Missionary Registers point forth to the credulous eyes of their untravelling readers scenes little short of an earthly Eden. At the place, every thing is bad and hopeless; in print, every thing is not only good and promising, but quite perfect and accomplished. When will zealots learn the truth of the stale adage, that "honesty is the best policy." The age of "pious frauds" has surely for ever passed away. Some of their fraternity, are however not quite so unmindful of worldly interest. Zealous as the Methodist Missionary professes himself for the conversion of the Hottentot, many of them are too fond to linger among the snug comforts and easier duties of Cape Town. *Here*, and not among the wilds of Africa they sojourn—*here* and not among the Hottentots and Caffres, they delight to preach, and to build Chapels, and collect congregations from the English, civilians and soldiers. Mr. Campbell, we understand, is at present at the Cape, and we have lately seen a letter from

him, where he says, that he hopes very shortly to build a Chapel in the very centre of Cape Town. A Mr. THOM also, a Missionary of the same class, originally destined for Ceylon, has lately managed to learn the Dutch language and get appointed (not Bishop of Caffraria) but a Minister of the regular Dutch Church. He is pastor of Caledon, a village not fifty miles from Cape Town!

But we must proceed to give some account of the Bible and School Commission, and likewise of the state of education at the Cape. This Commission has existed under the name of the School Commission for a length of years. When, however in 1813, a project was made for creating an Auxiliary Bible Society, it was resolved, under the sanction of Government, that a new title and wider powers should be given to the old society. It was then called, The Bible and School Commission. Its prior views and funds were kept distinct, and were directed as heretofore to the management of common Dutch schools. A fresh fund was raised for the twofold purpose of disseminating the Dutch and English Scriptures at reduced prices, and of introducing both at Cape Town and in the colony generally, the Madras plan of tuition. To this end a very handsome sum was raised. Donations to a large amount were given, and liberal annual subscriptions were promised. Under these flattering auspices, a "Free School," for Dutch and English, slave as well as owner, was opened. A member of the Commission made an extensive tour up the colony, to introduce the improved method into the district schools. A communication also was opened with the Society for promoting Christian Knowledge, and the British and Foreign Bible Society, and an annual donation of 25*l.* to each was voted, as an inducement to acknowledge the affiliation, and to further the plans of the new

board. Both of these societies were graciously pleased to accept this tender of fellowship, and a correspondence consequently was opened, and books were granted. A donation of 20*l.* was also promised to the National Society, to secure its sanction and co-operation.

For a considerable period, matters went on most favorably; but the funds of the new society soon fell off; the expenses of the free school were found very heavy, while the annual subscriptions were either left unpaid or discontinued. There seemed no means of fulfilling the promises made to the above societies. At length, however, at the close of last year, an effort was made, and 100*l.* was sent to each of the two first, accompanied indeed with a painful notice from the treasurer, that this remittance, from the decayed income, was the only and final remittance to be expected. The donation of 20*l.* to the National Society still remains due. The letter from the secretary, inclosing the 200*l.* brought the distressing intelligence that the Free School, for want of support and funds, was sinking fast to decay, and must very shortly be discontinued. This letter was sent to the two societies with the donation to each of 100*l.* They have both most generously offered, in consideration of circumstances, to return the whole amount in books and tracts, for the use and benefit of the Bible and School Commission. All this is the more deplorable, as education throughout the colony is lamentably and confessedly defective. Some time since, a grammar school was attempted to be established, but it could never be brought to pass. The Free School (if at this moment existing) is the only public school in that large, populous, and increasing settlement. There are no good schoolmasters; and only those become teachers, who are too idle, ignorant, or vicious for any other employment. No books are printed in

the colony, and, if there were, would never be read. The Cape Gazette, published weekly by Government, contains only advertisements, proclamations, and a few scraps from London papers. There is no interest whatever in South Africa for either literature or science. The art of getting money is the only one studied. We are however glad to learn that an attempt has lately been made to open to the public a long-closed and forgotten library belonging to the Calvinistic church: containing principally German and Dutch works, and also some valuable classics.

We cannot conclude, without a word or two on the subject, which now employs so much public attention; Emigration to the Cape. Albany (known by the Dutch name, Zúureveldt) is the spot selected by Government for the new settlement. It is about 700 miles from Cape Town, and borders eastward on the Great Fish River, the line of demarcation between the colony and Caffre-land. It comprizes an area of about 80 miles by 50, as measured on a map, or 100 by 60 of travelling distance: and presents an extensive series of fruitful vallies reaching to the sea-shore. Albany, so thinks and says Mr. Birchell, is capable of feeding large herds of cattle, and of producing corn, vegetables, and perhaps wine, sufficient for a numerous population. We have no doubt that the emigrants will in time find enough to feed and even fatten upon; but we have many and perverse doubts of Albany becoming an important settlement. The chief of which is, the difficulty of disposing, by way of trade, of the surplus produce. The journey to Cape Town cannot be accomplished under a month, and that in waggons drawn by oxen over rugged rocks, and through deep and perilous ravines. The journey is often accompanied both with delay and danger from the swollen state of the rivers,

(from storm showers), which it is impossible at these times to ford. As to a coasting trade we have still less hopes. The Cape is yet what the Portuguese first called it, "the Cape of Storms." The S. E. coast is nearly iron-bound, except a few inlets, whose mouths are choked up by bars of sand. The dreadful surf upon the beach renders embarkation and debarkation frequently hazardous, and always difficult. It may not be generally known, that the Dutch have made frequent but fruitless attempts to colonize Albany, and plodding as they Nationally are, they have long ago abandoned a coasting trade at the Cape. We do not wish to give a gloomy picture, but the facts we state may be taken merely as a contrast to the flattering and Utopian visions, which seem to prevail in the minds of many upon the subject. The vicinity of Albany to Catharina, we think, is of no importance. The steps, that have been and will be taken to keep down these restless and rapacious neighbours, will be perfectly equal to the evil.

We have indeed our suspicions that many of the English, who emigrate to Albany, will be anxious and enabled to procure farms nearer Cape Town, of which there are abundance to be purchased, and that upon terms cheap and commodious. Little deposit is required, and transfers are made in the way of mortgage. Be that as it may, Emigration to a large extent *has* taken place, and will continue, we doubt not, in spite of all our croaking. And as our fears may be found baseless (we sincerely trust they may) we will suppose Albany formed into an English settlement. In that case (to return to *our* subject) what provision is there for the religious, moral, and mental improvement of the settlers and their generation? In one of Lord Bathurst's Circulars it is said,

"In any case in which 100 families proceed together, and apply for leave to carry

out with them a minister of their own persuasion, Government will, upon their being actually located, assign a salary to the minister whom they may have selected to accompany them, if he shall be approved by the Secretary of State."

Now this appears to us attended with portentous evils, and is quite at variance with the policy of the Dutch Government, which established a Calvinist church and minister in every new district. There are some dozens of English Methodist missionaries at the Cape; and if to these be added ministers, Catholic, Baptist, Anabaptist, and so on, all various as the flocks they teach, we can indeed have but little hesitation in saying that the Church of England will never become the church of Albany. Even were Church of England pastors to be chosen by these emigrants, no controul over them could be granted to any ecclesiastical jurisdiction. Once elective, always elective; and in case of death or sickness, Bethelsdorp, on the spot and full of *oracles*, would readily supply every vacancy. The Landrost (chief magistrate) of Albany is an Englishman; why not therefore at once and at first establish an English Episcopalian Church? We are aware, that it is easier to put questions than to solve them. Perhaps this condition was thought essential by Government to induce emigration: and it certainly does hold out a strong encouragement to the emigrant to be assured, that he may listen in a strange land to that minister, to whom he is bound both by habit and veneration. Still, as the Church of England is established here, in perfect clarity and fair toleration we may be allowed to express a zealous though perhaps unavailing *wish* to see it equally established in a Colony, now decidedly, and, we trust, unalterably British. We are glad to find that the Society for the Propagation of the Gospel has taken the subject into consideration, and that his Grace the President has been re-

quested to make a communication upon the same to the Secretary for the Colonial Department.

Strictures on the Uses and Defects of Parish Registers and Bills of Mortality, in Reference to Marriages, Births, Baptisms, Diseases, Casualties, and Burials; to the Probabilities of the Expectancy of Life, and to the ascertaining of the Progress of Population, with Suggestions for improving and extending the System of parochial Registry. By George Man Burrows, M.D.F.L.S. &c. &c. 82 pp. Underwood. 1818.

THE title of this pamphlet will excite various reflections in the minds of our clerical readers, who are at this time preparing to copy their several registers, and are repeating their annual complaints of the inefficiency and indistinctness of what they are required to transcribe, and of the ungrammatical nonsense of the certificate, which they are directed to sign. Some will probably be offended at the very suggestion of new provisions, and at the revival of a subject which has but lately been so inadequately treated; some will fear that the evils of the present system will not be removed, others will hope that they may be palliated, and all will feel a secret conviction, that neither art nor accident can render an act of amendment worse than that which it is proposed to amend. In the midst of these lucubrations they may find much to engage and reward their attention in this publication, in which an ingenious and sensible writer has brought together a variety of curious and useful information on the subject of parish registers and bills of mortality, and though the plan which he suggests is neither worthy nor capable of being adopted in all its details, it never-

theless deserves mature and dispassionate consideration.

Proceeding on the principle, that the strength of a state consists in "population and breed of men," Dr. Burrows considers it a matter of high importance to be acquainted not only with the number but with the condition of the people, and with the causes by which their numbers may be diminished or increased. He states succinctly the medical, political, and moral uses of correct registers and bills of mortality, and dwells at some considerable length on their civil and political advantages, and especially upon the alteration which has taken place in the general health of the country, and upon the effect of that alteration, in calculating the rate of assurance upon lives. The fact of a decreasing mortality is established by a comparison of the baptisms with the burials, at different periods, in London, from which it appears that the average annual number of each was, between the years

	Baptisms.	Burials.
1759—1768	15,710	22,956
1770—1780	17,218	21,000
1808—1817	21,231	18,886.

This statement of the physical state of the metropolis, of the increase of baptisms and the decrease of burials, is confirmed by a curious report of the health of the boys in Christ's Hospital, where a register, kept by the late apothecary, invalidates the authority of another document, on which Doctor Price had been induced to rely: this register extends from April, 1759, to April, 1799, and

"The total number of deaths, from diseases, according to this register, was 173, making an average of four and one-third, and bring a proportion to the number of boys of about one in one hundred and fifty." P. 23.

This decrease of mortality is not confined to the metropolis. The same gratifying conclusion is collected from a similar comparison made in

the town of Northampton, where, in a very considerable increase of population, the annual medium of baptisms and burials was in the years between

	Baptism.	Burials.
1744—1760	158	189½
1791—1800	163	160
1801—1810	201	156
1808—1817	253	195

We have compressed into a small space the substance of this argument, from which the author concludes, as it appears to us with great force, and at the same time with singular modesty, and with an acknowledgment of the highest respect for the professional talents of Doctor Price and Mr. Morgan,

"Hence, probably, it will be allowed to be a rational inference, that the probabilities of life are actually and generally much improved, and consequently, that Dr. Price's tables, No. XV. and No. XVI. shewing the probabilities of the duration of human life in London, from 1759 to 1768, and from 1771 to 1780, as well as that of No. XVII. shewing the probabilities of life at all ages, formed from the Northampton registers of mortality, from 1735 to 1780, are not correspondent with the present probabilities of life either in London or the country." P. 29.

"From the date to which I have referred, we can readily appreciate the value and likewise the necessity of further inquiry. For it is obvious, that if, from any error, the expectancy of life be calculated on too low a scale, the system founded on it must end in disappointment; on the contrary, if it be on too high a scale, what are then the consequences? The premium of assurance paid being equivalent to the supposed risk of life, in process of time there must be an accumulation exceeding all possible demand; and, unless a proportionate division of the surplus be made, a capital accrues, which, like a disproportionate and unwieldy head, by its superincumbency alone will endanger the safety of the body.

"But there are also many other inconveniences and charges supervene to overrating the expectancy of lives, which affect not only those engaged in assurance, but extend to many other pecuniary concerns.

"In valuing reversion, annuities, mar-

rances, &c. if the chance of lives be rated beyond the actual risk, the value will be fixed not by a real, but an erroneous standard.

"All annuities devised are liable to the legacy duty, the amount of which is fixed by tables calculated on Dr. Price's principles, and annexed to the Act of Parliament, imposing and regulating it. If this table be, as appears probable, founded on data, which existing circumstances invalidate, will not persons paying according to its rate, sustain an unequitable deduction from their rightful property? In some cases this tax undoubtedly operates very oppressively; it is, therefore, imperative, that the principles by which it is directed should be radically sound *." P. 33.

Having pointed out some of the errors in the data on which the system of life assurance is founded, and which, he presumes, that the establishing of correct registers and bills of mortality will remedy, Dr. Burrows proceeds to enquire into their origin, abuses and defects, and to offer various suggestions for their improvement. It is well known that the parish registers originated with Cromwell, Earl of Essex, in 1538, but were not generally in use before 1558. The form and method of keeping them are prescribed in the 70th canon of 1603, in conformity with which canon, and without exclusion of their own discretion, the Clergy acted, until the passing of the memorable statute of the fifty-second of the king. To this statute Doctor Burrows objects, 1. that it does not enforce registry upon all denominations of religion; 2. that it does not require a return of the bu-

rials in the cemeteries of hospitals and alms-houses, and 3. that it does not make provision for any registry of births.

It is hardly credible, that such an attempt at legislation should have been made in the nineteenth century, or have been suffered for six years to disgrace the statute book, as is exhibited when all the discrepancies of this act are brought into one point of view. Its title is "an act for the better regulating and preserving parish and other registers of births, baptisms, marriages, and burials, in England:" and the preamble insists upon the advantages to be derived from "the amending the manner and form of keeping and preserving registers of baptisms, marriages, and burials." Now the reader will observe, that the method of "*better regulating*" the registry of births, and of "*amending*," the manner of keeping registers of baptisms is to omit the registry of births altogether; thus one of the objects professed in the title is wholly omitted in the preamble, and in every other part of the act, and the schedule annexed. The registry of marriages is *better regulated and amended* by introducing the clause concerning the consent of the parents, which is never wanted except in the marriage of minors by licence, and the very important addition of a printed number to the entry. The registry of burials is *better regulated and amended* by omitting all specification of the condition of the deceased, whether married or single, whether rich or poor, and of all those circumstances which may distinguish the parish pauper from the shopkeeper, the farmer, the esquire, and the parson of the same name and age. It is vain to insist on the appropriation of penalties to the equal benefit of the informer and the poor of the parish, when no fine is levied, and no penalty imposed except that of transportation; upon the matchless instance of economy in issuing

* "The following is a case in point: a servant, aged 41, had an annuity of 50*l.* left her. This legacy was of course liable to a duty of 10*l.* per cent. It was consequently necessary to ascertain its value, which, according to the table was near 660*l.* the duty, therefore, amounted to 66*l.* sixteen pounds more than the amount of the first year's annuity. A period of four years, it is true, is allowed in such cases to pay the duty: but still it is a very heavy tax, and ought, if it be charged on an erroneous expectancy of life, to be corrected."

registers of paper, and requiring the copies to be on parchment; on the requisition that the copies shall be prepared within two months, and transmitted within five; or, lastly, upon the utter absurdity of the certificate which the Clergyman is required to subscribe. These are trifling follies. We shall take our stand upon the deficiency of the register for burials: and on this we remark, that in the days of our youth, there were living in a certain provincial town, fourteen persons, bearing the same christian names, and the same surnames, nearly of the same age, but of different occupations, and we ask, how are these persons to be distinguished in the register, the amended register of burials. It is true, that the "abode" of the deceased is specified, but without adopting the common jest, that the grave is the abode of the dead, paying all attention to the schedule, we will admit that the distinction may be effectual in towns, where there are streets, and where the houses are numbered; but where is the distinction to be found on the greens and commons of the country! Or how often will the abode be remembered, when, after a lapse of many years, it is necessary to obtain a copy of the register, or to make inquiry in proof of pedigree and descent?

It is to remedy some of the manifest defects of the existing law, that Dr. Burrows proposes to retain the present forms, introducing into the register of baptisms two columns, the one specifying the time, the other the place of *birth*, and also noticing whether the child be the first, second, or third, &c. son or daughter of the parents. Into the register of burials, he would also introduce four columns specifying, 1. the condition of the deceased, whether married or single; 2. the quality, profession, or trade; 3. the place in which; and 4. the disease of which the party died. In both registers he retains the column "by

whom buried," or "by whom baptized." This is an improvement in the language of the heading of the column, which both in respect of baptism and of burial as if both were ceremonies in the same sense, is entitled "by whom the ceremony was performed." The column is however, unnecessary: "*the ceremony*" is so generally performed by the incumbent or his curate, that the occasional services of a friend need not to be noticed, and the practice of signing every separate entry is by no means an amendment of the canonical prescription, that "the minister and church-wardens unto every page of that book, when it shall be filled with such inscriptions shall subscribe their names." We will not say, that the suggestions of Doctor Burrows are not improvements upon the present scheme of parish registry, or that they do not deserve the attention of those whom it concerns: but if the Act 52 Geo. III. c. 146. shall at any time be revised, it will be desirable to consult the seventeenth canon of the Church, amending it by the addition of the time of birth, and to compare copies of various registers, which were kept under the authority of that canon, by many of the Parochial Clergy, with singular judgment and precision, and with a copious brevity which comprehended all which a parish register ought to comprehend. It is unnecessary to add, that the conciseness of the formula is of the highest importance to the correctness of the registry, and of the copies which may at any time be required.

It is the wish of Doctor Burrows not only to render the registers subservient to civil and political purposes, but to make them, as it were, annals of nosology, and with this intention he dwells at considerable length on the bills of mortality, which had their origin in the times of the plague, and which are still kept in the metropolis and in some of the provincial towns. The errors and defects of these bills are ex-

posed, and various alterations suggested, that they may present, according to an annexed schedule, a correct classification of diseases. We do not doubt the importance of such a document, if it could be procured, neither do we deny the possibility of procuring it in populous and wealthy districts; but we fear that in many parts of the country it is altogether impracticable, and we question whether there is any in which the plan of the author can be carried into execution to any good purpose.

"The application for the interment of a corpse should contain the averment of a householder or the nearest relative as to the death, of the medical attendant as to the disease; and the parish clerk's certificate, and these may be inserted in one schedule" P. 63.

Is there not a redundancy of certificates proposed in this suggestion? The application for interment necessarily implies an averment as to the death: but the householder, according to the schedule, is to certify of the disease also, and the medical practitioner is to certify no more: one certificate may therefore be dispensed with, and it will be very unnecessary to require a new certificate of the parish clerk, when his certificate can obviously be no more than a repetition of the certificate of the other parties. The only accurate information of the nature of the disease can be obtained from the medical practitioner, and is Dr. Burrows aware of the difficulty which a medical man in an extensive practice in the country experiences in visiting his patients during their lives? And has he considered at whose expence the certificate of the disease is to be presented? "Education" we fear has not yet qualified the parish clerks of the country, for the office which Doctor Burrows proposes to lay upon them, or placed them generally in a condition to make such certificates, that the clergy could copy them into their registers, or that medical sci-

ence could derive any advantage from the record.

We object to this part of the plan of Dr. Burrows, that it is complicated, that it is impracticable, and that it is inexpedient. At the same time we cordially agree in all his reflections upon the imperfections and defects of the present bills of mortality, upon their obsolete, vague, and unintelligible phraseology, and upon their too frequent tendency to excite or confirm unreasonable apprehensions and alarms. The latter remark may especially be applied to cases of contagious fever, and to another case, in which there is sometimes a superstitious and childish credulity and willingness to be alarmed, when tranquillity of mind is of the last importance.

"Childbed is a formidable article in the bill (of mortality) and is liable to much misinterpretation and error. Besides, as the number of deaths reported under this head is likely on nervous and delicate females to produce serious effects, it the more forcibly demands precision. All women dying within the month after delivery are indiscriminately classed under *childbed*; whether they die in actual labour, or subsequently of acute fever, consumption, or any other disorder. The disease of which a parturient woman during her month of confinement dies, is usually evident and defineable. If she die of that fever peculiar to the puerperal state, the death should be placed under that head: and this is the more necessary, because there is presumptive proof that this fever in certain situations is contagious and extremely fatal. If she die of any other disease, it

"* Dr. Heberden, in his *Observations*, &c. p. 40 and 41, exhibits a table of the women delivered, and children born, in the British Lying-in Hospital, from 1749 to 1798 inclusive: by which it appears that in the first deced, the proportion of women who died to those delivered was 1 in 42: second deced 1 in 50: third deced 1 in 53: fourth deced 1 in 60: fifth deced 1 in 288: and that in the united years 1799 and 1800 the proportion was only 1 in 938! The result of the practice in hospitals, which present so many comforts and advantages, must of course be very different to that among persons deficient in every requisite for recovering from a state

should be ranged accordingly. But if death ensue during the progress, or as the immediate consequence of parturition, it should be entered under an appropriate title; parturition or labour ought therefore to take the place of childbirth." „ P. 51.

In cases such as these, it is of unquestionable importance to correct the inaccuracies and misrepresentations of the present bills of mortality: but we submit to Dr. Burrows, whether the reform which he proposes, whether the correct information which he desires to receive, would not be obtained most effectually, and on a sufficiently extensive scale by means of the correspondence which he possesses as Editor of the London Medical Journal, and by a regular return from the principal hospitals, and from the most eminent practitioners in town and country. Bills of mortality, not drawn up under the superintendence of medical men, will seldom possess that accuracy, without which they can be of no value to the nosologist. Neither do we think that bills of mortality can be usefully blended and combined with parish registers. These may undoubtedly be improved, especially by introducing some discriminative mark of the person deceased in the register of burials, and by annexing to the registry of baptism the time of the birth, which in the days of infancy there can be no motive to falsify, and of which the entry may on many occasions of future life be very important and necessary. It has also been proposed that the maiden name of the mother should be inserted in the registry of baptisms, and the parentage and place of the birth of the parties, in the register of marriages, for the purpose of facilitating the proof of descent, and of hereditary right. It must be left to the census to determine the political use and value of the parish registers in as-

certaining the progress of population, and if the enumeration abstract shall again differ from the register abstract as widely as in the last census, it will be for the legislature to determine the expedience of requiring an universal entry of all baptisms and all burials, whether celebrated or not celebrated according to the rites of the Church of England. At present it is sufficient for the clergy to register the names of those whom they baptize and bury; and those who are not baptized are not entered in one or the other register, though some confusion arises from placing them in the births and deaths of the bills of mortality. It was understood at the time of passing the bill for better regulating the registers, that application was made to the Dissenters, and that they declined the privilege of having entries made in the registers of the church. The baptisms of the wealthier Dissenters are registered at Dr. Williams's library in Redcross-street, London. In the ordinary meeting-houses, it is believed, that no registers are kept: may not the known want of registry be the cause that so many sectaries bring their children to be baptized at the church?

Substance of the Speech of the Right Hon. Lord Grenville, in the House of Lords, November 30, 1819, on the Marquis of Lansdowne's Motion, that a Select Committee be appointed to enquire into the State of the Country, and more particularly into the Distresses and Discontents prevalent in the Manufacturing Districts, and the Execution of the Laws with Respect to the numerous Meetings which have taken place. pp. 62. Murray. 1820.

of sickness. But this document goes far to prove, that the number of deaths ranged under *childbed*, in the London bills of mortality is much exaggerated."

THE storm with which this country was lately menaced, appears to be passing silently away. At all events

the alarm to which we were doomed for several months, is succeeded by a season of comparative tranquillity, in which we have leisure to express our gratitude for an escape from imminent dangers, and to consider the most effectual method of preventing their recurrence. If we content ourselves with damming up, or turning aside the waters, without discovering and draining the sources whence they spring, we must continue liable to similar irruptions, perhaps at decreasing intervals; and the application of violent remedies will be again and again required. But on the other hand, if we can be prevailed upon, by the recollection of our perils, to undertake a severe and searching examination into their cause, and to apply the remedies which that cause demands, the constitution of the body politic may be permanently re-established, fresh progress may be made in national improvement, and we may further the designs of that beneficent Providence which delights in bringing good out of evil.

The unanimity which now prevails with respect to the characteristic features of the times, must be considered as a favourable omen. While the country was agitated by contradictory rumours, and every man we met had a separate opinion upon the subject, the debateable ground was too wide to be conveniently occupied, and either party might lose its way in marching and counter-marching, without once coming in contact with those whom it designed to encounter. Misrepresentation had been so alert and successful, that many well-meaning individuals had actually consented to believe that the only enemies which the country and the constitution had to dread were the Manchester yeomanry and the Manchester magistrates. But these dreams are vanished never to return. That the designs and efforts of the seditious were too mischievous to be tolerated, and too formidable to be despised, may now

be considered the recognised and indisputable opinion of the country. Its adoption must be attributed, in the first place, to the advantage which truth always derives from discussion; in the second, to the unqualified admissions of almost every member of the legislature, and lastly, to the faculty possessed by the press of healing the wounds that it inflicts, and disseminating reason and common sense, nearly to the same extent that it had circulated falsehood and treason.

Respecting the remedies which this state of things demands, the same agreement cannot be expected. Many of the new parliamentary provisions are and must be experiments; and whether the chance of their success be sufficient to counterbalance the acknowledged danger of innovation, will always be a fair subject for doubt and discussion. But one important object is gained. The government and the legislature have taken a decided part, and every citizen may now know what support he is likely to receive while he continues obedient to the laws, and what resistance he must overcome before he can break them with impunity. To us thus appears the most striking point of view in which the recent parliamentary proceedings can be contemplated. The new laws may or may not be effectual, but at least the sense of the country is unequivocally pronounced, and the friends of confusion have no longer any pretence to hope for encouragement or assistance from the respectable classes of society. It was of the utmost consequence not merely to strengthen the hands of the executive, but to rouse the sluggish, to reassure the timid, to applaud and encourage the zealous. And we trust, that as this nation has not been deficient in spirit and resolution in the hour of danger, so, in the hour of safety, it will exert other appropriate faculties, will review the past scene with philosophic accuracy and fairness,

and will arm itself, for the future, against similar dangers, with the weapons of righteousness and truth.

It is principally with a view to this part of the question that the subject is introduced to the reader's attention; and we know not how the leading facts can be better recorded in our journal than by copious extracts from the pamphlet before us. The enquiry in which we feel most interested has two principal branches, viz. the origin of that state of things which is described by Lord Grenville; and its remedy. On both he will be found to furnish very important information, although the point more immediately under debate has prevented him from discussing either of them at the length we could desire. There are other reasons, however, which entitle him to especial attention. On mixed and complicated questions of law and fact, and policy and justice, great deference ought to be paid, and is paid, to the opinions of eminent men. And when we remember how much Lord Grenville has of late abstained from political contests, and what opportunities for reflection he must have consequently enjoyed; when we remember that he has neither been embarrassed by conducting a parliamentary party, nor pledged, like a minister, to a given course, when we remember what a fund of vast and varied information, what concentrated stores of precious and painful experience, what original clearness and force of intellect, what long tried and well-known integrity and love of the constitution, he has brought to the consideration of this important question, we hold it impossible to name a second individual, whose judgment can be as sound, as matured, and as impartial. We proceed, therefore, with the greatest pleasure to state the substance of his speech.

Having commenced by stating that the admissions of the Marquis of Lansdowne render it unnecessary to

expatiate upon the circumstances of our present danger, he expresses his opinion respecting its origin and growth, in the following terms.

"For myself, unquestionably, I need not say what is my own conviction on this subject. Often has it been my painful duty to express, in this House, the continued and increasing anxiety with which I have regarded the attacks unceasingly directed against the whole frame and fabric of our government. Often have I laboured, and laboured ineffectually, to impress these feelings on the minds of others. My apprehensions have been considered as visionary, originating much more in a fond and solicitous attachment to the interests which I conceived to be endangered, than in any just view of the actual condition, or future prospects, of my country. And would to Heaven that it were so! Joyful indeed would this hour have been to me, if I could now rise and confess my error; if I could say to those from whom it has been my misfortune to differ on these questions, 'my apprehensions were vain; your security was well grounded.'

"The reverse unhappily is true. During a large portion of a long public life, now closed, I have watched the destructive tendency of these revolutionary projects,—I have marked their unremitted activity,—their growing confidence,—their extended influence,—their fast advancing progress. But the evil has outrun my apprehensions. Never, at any former period, has it presented so fierce and menacing an aspect; never yet has it so imperiously required, from the wisdom and firmness of my country, the most immediate, vigorous, and determined resistance.

"It is this persuasion which alone induces me, it is this which irresistibly compels me, contrary to all my expectations and all my wishes, once more to solicit your indulgence in the discharge of duties which I thought had been for ever closed.

"Let me, then, in the outset of these deliberations, entreat your lordships continually to bear in mind that the mischief against which we are now called upon to defend our country, is not merely of the present day, no, nor of the present year. Its true origin must be traced much farther back,—its real causes must be sought much deeper,—its remedies must be applied with a foresight and policy extending far beyond that pressure of temporary distress to which alone my noble friend is willing to ascribe it. Even in the course of this debate, your recollection has been called to those measures which, in the year 1795,

now nearly five-and-twenty years ago, it had already become necessary to adopt for the defence of our laws and government. And it was then that Mr. Burke declared, and he has consigned the sentiment to posterity in his immortal writings, that the grounds of that necessity did not originate among us even with the French revolution, although that terrible convulsion of the world did, undoubtedly, call them forth, increase them, and give fresh vigour to their operation." P. 2.

Lord Grenville next adverts to the opportunity and advantage which the promoters of sedition derive from the present distress: and having pronounced it in opposition to the opinion of Lord Lansdowne, to be the instrument, not the cause of the mischief, he proceeds to consider the origin of our commercial difficulties.

"With respect, then, to the origin of the present distress, we must, no doubt, in some degree, ascribe it to temporary causes of depression, to which so complicated a system of commerce and manufacture must always be liable. The products of our industry cannot be so exactly calculated as never to exceed the demand for them: nor do the markets themselves remain unaltered. Fashions vary, other productions enter into successful competition with ours, and the occasional distresses of foreign nations lessen their powers of purchase and consumption. It is then that the necessity of transferring capital and labour to more profitable employment becomes urgent and difficult. Hazardous and groundless speculations are made; and even the most skilful commercial enterprises are affected by disappointments and embarrassments, to the production of which they have in no degree contributed.

"But in any more permanent view of our present situation, nearly all, I think, that my noble friend has stated, and certainly all that I should venture to press upon your attention, may be referred to the operation of one general and leading principle of political economy. In peace, and under the happy influence of domestic tranquillity, the capital of every civilized community, especially if permitted to find for itself its most profitable employment, tends naturally to increase in a more rapid proportion than the population: and the effect of this its augmented and growing preponderance, is felt in the correspondent

increase of all which constitutes national prosperity. But it operates most immediately, and visibly, to the benefit of the lower classes of society. It is by the application of capital alone that any employment is ever found for their industry; by augmented capital additional employment is provided; and hence again arises a new and growing demand for labour, and a continually progressive improvement in the reward and the condition of the labourer.

"The tendency of war is, in all respects, opposite to this; especially of such a war as that which this country, in common with every other European state, has recently and unavoidably been compelled to sustain. In war, large amounts of capital are continually and utterly destroyed. Much is also diverted to channels of employment, wholly, or comparatively, unproductive, from whence, on the return of peace, it cannot again be transferred into its natural course, without much difficulty, delay, and loss.

"It is, therefore, to a long continuance of this great calamity, that we must ascribe our present distress, and that of so many other nations, who unhappily share it with us. The implacable hostility, the inordinate and insatiable ambition of the successive revolutionary governments of France, are the true causes which have extended this, with so many other incalculable evils, to every quarter of the globe. Hence arose the call for exertions, unexampled in duration and extent, the sacrifices required indispensably for national independence, and the necessity of those united efforts, by the unparalleled magnitude of which, alone, the contest could have been successfully, or safely terminated. Who can doubt how much all these causes, aided also in this, and in other countries, by the unhappy error of an excessive and forced paper currency, must, in a long course of more than twenty years, have contributed to arrest the natural increase of capital, and perhaps, in some of the last of those years, to effect an actual diminution of it? But the population of our own country, instead of experiencing any correspondent diminution, has, on the contrary, during this whole period, been continually and greatly augmented. The result, probably, not only of our insular situation, and comparative exemption from the direct calamities of war, but also of the artificial and improvident system of our poor laws, established more than two centuries ago! But whatever be the cause, the fact is certain. The proportion which before existed, between our capital and our population, has been essentially varied.

And the conclusion follows irresistibly. No art, no wisdom, no power of man, can make our diminished capital equally productive as before, of employment and subsistence for our augmented numbers.

"Where, then, shall we look for the remedy? There only, where it is placed by Providence, in the admirable disposition of moral, as well as of natural, causes. To the flow of the same tide which has already ceased to ebb; to those altered circumstances which now again operate in a favourable direction; to that returning and rapid accumulation of capital, which reason and experience teach us again to expect; when the science, and enterprise, and industry, of a great and enlightened nation are protected in peace, and secured in domestic tranquillity." P. 8.

On the expediency of giving temporary aid to the sufferers by grants drawn from the national credit or national finance, Lord Grenville thinks it needless to dwell; because Lord Lansdowne, though he had mentioned the plan as a fit subject for enquiry, did not appear inclined to support it. Its fallacy, however, and insufficiency, are briefly demonstrated.

The next point of enquiry recommended by the Noble Marquis, embraced the whole wide circle of our finance; and here again Lord Grenville unequivocally assents to the acknowledged principles of political economy, and admits the probability that much benefit might arise from the examination of those projects which propose to levy a revenue equal to that by which we now provide for the public faith and public safety, by some mode of less unpopular and less burdensome taxation. But he adds, that the extent and difficulty of the subject render it totally unfit for the inquiries of a select committee, and above all he points out the utter hopelessness of looking to it for any present or sensible effect in relieving distress or appeasing discontent.

"The same remarks apply, but still more forcibly, to a similar examination with which it is proposed that this Select Committee should be charged, as to the whole system of our commercial legisla-

tion, susceptible, undoubtedly, of great improvement. On that subject my noble friend and I are, as I believe, fully agreed in principle. We both consider that policy as erroneous, which purports to encourage domestic industry by the prohibition of foreign commodities. We both believe that such devices, instead of promoting, have obstructed our commercial prosperity, exactly in proportion as they limit the free, and therefore most profitable, employment of capital. We are both persuaded that, besides this general mischief, these regulations directly counteract their own purpose, by narrowing the only means which the foreign merchant has both of purchase and of return, and by thus closing the markets of the world against those very manufactures, whose prosperity we are labouring to advance. I will add, that, in the particular case which he first cited, that of the discouragements now opposed to the import of timber from the Baltic, I am myself as much satisfied of their impolicy, as it is possible to be without minute and detailed inquiry. Other errors of a similar description might, I fear, very easily be pointed out. But every Session offers the opportunity of bringing these, distinctly and separately, under the view of parliament, and they would be thus much more safely, because much more deliberately, corrected, than by any general inquiries instituted in the form now proposed, and with reference to the urgency, of present distress.

"For in truth there can scarcely be any subject on which deliberation is more necessary, or where greater dangers would result from inconsiderate haste. Our prohibitory code in this respect closely resembles the system of our poor laws. Both are, as it is now generally acknowledged, prejudicial to the public welfare, though the latter no doubt is by far the most injurious to our labouring population. But both are of very long standing in our statute book; closely interwoven with all our interests, deeply mingled into our system, both of commerce and of agriculture, and in our actual condition inseparably connected even with the subsistence of a very great proportion of our people. They are both therefore to be approached only with the utmost solicitude and caution; to be touched only with the most delicate and tender hand. The same enlightened policy which now condemns their principle, the same juster views of benevolence and patriotism which have taught us to regret their establishment, teach us also that in a state of our

society which they have mainly contributed to make what it now is, there can be no safety in their removal, otherwise than by a long succession of temperate and well-considered measures, uniformly, but slowly, directed to the ultimate object of a better legislation.

"It is obvious, therefore, that from this source nothing is to be drawn by which present distress can be alleviated. Gradual improvement may be made, and future benefit derived. But sudden and extensive changes in our commercial code would always be dangerous, and might in the present moment lead us to destruction. They would infallibly increase the existing pressure, they might possibly aggravate it almost beyond endurance." P. 16.

This admirable summary is followed by observing that no policy can be more injurious, none more dangerous to the public peace than this of exciting in moments of pressure expectations which we cannot realize; and that though the removal of prohibitions, and the reduction of prohibitory duties on foreign produce and manufactures, are as Lord Lansdowne truly says, the best measures for extending our own commerce and manufactures, yet adds Lord Grenville:

"Let us not forget that they are also, however unjustly, the most repugnant to the prejudices of every people; and the most likely to irritate and to inflame, instead of appeasing, the discontents of those classes of our own population whose present sufferings we lament, and whose feelings we are solicitous to soothe and to conciliate, by every practicable measure by which real kindness can best be manifested." P. 21.

We heartily wish that every living senator, and even that every living essayist, reviewer, newspaper editor, and club orator would take pattern from this statesman-like and practical argument. The remark applies to men of all parties and opinions. When the historian of the present age shall cast up their accounts, he will hardly find an individual who has discussed the questions of commerce and taxation in a manner which can exempt him from blame. He will say that some have erred by an obstinate adherence to exploded

theories, and have inflamed the advocates of a better system by refusing an assent even to self-evident truth; and by confounding the desire for legitimate improvement with a turbulent spirit of innovation. He will say that others have suffered themselves to be engrossed by theoretical speculations; and remaining voluntarily blind to the greatest practical difficulties have maintained their juster notions of political economy without the slightest attention to prudence. He will discover very few who with Lord Grenville's skill and discretion have inculcated just principles without recommending sudden changes, and have endeavoured to enlighten rather than overrule the commercial world.

We proceed to the second part of his Lordship's speech, in which he details his sentiments respecting the occurrences at Manchester. He commences with a comparison between what we trust may be now called *the late state* of this country, and the events which led to such calamitous consequences on the Continent:

"Our danger is no longer to be searched for in hidden consultations or secret conspiracies. It courts our notice, it obtrudes itself on our attention. We are daily assailed with undisguised menace, and are little removed from the immediate expectation of open violence. Let us, then attentively review the steps which have brought us to this situation. Observe their beginnings, consider well their rapidly accelerated progress. You will find them in new conformity to all that led to the subversion and misery of France. A close and striking resemblance, a servile, yet ostentatious imitation, which it is of the utmost importance that we should forcibly impress upon our minds! If such a parallel were found, even in the remotest history, yet, of the remotest history what better use could we make, than to draw from it whatever conclusions it affords of policy or wisdom, applicable to our own condition? Shall we, on the contrary, now in the hour of our own peril, strive to banish from our thoughts and counsel all memory of this recent and forcible example! We, the nearest spectators of that dreadful convulsion, our minds

still shuddering at its crimes, our hearts still bleeding at its miseries, shall we turn aside from the painful but instructive lesson, and in wilful blindness close our eyes against the prophetic mirror which exhibits to ourselves, in the progress of the same machinations, the fearful advance of the same destruction? No, my Lords, let not the warning voice have been heard in vain! We have shared deeply in that widely-extended calamity; the bitter draught which France prepared for herself, has overflowed into our cup. Let us at least derive from it the benefits of an experience so dearly purchased! Observe what were the beginnings of that great catastrophe; follow up its progress; mark by what course it reached its terrible consummation; trace it through subversion and ruin, through plunder and confiscation, through slaughter and massacre, till all was swallowed up in military despotism!

“What first occurred? The whole nation was inundated with inflammatory and poisonous publications. Its very soil was deluged with sedition and blasphemy. No effort was omitted of base and disgusting mockery, of sordid and unblushing calumny, which could vilify and degrade whatever that people had been most accustomed to love and venerate. No artifice, no incitement, was left untried, which could stimulate the deluded multitude to the most savage acts of insult and outrage, of violence and fury, against the ministers of their religion, and the dispensers of their government and law; against all who were eminent for birth or rank, for talent or for virtue, and against those most especially who had been most distinguished as their kindest friends, protectors, and benefactors!

“Who is there that is not struck with the resemblance of this picture? Who can be ignorant how closely this detestable and malignant wickedness has been imitated in our own country, how long it has been pursued, and to what a height it has now attained? You heard the papers read to you this night by my noble friend, and you shuddered at the recital. Exhortations to murder and treason, from which the heart recoils, and the blood turns back to its fountain! If these were only a few and extraordinary instances, exceptions to the general character of the publications daily obtruded on all the lower classes of your community, yet against these, no doubt, you would call down the vengeance of the law, against these the arm of justice would be directed with universal concurrence and approbation. But it is from a

torrent and deluge of such mischief that you are now called upon to protect your country. The poison has been profusely scattered throughout the land: it has pervaded not only your towns and manufactories, but your peaceful villages and farms. Its malignity is hourly increasing, and fresh activity is employed in its diffusion. This, my lords, is the root and source of all your danger; against this, no social institutions can possibly maintain themselves; it is incompatible with all peace, all security, all public, and all private happiness. It is of power, and it openly boasts itself to be of power, to overthrow all that is now standing in this country; and to level in the dust all your prosperity, and all your glory, involved in one common ruin with the magnificent and splendid fabric of the noblest government which has ever yet provided for the welfare of any society.

“In this unbounded licentiousness of an inflammatory press, pointing continually the poisoned weapons of sedition and blasphemy against all that constitutes human happiness in present possession, or in future hope, shall we content ourselves with asking, as my noble friend has done, why the voice of the law has been silent, and the terrors of its arm unheeded? We must now, indeed, all regret the too sparing exercise of powers, which our ancestors had, with more provident wisdom, interwoven into our constitution; we must lament the too reluctant discharge of duties, of which no discouragement could ever justify the dereliction. But we must also confess, that this forbearance is of no recent date. Indulgent as your laws have been, in all that affects this subject, their execution has, for a long time back, been yet more tolerant, even of acknowledged wrong. And happy is that condition of society, in which the mildest laws may, without injury to the public interests, be still more mildly administered! This had been our fortunate situation, and this, in consequence, had been our practice. May both speedily return to us! Soon may we again be enabled to boast, as Englishmen, not only of the unexampled freedom of our press, but also of its comparative exemption from those enormous evils to which such freedom, great as are its benefits, does, in its abuse, open so wide a field. But such, unhappily, is not our present state. We feel, too sensibly, its altered character. I speak it with the deepest affliction; lamenting the change which I have witnessed, and deploring the necessity to which it leads. But we must not forget, that it is to the actual con-

dition and exigencies of every society, that its legislation must conform itself, and that when new evil arises, it must be met by new remedies." P. 25.

The other features of resemblance pointed out by Lord Grenville between the commencement of the French revolution and our own times, are the formation of union clubs, and the assembling the people in large and tumultuous bodies inviting them to feel their own strength, to estimate and display their numerical force and to manifest in the face of day their inveterate hostility to all the institutions of their country, and their open defiance of all its authorities. Under these circumstances, the question for parliament to decide, was, as Lord Grenville truly states, whether the government and the legislature should here interpose an effectual and vigorous resistance, or conscious of the progress of the danger and certain of its inevitable tendency, should wait till the evil had reached its last stage, and assumed its last hideous form of open and undisguised rebellion. The timid and perhaps treacherous ministers of Louis XVI. pursued the latter conduct; but nothing short of judicial infatuation and blindness could have induced England to follow their example. There are certainly a few circumstances in which the two cases differ, and which Lord Grenville has not stopped to enumerate; but they are circumstances which demand the immediate interposition of the government, if possible more loudly than was ever done in France; and which render a mere reliance upon conciliation as the means of immediate or ultimate security far more precarious than it might have been in this country, or in any other country at the period of the French revolution. The opinions promulgated and relied upon at home and abroad from 1785 to 1795, were the same with which the country has been recently deluged. Referring to Burke's appeal from the new to the old whigs, we shall find

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that the former whom he undertakes to expose, spoke of monarchy, nobility, primogeniture, and the priesthood in terms which have been borrowed by Cobbett and Carlile. But then it must be remembered that the indignation of Mr. Burke was called forth by hearing the monstrous principles which he reprobates, from the lips of able, and well educated men, parliamentary leaders of surpassing talent, eminent and popular teachers of religion, and subtle and experienced philosophers and demagogues. In these respects the scene has entirely changed. Mr. Hunt, and Major Cartwright, Parson Harrison, and Sir Charles Wolesey, Dr. Watson, and Mr. Thistlewood, are not likely to conduct their projected improvements with that prudence which is indispensable to success. The issue of a civil war under their guidance and direction can scarcely be doubted for a moment. But the greater their folly and political fanaticism, the more likely are they to bring affairs to that horrible crisis, and the more vigilant and energetic should be the government which is to repress them. When parliament assembled in November, the probability of open rebellion was certainly greater than it ever appeared to be during the French revolution; and the necessity of restraining laws, and for a vigorous execution of them, was consequently more imperious. To a neglect of this obvious truth may be attributed that opposition to the new legislative provisions, which ought not to encourage or gratify the disaffected, because they were denounced in the most unqualified terms by the gentlemen from whom the opposition proceeded; but which, nevertheless, will encourage them in their dreams of success or of impunity, because the lower classes may be easily persuaded to confound constitutional vigilance, and liberal discussion with the most barefaced sedition and treason. It must be admitted, however, that no one can have read

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the debates upon these laws, and upon the different questions which were agitated respecting the state of the country, without at least being enabled to ascertain that the opposition disapproved of the tumultuary meetings of the reformers; and only differed with ministers upon the proper method of suppressing them. May this conviction be felt as extensively as our newspapers are circulated; and then the minds of the people will be fully prepared to receive and digest the unanswerable arguments by which the illegality and wickedness of those meetings is demonstrated. Lord Grenville's sentiments upon this part of the question are too important to be omitted.

"I entreat your lordships to ask yourselves, what has been the real character, and what the immediate object, of these tumultuary assemblies, to which the present motion refers, and against which your magistrates have finally been compelled to exert the full extent of their constitutional authority. Examine them in all their circumstances; mark their previous preparation, and their actual conduct; the emblems displayed, the language held, the resolutions adopted: and let it then be explained, if any such explanation can be given, for what other purpose such proceedings were intended, but for menace and intimidation,—the most powerful of all revolutionary engines, the very instruments by which in France all religion, law, and government, were levelled to the earth! To strike terror into the peaceable and well-affected; to deter them from supporting the public authorities in the hour of danger; to alarm and to dispirit those authorities themselves, and to drive them, if it were possible, to a desertion of their highest duties:—Such, and such alone, were the consequences naturally to be expected by those with whom these projects originated; and such, we are informed by the papers on our table, are the effects which have already, in some degree, been actually produced.

"Hence it is, that we cannot hesitate to pronounce, as far as our present information of these facts extends, that, not only the meeting which was dispersed at Manchester, but many other similar meetings, held both before and after that event, have been decidedly illegal. Doctrines, new to my

ears, have indeed been recently promulgated on this subject. The notion, wild as it is, seems actually to have prevailed in some quarters, that no assembly of any part of the people of this realm can be deemed illegal, be they armed or unarmed, arrayed or unarrayed, from whatever quarters collected, in whatever numbers, or under whatever previous or attendant circumstances; unless the fact of present violence, or, at least, the intention of present violence, can be proved against them. I have no pretensions to deep skill in the science of our law; but directly opposite is this doctrine to all which I either learnt in my youth, or have at any time since collected, either from books, or from living authorities: utterly repugnant to any lights which our own experience or history afford, and in manifest contradiction to the plainest principles, by which all civil societies are connected and upheld. I have been taught that, independently of actual or meditated violence, every sort of menace, intimidation, and array of force, are in themselves abundantly sufficient to stamp on such proceedings the plainest characters of illegality. Every assembly held in *terrorum populi*, the English law, as I have always been instructed, does in express terms declare to be unlawful. No such menace, no such intimidation, no such array, have ever yet been tolerated under the British government. And it is among the first elements of all political science, that men combine in civil society, to obtain for themselves and for their families, not only the safe enjoyment of life, and property, and peaceful occupation, but also the full and undisturbed confidence and assurance of that safety. Banish this principle from the British constitution, establish the contrary doctrine, if any one can now be found to maintain it, and your government must thenceforth, in self-defence, assume an attitude purely military, armed in never-ceasing preparation to meet a danger perpetually arrayed against it: while your people must for the same cause revert to the condition of savages, relying for personal security, not on the warranty of law, and the protection of a common government, but on the exertions of individual strength, or on the separate support of partial associations." P. 32.

His Lordship then proceeds at a length into which we regret our inability to follow him, to vindicate and panegyrisé the conduct of the magistrates and yeomanry of the disturbed districts, and having shewn

that the former made a proper and judicious use of the discretionary powers entrusted to them by the constitution, and that to call them as culprits before a parliamentary committee would be neither necessary, safe, honourable, or grateful, and having observed that they are amenable to the ordinary tribunals, he proceeds in the following strain :

" In this situation we are now met. The eyes of all are upon us. There is no state in Europe which does not feel its own security involved in that of the British government. There is no individual, capable of appreciating the real interests of society,—no friend of order,—no lover of virtue,—but looks with anxious solicitude to the conduct of parliament in this great conjuncture. What, then, would be the impressions of mankind ;—what would be the appearance which we should exhibit to this country, and to the world, if our first step for the security of lawful government should be to discredit and to degrade our upright and honourable magistracy ? What would be thought of our wisdom,—what of our justice, should we turn aside our eyes from the violators of the public peace, and fix them with jealous suspicion on its champions and asserters ; exerting the great powers, with which we are invested for the public safety, not against the savage depredators of the fold, but against its faithful and intrepid guardians ? I have heard of many instances of public ingratitude : history is full of unrequited merit,—of services repaid by oppression and injury. But, I trust, we shall suffer no such example to stain our own records,—no such stigma to be fixed on the proceedings of this day. No, my lords ! Respect the feelings of honourable men, who have well discharged an arduous and painful duty ! Treat with affection and kindness those branches of the public defence, to which you are already so much indebted ! Inspire them with fresh confidence in themselves, and with fresh attachment to the constitution and legislature of their country ! On them is our finest reliance ; in their zeal,—in their exertions,—is our best hope of security against every difficulty which now surrounds us, and against every danger which we may still be destined to encounter. P. 49.

In conclusion, Lord Grenville again shortly adverts to the distress of the manufacturing popu-

lation, and shows how infinitely it must be augmented if the spirit of disorder continues to prevail. Trade, he justly reminds us, first flourished in Britain, in consequence of the security and quiet we enjoyed ; if the latter are driven away, credit and capital will quickly follow, and what means will then remain of alleviating present distress, or of terminating future misery ! The speech of which we trust that our admiration is sufficiently obvious to prevent the necessity of a formal recapitulation of its merits, concludes thus :

" If, therefore, on no other ground ; if from no larger and deeper views of policy and justice, such as may best become the legislators of a mighty empire ; yet, for the single purpose of preventing these unhappy men from aggravating and perpetuating their own distress, let me implore your lordships to step between them and their betrayers. Interpose your high authority to rescue them from this destruction. Take speedy, take effectual measures to give peace and security to those disturbed and agitated districts of your country. On peace and security depends the prosperity of all, there is no other prospect of reviving commerce to the manufacturer, no other hope of renewed employment to the artisan.

" In every view which can be taken of our situation, there is but one course which you can now pursue. Do you think that present distress is the sole cause of all this evil ? What, then, must be the first steps towards its removal ? The discontinuance of alarm ;—the punishment of sedition ;—the vigorous and instant suppression of all that produces, and all that threatens, disturbance. Do you look to the permanent protection of your constitution and government ? Then, also, must the same determination be adopted. You must give energy and vigour to the laws : you must uphold and strengthen the authority of Magistrates and courts of justice ; you must protect the well-affected, encourage the loyal, and animate the whole body of the British nation, by the best of all exhortations—the example of your own resolution and constancy !

" And, with this opinion, thus decidedly entertained, thus unreservedly expressed, let me finish what I had to submit to your Lordships on the present occasion. I little expected to have troubled you so much at length. But I have obeyed the impulse

of an irresistible duty; the last, perhaps, I may ever be called upon to discharge within these walls. Whether it will be so I know not; for, who can now anticipate the events which are impending over us? But how can I, under any circumstances, better close my long service in this place, than by an effort, earnest, however weak, to uphold the laws, and to preserve the tranquillity, of my country? With what sentiment nearer to my heart can I conclude these labours, than by finally conjuring your lordships to guard, as you have hitherto done, with unremitting vigilance, with unshaken firmness, the sacred deposit of the British constitution? It has been the work of ages; formed on no preconceived plan of human policy; resting on no delusive principles of imagined right, the happy result of a long series of unforeseen and uncontrollable events, the produce of many jarring and contending elements, combined and harmonized by the tried experience, and by the unweaned diligence, and by the traditional, yet cautious wisdom of a legislature better adapted than any other yet known in the history of mankind, to promote the happiness of the Community, whose interests it administers. Such is our government; the boast of Englishmen,—the admiration and envy of the world! Such may it long continue! And vice, indeed, should that man be, who hopes to improve it by the preconceived theories, and baseless speculations, of his own imagination!" P. 60.

To one part, and one only, of this eloquent peroration, we have listened with serious concern; to that, viz. which intimates a probability that Lord Grenville has discharged his last duty within the walls of the House of Peers. We trust, that on the contrary, he long will continue an honour and an ornament to that august assembly; and that, however averse he may feel from the ordinary squabbles of party, he may still be able to enter into the discussion of general questions. Having assisted in allaying the acute symptoms of the disease, he may proceed with increased confidence to probe the wound to the bottom, and prepare the way for a permanent cure. He may do this when Parliament shall next assemble, by taking a lead in the debates which must necessarily arise respecting the ulti-

mate cause of the present discontents. He may do this also, if not by suggesting remedies of his own, at least by carefully weighing the suggestions of others, and assisting his country to separate the wheat from the chaff.

The point upon which, it appears to us, the whole question must hinge, has already been laid before the reader in Lord Grenville's words. The distress which has prevailed of late in the manufacturing districts is not the cause but the instrument of mischief. The necessity for new laws, as was admitted by Mr. Burke, did not originate among us even with the French revolution. Ambition, both of the noblest and of the basest description, will never cease to act its part in this free state, and patriotism, the common boast of the best and of the vilest citizens, will always be resorted to as the shortest road to personal aggrandisement, and often as the only means of a scanty and precarious subsistence. While there is idleness or extravagance, or bankruptcy, while there are the common arts of exaggeration and falsehood, in short, while there is vice in the land, demagogues of every description will not be wanting; and these men are the causes of all political disturbance. Their instruments, as Lord Grenville very happily denominates them, are the unemployed, the miserable, and the poor; and the poor we have always with us. The flint and the steel are continually in collision, and there will ever exist a vast collection of inflammable matter which every spark may kindle. To separate them speedily, that combustion might not ensue, has been the wise and necessary policy of the present season; to separate them permanently, that we may be secure from future danger, will be an act of more profound, and more indisputable wisdom, and will procure for its agents the eternal gratitude of their country.

The point, therefore, to which

general attention should be directed, is the possibility of withdrawing the lower orders of the community from the destructive influence of the demagogue. In a land of freedom, and in a world of vice, the respective parties must continue to exist; but it cannot be proved that they are bound together by indissoluble chains; it may be possible to place a solid, if not an insuperable bar between them. The improved education, and morality, and religion, and prudence of the poor, may effect some such purpose as this. If they felt the full benefit of their connection with opulence and liberality, if they saw that their services were regarded as a mutual benefit, and that their comfort and happiness were seriously studied by their masters; if good principles were instilled with as much zeal as bad, and the comparative temporal effects of virtue and of vice were as distinct and as notorious as they ought to be, the numbers of those who would remain exposed to the intrigues of the seditious, would soon cease to be formidable. And as there is every appearance of a general disposition to distribute these benefits as extensively as possible, we trust that it may meet with adequate encouragement and superintendence. Without direction and superintendence, enough cannot be accomplished even in our enlightened age. Isolated attempts at improvement are very useful as a beginning. They shew the inclination and the ability of the people; but they are utterly inadequate to a general or extensive reform; and they must always depend for success upon the life of the individual round whom they revolve.

Under these circumstances it cannot be too much to hope and expect, that the attention of government will be directed to the moral improvement of the people, with a zeal and perseverance of which there has hitherto been no example. There

are many favourable symptoms which encourage us in this expectation. More has been done of late, in spite of poverty and distress, than had been effected in many a year of unprecedented prosperity. Among that class of which the government of England is composed, a more serious attention to religion has recently prevailed. The example set so long by our venerable sovereign has not been without its effect upon his court. Whenever his days shall be brought to a close, he will leave the nobility and gentry of England a more sober, more pious, and more patriotic body, than he found them; and consequently far more capable of forwarding the improvement of the people. Our countrymen are too shrewd to believe that their edification can be any thing more than a pretence, while it emanates from the profligate and the profane. But when upright and respected statesmen desire to extend the influence of a religion, whose precepts they themselves obey, means will never be wanting for the promotion of such an object, and the task will proceed with rapidity.

These remarks are not levelled at any living statesmen; for the evil of which we complain has been of very long standing; and the worst that can be laid to the charge of the modern inheritors of office, is, that they have suffered themselves to imitate the negligence of their predecessors. A charge, which, when we consider the multiplicity of their occupations, would not, even if brought home, be to their serious discredit. But the general practice of our government, from the time of the Revolution, and perhaps from a much earlier era, has been to leave religion and morality to themselves. They have been expected to flourish without any lay assistance or encouragement. The Church was marred of her fair proportions, and not permitted to enjoy the benefit of her

solemn assemblies; her dignities were often bestowed from political considerations; merit ceased to be the most powerful recommendation for preferment, and yet she was expected to supply all the wants of a population which had tripled since her numbers and revenue were fixed. The nation, for upwards of a century, has been plentifully supplied with intelligent and upright servants; whose characters cannot be forgotten while Great Britain is remembered. Not to enumerate our warriors by sea and land, our magistrates and statesmen have acquired and deserved a reputation which will not easily be surpassed. The respective admirers of our great political leaders can tell how one established the present royal family on the throne, and another destroyed the gigantic power of the Bourbons, and a third stemmed the torrent of the French revolution, and a fourth maintained and embellished the free principles of our constitution, at a time when, as it is pretended, they were in danger of being forgotten. The Bar has been adorned by a succession of magistrates who have simplified and defined the great principles of law and equity: the foreign affairs of the nation have been administered with talent and assiduity, and on the whole with success: public credit has been supported to an extent almost incredible; and the national revenue, and the national wealth, which is its basis, have increased in a proportion which no one ventured to predict. But what name is inscribed in the volume of our history as that of the man who has watched for the moral improvement of his country, or of which of our celebrated statesmen can it possibly be said, that he has founded his claim to veneration and to gratitude upon his efforts for the melioration of our manners. The office to which it is understood that this duty is attached, is that of the

Secretary of State for the Home Department: and when we enquire into the achievements of that office for considerably more than a century, we shall perceive that they amount to just nothing at all. The ordinary correspondence of the country has been regularly conducted; the machinations of domestic enemies have been vigilantly watched; and when occasion required, they have been skilfully thwarted: in the metropolis and its immediate vicinity, a police has been established, which is adequate to the detection, and has, perhaps, diminished the number of offences attended with violence, but which can neither prevent nor punish inferior degrees of delinquency. In the mean time our gaols have become too small, and our parishes far too large. Ale-houses and gin-shops have increased an hundred fold; but there have been few or no additions to our churches, or our courts of justice. From the former crowds of the people are seduced by dissent, which seems hardly to be considered as an inconvenience; and by debauchery, which has a free and unmolested course throughout the land. From the latter the honest suitor is too frequently driven by an apprehension of ruinous redress, while the felon escapes from them entirely, or traverses them with impunity, in consequence of the dissimilarity between the statutes, and the feelings of the country. Add to these, the intolerable burden of the poor-laws, the separation which they have introduced between master and servant; the dependent, but grudging spirit which they so generally foster, the confusion which they have made between industry and idleness, between improvidence and foresight, and it is hardly possible to deny, that a large portion of the existing evil might have been prevented by greater exertions on the part of the executive.

If it be asked why these exertions have never been made, we answer, because the department from which they should proceed, has never been supposed to require any peculiar and exclusive qualifications. Any statesman who has experience in parliamentary business, is considered adequate to the office of Home Secretary of state. A great portion of his time will, of necessity, be devoted to the political questions which it is the duty of the cabinet to discuss; another portion will as certainly be expended in defending himself and his colleagues in parliament; in the remainder he is to go through the routine of an office which subjects him to innumerable personal and epistolary communications; and his leisure, if he has any, is all that he can spare for acquiring information and devising improvements.

This is the very root of the evil: a separation of this office, or a subdivision of its duties, seems to us the indispensable prelude to that species of reformation which is required by the state of the country: a reformation namely, not so much of the laws by which we are governed as of the manner in which those laws are enforced. It is absurd to suppose that the practices we have enumerated can be stopped by a simple act of legislation. Some advantages might probably be derived from new laws; but we feel assured that there would not be many. The real plan and the only plan for securing the morality of the common people, and thus finally delivering them from the hands of the demagogue will involve an infinite variety of particular details, and that persevering superintendence which many of our countrymen can command, but which has never yet been bestowed upon the moral improvement of the people. It would be the grossest injustice to suppose that any living statesman can subscribe to that foolish and

wicked opinion which copples public benefit with private vice; this notion if it exists at all must ere this have descended to what probably was its native and certainly is its appropriate soil, the brothel, and the gin shop. When it is driven thence by the arm of a vigorous police; when the poor laws, or at least the administration of them is entirely recast, when the efforts of the clergy are properly seconded by the government, and the flocks which have so long wandered return to their fold, the instruments of the recent danger will no longer multiply under our hands; and the young may hope to see the day in which the commonalty of England shall oppose as solid an obstacle to the progress of sedition and treason as they have long and often opposed to the designs of foreign invaders.

Essay on the Madras System of Education; its Powers; its Application to Classical Schools; and its Utility as an Instrument to form the Principles and Habits of Youth in the Higher Orders of Society. To which was adjudged a Premium of fifty Pounds, by the Society for Promoting Christian Knowledge and Church Union in the Diocese of St. David's. By the Rev. Harvey Marriott, Rector of Clanerton, Chaplain to the Right Hon. Lord Kenyon, and Author of a Course of Family Sermons, Homilies for the Young, &c. &c. Pp. 64. Taylor and Co. 1819.

FEW persons who are well acquainted with our National Schools can believe that the system invented by Dr. Bell, will be confined to the education of the poor. But still they may not sympathize with the astonishment expressed by the Doctor at the incompleteness of his triumph over prejudice, obstinacy, and igno-

rance. On the contrary, they think, if we may judge from ourselves, that this astonishment and displeasure are not altogether reasonable. In an age which abounds with novelties, Dr. Bell has made an invaluable addition to their number. It was not to be supposed that in the ordinary course of things, his merits would be immediately or universally known. But a happy concurrence of circumstances has hastened his success. The public mind, which had long been actuated by other principles, was just about to take a direction in favour of general education, and to consider by what means it could be accomplished, when Dr. Bell communicated his discovery to the world. It appeared at once that he had enabled us to surmount all those difficulties which may be referred to the general head of expense. And as they had previously been pronounced nearly insuperable, the option offered to the nation was simply this. They might either educate the lower orders with the assistance of Dr. Bell, or leave them in their ignorance and vices. There was no question respecting the comparative merits of the old system and of the new; because no old system existed. Had Dr. Bell's plan been destitute of three fourths of its excellence, it would still have been entitled to adoption, and probably would still have been adopted.

The case, as it regards the upper and middling classes of society, is perfectly different. In these instances the new system must struggle through all the opposition from which in the former it was happily exempt. And to condemn our public schools for not adopting it without hesitation, is to condemn that laudable and necessary caution which daily becomes more precious, as it daily becomes more scarce. One public school, the Charter-House, is already conducted, in part, upon the Madras plan: and the character which that institution

deservedly bears, cannot fail, in due season, to produce imitators and rivals. Let the merits of the system be stated without exaggeration, and enforced without violence, and the day must arrive in which every seminary, throughout England, will submit to the empire of Dr. Bell.

Mr. Marriott's Essay is calculated to hasten this consummation. Having briefly recapitulated the particulars of the first discovery and application of the Madras system, its application to classical schools is maintained in the following terms.

"The great exclusive principle of the Madras System is, as it has heretofore been shown, self-tuition; and this powerful invention has imparted a kind of originality to the other fundamental principles which are not in themselves new, but receive an impetus and efficacy which heretofore did not belong to them. These may be stated generally to consist in the peculiar excitement which the attention of the pupils receives, and that division of labour in the arduous task of teaching, which renders the superintendence of one person alone, efficacious in the largest school. The exciting principle is most powerful; it acts throughout every department of a Madras School, and when duly and judiciously applied, it operates more forcibly than any thing heretofore discovered; for its appeals are made to some of the strongest and best feelings of our nature. Hope of well applied reward; the desire of gaining the good-will and favour of those, whom children are taught to reverence and love; the heart-felt delight consequent to an humble and successful exertion in the acquisition of true knowledge, and in the performance of present duty, are elicited into continual action; and the great sanction which qualifies and ensures the good end of all these lower motives, as *stimulants* for an appointed task, not as *resting-places* from still pressing duties, is ever held up to the children of a Madras School, in their ultimately securing the approbation of God, and reaping his rich reward. Hence attention is kept up; hence follow promptitude, order, and rule in conduct, and that exercise of intellectual power which can alone ensure the acquisition of knowledge, and render each step in the path thereof still furthering a progressive advance: hence, too, the zealous master

and the diligent scholar are respectively taught to be satisfied with nothing short of perfect instruction.

"Subservient to the business and ends of Madras tuition, there is also to be found that grand principle ever apparent in the good conduct of all laborious and complicated undertakings, division of labour. One superintending power pervades and actuates the whole, but the various and minuter movements, the individual application of rule and power to each department in the work of a Madras School, are under the more immediate agency of its different officers, all hanging, link upon link, from a strong central point, and thence deriving their efficacy in the supply of their respective quota of mutual aid.

"Now if we examine these principles, in their application to the tuition and management of the lower orders, can any ingredient be discerned therein, which is not strictly and with equal justness and efficacy applicable to children of all ranks, to knowledge of every description? The onus of teaching consists much more in the difficulty of bringing mental power into action, than in imparting knowledge to the mind, prepared and willing to receive it, and the ordinary rehearsal, or explanation of a lesson, is seldom a criterion of intellectual power, and seldom a permanent addition to past knowledge: for many a lesson is taught and said, where attention and reflection have borne but a small share in the work. Hence the difficulty of the teacher, and the slow unsatisfactory progress of those who learn. *'Hinc illa lacryma!'*

"Now if we are able to apply a power which at once excites attention, and necessarily causes reflection, there can be nothing in the essential distinction between instruction to the rich and instruction to the poor, which will not admit of a similar application of a similar exciting power.

"When, again, we examine the machinery of the Madras System, there appears nothing superfluous, nothing for which some adequate cause may not be assigned for its adoption. Every part has some specific office, and is so adjusted in its relative bearing, as to work equally with the whole, for the same precise and important end. The object of the machinery of the Madras School is to promote economy of time, labour, and expense; to lessen the maximum, and to purify the mode of punishment; to cheer the spirits, and to promote mutual good-will and confidence between those who teach and those who learn.

REMEMBRANCE, No. 14.

"Now, nothing occurs in this department which is shaken by the arguments against its adoption in the rule and management of every school, and in the enforcement of discipline, and government of children of every rank. Children are possessed of the same characteristic marks in all conditions of life, and, as experience has now made matter of positive demonstration, a system of instruction and discipline has been discovered, and so modified, as entirely to answer in its application to the children of the poor, and to become a mean of calculating elementary knowledge of things of essential consequence to all, there can be no such diversity in the powers, habits, or dispositions of children in any rank of life, as to preclude them the full benefit of the same principle, actuated and enforced under the mild and animating influence of the same machinery. The principle of Madras tuition must consequently be specially applicable in every case, where learning is to be inculcated; for human nature, both in its intellectual powers, and moral capabilities, is the same in kind, among all classes of men in civilized society, and therefore it will scarcely be averred by those who have the smallest experience in the cultivation of the infant mind, that there is any thing in the principle itself, which will not render it equally applicable to excite and keep up attention, to instil knowledge, and to preserve order among one class of children, as well as among others." P. 21.

In answer to those who contend that self-tuition cannot succeed in classical schools, because a greater degree of learning and taste is required in a teacher than can be found in the boys themselves; Mr. Marriott proceeds to argue that the Madras principle and machinery may at least be applied to the rudiments of grammar learning; and the young pupils will thus become fitted for the acquisition of farther knowledge, and the exercise of higher intellectual power with more facility and more completeness than under any other system. He adds,

"Let the eye of any ordinary observer of the human character glance but for a moment over the well-arranged area of a Madras School; let him, upon closer

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inspection, examine it in all its various branches; let him contemplate the nature and strength of the chain upon which the ultimate result depends, as far as means for the production of a specified and expected end can go; let him consider the subordinate parts of the intellectual machinery, each in perfect accordance with the principle of recognising power still higher than its own appointed portion, and all harmonizing towards one and the same point, let him examine the principle of obedience, operating in the production of its legitimate fruits, instant submission to delegated authority, and that love of order (without hyperbole be it spoken) which appears to manifest itself in all who rule, and becomes more and more approved of by all who obey; let him mark that economy of time and labour, that vigilant and exciting feeling which calls forth exertion far beyond the strictly exacted labours of other schools; and when he has well weighed the certain manifestation, and computed the probable result of such a system producing such present effects, let him acknowledge that there must be some preconceived feeling and determination which argument will not remove, if the mind remain unimpressed with the conviction, that what thus operates forcibly and effectually among the children of the poor, may fairly be made a subject of legitimate experiment for the children of the higher orders; that as in the case of the poor, unless ordinary causes cease to produce their ordinary and expected effects, some positive and extensive good must ultimately prevail; so, in the adoption of the same plan, operating upon the same common feelings and common tendencies, in the case of the children of the rich, a similar result may be confidently expected." P. 43.

The concluding portion of the Essay is particularly deserving of attention: it treats of the propriety and safety of having recourse to the principle of emulation, in order to excite the diligence of children. Admitting the indispensable necessity of self-denial and self-abasement, and that praise is improperly bestowed where it is considered as the end and object of labour, Mr. Marriott contends that it may be used without danger, if care be taken to represent it as a stimulant

to still greater exertions. He considers the subject under two points; first, as it depends upon natural feeling, and secondly, as it is alluded to in Holy Writ. The judicious manner in which he handles a delicate subject, his just conceptions of human nature, and his sound acquaintance with the real principles of Scripture, will be acknowledged by every one that reads the following passages.

"Emulation, or the desire of praise and love of reward, is manifestly an inherent principle of our very being; and inasmuch as it is a feeling always operative, and frequently appealed to by the Maker of mankind himself, the purest service of the purest being among those who were 'created lower than the angels,' has, probably, never been unaccompanied by these the essential characteristics of their nature. If, then, in the application of this principle as a stimulant for further exertion, the upholders of the Madras School are condemned, may it not be asked, whether the feeling, upon which it operates, would be rooted out, were the stimulant which excites it altogether withdrawn? If such an effect were likely to be produced, it would still remain to show that the entire absence of this strong natural feeling were good for the human race, and that some other principle, in the way of exciting exertion of mind before the love of virtue and order should become operative upon the infant mind, might be substituted. But it may be safely assumed that the feeling itself would not be rooted out by any means, whether of positive opposition, or meditated neglect, which any system of education could enforce. Children who, at school, are urged to emulate each other in what is good, would still be under the influence of this natural feeling; and if unappropriated by good associations and not ruled towards a sound and virtuous end, would still bring it into action and emulate each other in what is evil. The neglected child, as well as the ill-taught child, exhibits in childhood, youth and age, the prevailing tendency of an emulating principle leading him in unceasing struggle for superiority of fancied good with his companions in vice, as it would have led him, had he been better instructed, in honest emulation, and so, with reciprocal aid, towards the acquisition of the means and ends of moral proba- tion, and intellectual happiness.

"This feeling then, like other feelings, implanted in our nature, may be tided, but cannot be annihilated. The lower passions of the human heart are subservient (when through the power of religion they become creatures of obedience to a better principle,) to good ends; and when, through the same divine influence, they lose that dominating power which, unsubdued, they carry with them over every untaught mind, they are made useful appendages to this mixed state of good and evil. Like the world itself, they are to be 'used,' and not 'abused.'" P. 53.

"In the whole revealed intercourse between God and man, the same plan is pursued by the inspired teachers of the will of God, which man, in his humbler sphere, uses in the management and instruction of his fellow-men: they appeal to the *natural feelings* of the probationer in his probationary state. Praise and reward are unceasingly offered, and urged for our acceptance; but a marked distinction exists between excitements like these held out by God, and the same excitements proposed by man. God uses His own rewards and praise as the very *end*; we must use our rewards and our praise only as the *stimulants* of labour." P. 56.

"Text after text might be quoted to show that praise and rewards are a scriptural ground for honest labour in God's service; that is, in the practice of a holy and virtuous life, both as an exciting principle, and as an end of exertion. Many

passages also might be adduced, too familiar to render any introduction of them now necessary, which show that the very metaphors made use of in Holy Scripture, and most especially in some of the epistles for the encouragement of human exertion in the path of duty, were immediately taken from games, and occupations, and habits well known to all who are acquainted with contemporaneous history, and which were thoroughly understood by the primitive Christians, as intended to appeal to the very same principle in their labours in the cause of Christ, which was continually called into action by the meed of the human tribute of civic and triumphal reward and praise. The imitation too of good men, so frequently proposed for our example in Sacred Scripture, bears so near a resemblance to the principle of emulation, if it be not identified, that the sacred writers would scarcely have been commanded to have proposed a motive so full of danger from its contiguity to error, were there any error in the principle itself." P. 58.

The specimens thus selected will easily persuade the reader to agree with us in opinion, when we say that Mr. Marriott has made a valuable addition to the respectable and useful works which had previously been honoured with the St. David's Prize.

MONTHLY REGISTER.

Society for Promoting Christian Knowledge.

At the last general meeting of this Society it was agreed, in compliance with a recommendation from the Scilly Mission Committee, to present a gratuity to the Society's Missionary, Mr. Lane, over and above his annual salary, as a proof of the high sense that is entertained of his labours and merits, and also in consequence of the increased price of the comforts and necessities of life in the Scilly Islands. Most unexceptionable testimony had been given on this subject by persons who had recently visited the islands; and they also gave a fa-

vourable account of the Mission and Schools.

It was also agreed to raise the salaries of the school-masters and school-mistresses, in the proportion recommended by Mr. Lane.

Communications have been received from the Lord Bishop of Calcutta respecting the present state and future prospects of the Society's East India Mission. He is of opinion that not less than seven effective European Missionaries are requisite to discharge the duties of the several stations; and that the Society should therefore have not less than eight Missionaries in their constant service. His Lordship also adverts to the inadequate amount of

the salaries now paid to these worthy men. They have been deprived of sundry advantages which they were accustomed to receive from Europeans, by the increased number of the East India Company's chaplains; and they can hardly now be said to possess the means of a comfortable subsistence.

In consequence of this communication it was resolved to increase the salaries of the Missionaries now in India; and to raise the number of Missionaries at present only five, in the proportion recommended by the Bishop of Calcutta, as soon as fit persons can be procured for that purpose.

A report was also presented to the General Board from the Special Committee for counteracting blasphemous and infidel publications. It contained an account of their proceedings during the month which had elapsed since their appointment; and congratulated the Society upon the very favourable manner in which their Address had been received by the public. The sum subscribed was, at that time, very considerable, and amounts, at present to more than £5000; and it is to be observed that this sum includes only a very small part of the collections which have been made by the Diocesan and District Committees to defray the expence of circulating tracts in their several neighbourhoods.

The Special Committee had made particular enquiries respecting the extent to which the late diffusion of infidel principles prevailed; and were highly gratified to find that a large portion of the Island was considered quite free from infection. The manufacturing districts in the north of England, and in the western parts of Scotland, present, as might be expected, a very different aspect. From the former all accounts received are of an unfavourable nature, and strongly demonstrate the necessity of zealous and persevering efforts upon the part of well-disposed Christians to check, and if

possible to suppress, the prevailing spirit of irreligion. A correspondent from Scotland observes that in the neighbourhood of Glasgow, the sentiments of the lower orders are sadly corrupted, and that an awful change has taken place from the sternest covenanting views of religion to infidelity.

The Special Committee farther reported that they had selected and published eighteen tracts, adapted to the exigencies of the present times; and this number has subsequently been increased to twenty-seven. The quantity of books and tracts, it was further reported to the General Board to have been dispersed, amounted to 60,000, which number now exceeds 200,000.—The retail distribution at the Office in Fleet-Street, and at various other places selected for that purpose, has also been very considerable. And the measures which have been adopted for this purpose, by several of the Diocesan and District Committees, leave no room to doubt of similar success in the country.

List of New Tracts now published.

- Hear both Sides.—Witnesses for and against the Bible.
 Scripture the Guide of Life.
 Reasons for retaining Christianity.
 The Unbeliever convinced.
 The Blind Guide, or Thomas Paine ignorant of the Bible.
 The Abandoned and Penitent Blasphemer; or the Death beds of Voltaire and Lord Rochester.
 The Bible the Word of God, in a Dialogue between a Believer and an Unbeliever. Dialogue I.
 Ditto Dialogue II.
 Judgment of Reason, upon the Evidences of the Christian Religion. In Two more Dialogues, between a Believer and an Unbeliever. Dialogue I.
 Ditto Dialogue II. Part I.
 Ditto Part II.
 An Appeal to Reason—Deism and Christianity contrasted.
 The Honest Farmer's Politics and Religion. A Dialogue.

A Christian Address on the present Times.

A Conversation between two Poor Men.

Reasonings of a Believer on Revelation.

Folly and Danger of reading Irreligious Publications.

A Dialogue between Parson Ives and his Man David.

The Christian's Address to his Neighbour.

Heathenism and Christianity compared.

The present State of the Jews, an additional Evidence of the Truth of the Christian Religion.

Tables turned; or, the Deist at a Stand.

On the duties of the Poor.

Unbeliever convinced. Second Dialogue.

The good Cause will prosper.

Believer's Answers to Questions about his Faith.

Cobbett's Reflections on Religion.

We have been furnished with the annexed report of the proceedings of the Winchester Special Committee, which we conceive will be found to furnish some very useful hints to those who have not already decided upon the mode in which their proceedings shall be conducted.

Diocesan and District Committees.

No. 1.

Winchester, Jan. 4, 1820.

At a Meeting of the Winchester Diocesan and District Committee in Aid of the Society for Promoting Christian Knowledge, holden at the Deanery (by adjournment from the School Committee Room): present, the Very Reverend the Dean, in the Chair, the Right Honourable the Earl of Northesk, G.C.B. the Venerable the Archdeacon, the Hon. and Rev. the Chancellor of the Diocese, the Venerable the Archdeacon of Cornwall, &c. &c. A Circular Letter, from the Assistant Secretary of the Society, written by direction of the Special Committee for counteracting Infidel and Blasphemous Publications, and containing a Copy of

the Minutes of Proceedings at a Special General Meeting of the Society, holden on the 29th of last November, having been read,

"It was Resolved,

"1. That this Diocesan and District Committee do unanimously agree to adopt and act upon the suggestions therein contained and recommended.

"2. That a Special Committee be appointed for carrying those purposes into immediate and effectual execution.

"3. That the Special Committee do consist of the Right Honourable the Earl of Northesk, G.C.B. the Very Reverend the Dean, the Venerable the Archdeacon, the Honourable and Reverend the Chancellor of the Diocese, the Reverend Doctor Short, the Reverend P. Iremonger, and the Reverend the two Secretaries, any three of whom shall constitute a Quorum with power to act. and the said Special Committee shall be open to any Member of the Diocesan and District Committee who may be willing to attend.

"4. That it be recommended to the Special Committee to look out for active Agents, for the sale of the Society's Anti-Infidel Tracts.

"5. That the Sum of Twenty Pounds from the Funds of this Committee, be transmitted to the Society as a Donation to the Special Fund formed for the specific Object of counteracting Infidel and Blasphemous Publications.

"6. That Donations for carrying into effect the Measures which may be hereafter recommended by the Special Committee, be received by the Rev. Gilbert Heathcote, Treasurer, and by Messrs. Dean and Littlehales, Bankers.

"7. That the Minutes of the Proceedings of this Day, in reference to this subject, be transmitted to the Lord Bishop of the Diocese, as President of the Diocesan and District Committees.

"Also to the District Committees, earnestly requesting their active and immediate co-operation;

"And that the said Minutes be advertised in the Salisbury, Portsmouth, and Winchester Papers.

"J. HODGES, } Secretaries.
"L. CLARKE, }

No. 2.

Deanery, Winchester, Jan. 7, 1820.

Resolutions of the Special Committee.

"Resolved,

"1. That an itinerant Agent, or Agents, be appointed and licensed for the purpose of distributing and selling the Tracts, recommended by the Society, for counter-

acting Infidel and Blasphemous Publications.

"2. That resident Agents be also looked out for and employed in the Market-towns and populous Villages for the same purpose.

"3. That in all cases the itinerant Agents do first wait upon the Clergyman of the Parish to request his sanction, concurrence, and advice, and to leave with him a suitable number of Tracts for gratuitous distribution. Also, that they endeavour to find out in each place visited a proper resident Agent for the distribution and sale of the Tracts.

"4. That the Tracts be sold at half the prices annexed to them by the Society, and that if any difficulty arises in the calculation of the fractional prices, the advantage shall be in favour of the Purchaser.

"5. That all persons, whether Clergy or Laity, whether Members of the Committee or not, be allowed to purchase, at the reduced prices, from the Agents or the Depôt of the Committee, the Tracts recommended by the Society for counteracting Infidel and Blasphemous Publications.

"6. That notice of this extended privilege of purchase be advertised in the Hampshire, the Salisbury, and the Portsmouth Newspapers with a List of the Tracts, and their several prices annexed.

"7. That 1000 of each of the following cheap Tracts, be immediately procured from the Society for distribution and sale.

[Here follows a list of the Society's Anti-Infidel Tracts.]

"8. That the Resolutions of this Special Committee be transmitted to the Secretaries of the District Committees, and that the expedience of a Subscription in each District for the same or similar purposes be respectfully suggested. That it be also submitted for their consideration whether they will unite with the Diocesan Committee or act separately in their several Districts."

No. 3.

To RICHARD MOXHAM, &c. Agent.
Instructions for Regulating your Proceedings.

"1. You are first to call upon the Clergyman of each Parish to deliver the note certifying your being duly authorized by the Diocesan Committee, and to leave with him one of the parcels of Tracts for gratuitous distribution: also to ask his general advice and concurrence, and more particularly to beg him to point out a proper resident Agent in his Parish, with whom Tracts might be kept for sale, if

thought expedient or necessary, and to mention what particular Tracts he would like to have left with that Agent.

"2. If the Clergyman does not wish any Tracts to be left with him, or to be sold in his Parish, you are in that case to suspend your proceedings, and to report to the Committee on your return.

"3. You are to keep a regular account of the Tracts sold, and where practicable, or sold in any number, the names of the purchasers.

"4. You are to make an entry in your book of any particular occurrences, of which you think the Committee would like to be informed.

"5. You are constantly to bear in mind, that the Circulation of the Tracts, and not any profit arising from the sale, is the great object the Committee has in view, you are therefore to use due discretion and judgment, and to be constantly active and alert in taking such steps as may best promote that object."

No. 4.

Winchester, Jan. 1820.

"Reverend Sir,

"The bearer, Richard Moxham, is the Agent authorised and employed by the Winchester Diocesan and District Committee, in aid of the Society for Promoting Christian Knowledge, to circulate such Tracts as have been or may be recommended by the Society, for counteracting Infidel and Blasphemous Publications; and we shall be much obliged by your having the goodness to assist him with your advice and direction, according as the circumstances of your Parish may seem to require. He is also directed to leave a few Tracts for your gratuitous distribution.

"We have the honour to remain,

"Reverend Sir,

"Your obedient humble Servants,

"J. HODGES, } Secretaries.

"L. CLARKE, }

"P.S. If you should be absent when the Agent calls, or if you should wish to communicate further with us, we shall be happy to meet your wishes."

Extracts from the Report of the Storrington District Committee.

"The Committee feel much cause for thankfulness in being able to report the increasing success of the Institution. During the present year several new Subscribers have been added to the Committee; and in many instances the Laity have most cordially united with the Clergy in promoting its pious object.

"At the last Annual Meeting, it was resolved, 'That it is highly expedient that a District Committee in aid of the views of The Society for the Propagation of the Gospel in Foreign Parts, be formed in this Deanery, and that a Public Meeting of the Clergy and Laity be convened for that purpose.' The Committee have now the satisfaction of reporting, that the above Resolution has been most successfully carried into effect: and that the like measure has been adopted in many parts of the kingdom.

"From the numerous Books and Tracts on the List of the Society for Promoting Christian Knowledge, a selection has been made of such as were deemed most generally useful for the instruction of the poor. The chief object of the Committee in making this selection was, to furnish Parish Ministers and others, with such a body of Christian knowledge, and in such a form, as might be most advantageously put into the hands of the poor, to be studied by them at their own homes. This object, they trust, it will be found, they have attained, in the Parochial Lending Libraries now formed. They consist of twenty-two volumes, and are divided into two classes, one of twelve volumes, and the other of ten; and may be had either together or separate by any Subscriber to the Committee, at the very reduced price of 11. each class.

"The Committee continue to supply the prisoners in the county gaol at Horsham with Bibles and Prayer-books, and other books of moral and religious instruction. They have also made a donation of books to the Billingshurst National Free

School, which seemed to have strong claims upon the Committee, from the zeal manifested in its maintenance, and the deficiency of the means necessary to its support; and the Committee feel much satisfaction in being now enabled, from the prosperous state of their funds, to assist any National Free Schools established within the Deanery (which may require such assistance), by a supply of books at a reduced price, or gratuitously, according to their circumstances, upon application being made to the Committee by the minister of the parish in which such schools are severally situated.

"At the close of the last year, the Arundel Division of the Deanery withdrew from the Committee, and united itself with that established at Chichester, because of the greater facility of communication with that place; and this will account for the diminution in the receipts and expenditure of the present year.

"The Committee subjoin a statement of receipts and expenditure, of books distributed by them, a list of the prices of Bibles, Testaments, and Prayer-books, a catalogue of books and tracts contained in their Parochial Lending Libraries, and a list of Subscribers; and rely with increased confidence on the continuance of the co-operation of the Clergy and Laity which they have hitherto liberally experienced in their humble but earnest endeavours to promote the diffusion of Christian knowledge.

"By order of the Committee,

"J. PENFOLD, Secretary."

Steyning,

October 7, 1819.

The Receipts and Payments of the Committee between the Audit of 1818, and the Audit of 1819.

RECEIPTS.

	£.	s.	d.
Balance in hand at last Audit	4	17	4½
Subscriptions and Donations received.....	76	5	6
Cash for Books sold at the reduced price of the Committee	97	3	6½

£178 6 4½

PAYMENTS.

	£.	s.	d.
Cash to Parent Society for Books	109	4	2½
Ditto to ditto, being one-third of Subscriptions and Donations	25	8	6
Gift of Books to Prisoners in Horsham Gaol	4	3	6
Gift of Books to the Parish of Billingshurst	2	2	3
Expence of Printing Annual Report, Advertisements, Postage and Carriage of Packets of Books.....	9	0	8
Balance in hand.....	28	7	3½

£178 6 4½

Steyning, Oct. 5, 1819.

J. M. LLOYD, Chairman.

Note.—Sundry Subscriptions are still due, and it is particularly requested that they may be paid forthwith to the Secretaries of the several Divisions of the Deanery.

Bibles, Testaments, Prayer-books, Books and Tracts distributed by the Committee between the Audit of 1818, and the Audit of 1819.

Bibles	139
Testaments	139
Prayer-books	437
Other Books and Tracts, including	
School-books.....	5512

Total....6243

Bibles, Testaments, Prayer-books, &c. distributed by the Committee since its Establishment in 1815.

Bibles	680
Testaments	500
Prayer-books	2721
Other Books and Tracts.....	14976

Total....18940

In addition to the above, the Committee have sold several sets of the Society's Family Bible. This very useful book may be had in Numbers at 6d. each, or in Parts, containing eight Numbers, at 1s. each; and for all poor persons the Committee undertake to pay the expenses of binding it.

Alford and Spilsby District Committee.

(Fifth Annual Report.)

FRANCIS MEAD, D.D. in the Chair.

"The Committee, after returning their sincere thanks to the numerous supporters of this Institution, beg leave to inform them that in the course of the year ending December 31st, 1819, Books and Tracts to the amount stated below have been issued from their local deposit, viz.

	Bibles.	Testaments, Psalters, &c	Prayer Books	Other bound Books.	Tracts half-bound, &c.	Total.
	110	113	262	250	1748	2483
Issued in the four preceding years	348	686	869	952	11455	14310
Total from the commencement of the Institution in 1815, to 19 December 31, 1819.	458	799	1131	1202	13203	16793

General Abstract of the Receipts and Disbursements of the Year, 1819.

RECEIPTS.

	£.	s.	d.
By Balance at Audit in January, 1819.....	58	7	0½
By Amount of Donations	4	14	6
By Amount of Annual Subscriptions.....	77	4	0
By Subscriptions to Parent Society.....	16	16	0
By Books sold to Members... 13	17	7	
By Amount of Arrears on Carriage Account.....	0	6	10
By Sale of two Boxes.....	0	4	0
By Amount of Profit on Account of Family Bible.....	1	4	6
Total....	£167	14	5½

DISBURSEMENTS.

	£.	s.	d.
By three Benefactions to Parent Society.....	27	6	2
By Payment to Society for Books.....	60	17	10
By Payment of Subscriptions to the Society	16	16	0
By Printing Expenses	1	16	0
By Carriage.....	3	1	8
By Postage of Letters, Stationery, &c. &c.....	1	3	1
By Payment for Room to meet in, and Rent of Depôt.....	3	10	0
By Balance in hand	53	3	8½
Total....	£167	14	5½

"Each Person, on payment of a donation or subscription of three shillings or more, is entitled to receive for the purpose of gratuitous distribution, or for sale on terms still lower than those of the Parent Society, books at the reduced prices, to the amount of two-thirds of his or her payment, provided application be made in the current year, viz. between the 1st of January and the 31st of December, both days inclusive.

Quarterly Meetings.

"The Quarterly Meetings of the Committee will be held at the Wind-Mill Inn, in Alford, at eleven o'clock in the forenoon of

Thursday, the 6th day of April, 1820
 Thursday, the 5th day of Oct. 1820
 Thursday, the 6th day of July, 1820
 Thursday, the 4th day of Jan. 1821

The following Schools within the Limits of this Committee (though a complete Return has not yet been received) are, either wholly or in part, supplied with elementary and other Books from its local Deposit at Alford; viz.

Parishes.	Ministers.	Day School		Sunday School.	
		Boys.	Girls.	Boys.	Girls.
Alford,	Rev. F. Dawson.....	—	—	50	59
Bilsby,	— W. Thompson.....	6	—	—	—
Bratoft,	— R. Shepherd.....	—	—	23	10
Burwell,	— W. Sisson.....	—	16	—	—
Candlesby,	— Dr. Mead.....	28	30	—	—
Claxby,	— W. Dodson.....	12	8	—	—
Finsby,	— R. Shepherd.....	4	1	—	—
Gavton,	— W. L. Sisson.....	8	12	—	—
Ingoldmells,	— W. Baines.....	22	5	22	6
Muckton,	— J. Wate.....	28	12	17	7
Ranby,	— J. Fretwell.....	16	7	—	—
Sausthorpe, &c.,	— E. Swann.....	60	40	—	—
Scardleby,	— E. Brackenbury.....	12	7	2	7
Spilsby,	— T. H. Rawnsley.....	—	78	40	80
Swaby,	— J. Singleton.....	18	12	9	7
Uleby,	— W. Thompson.....	—	—	—	12
Wetton,	— J. Walls.....	—	—	31	32
Winchby,	— H. Dawson.....	10	8	—	—
Total of Boys and Girls, 674.					

The Committee conclude their present Address, by inserting an ample extract from that of the Special Committee of the Parent Society, and by publishing a list of the Society's Anti-Infidel Tracts.

Society for the Propagation of the Gospel in Foreign Parts.

Winchester, Jan 1, 1820.

The Resolution of a former Meeting, that it might be expedient to form a District Committee in Aid of the Society for the Propagation of the Gospel in Foreign Parts, having been read.

It was Resolved.

1. That the Society for the Propagation of the Gospel in Foreign Parts, having, for more than a Century, co-operated with the Society for Promoting Christian Knowledge, and the Ministers and Members of the Church of England, in diffusing genuine Christianity, has a strong claim upon the exertions and support of the Members of this Committee, as well as upon every Member of the Established Church.

2. That, accordingly, a District Committee, to be called the Winchester District Committee of the Society for the Propagation of the Gospel in Foreign Parts, be now formed; and that it do meet on the same days, and in the same places wherein the Winchester Diocesan and District Committee in aid of the Society for Promoting Christian Knowledge may be appointed to meet.

3. That the object of the Committee so formed, be to collect the contributions of such persons, as are disposed to co-operate with the Society in its benevolent undertakings, and to make known, from time to time, its designs and efforts.

4. That the Clergy of the Deanery, and the contiguous Parishes, and all other persons being Subscribing Members of the Winchester Diocesan and District Committee in aid of the Society for Promoting Christian Knowledge, be Members of this Committee.

5. That a letter be written to the Lord Bishop of the Diocese, communicating to him the formation of the Committee, and humbly requesting that he will be pleased to accept the office of President.

6. That the Venerable the Archdeacon, Treasurer of the Diocesan and District Committee, be requested to be Treasurer of this Committee.

7. That the Secretaries of the Diocesan and District Committee be requested to act as Secretaries of this Committee.

8. That the foregoing Resolutions be printed and transmitted to the Parent Society, to the Secretaries of the District Committees in aid of the Society for Promoting Christian Knowledge, and to the several Clergy throughout the Deanery, with a request that they will take such Measures as shall seem to them best calculated for promoting the Object of the Committee.

J. HODGES, }
L. CLARKE, } *Secretaries.*

NATIONAL SOCIETY.

Extracts "from the Fourth Annual Report of the Society for Promoting the Education of the Poor, within the Government of Bombay."

THE ABSTRACT OF THE ACCOUNT FROM 1ST JAN. TO 31ST DEC. 1818.			Cr.	
Dr.	1818	1818		
Dec. 31	Dec. 1	Dec. 1		
To Printing Advertisements, &c.	654	0 75	By Balance Capital Stock in the Hono- rable Company's Treasury	20000 0 0
Stationery	120	3 03	Do. in the hands of the Treasurers ..	69 15 0 82
School Books and Tracts	347	3 62	Gentlemen's Benefactions 300 0 0	
Boarding and Lodging ..			Ladies' Do..... 150 0 0	450 0 00
{ 4050 0 67			Gentlemen's Subscrip- { 697 1 0	
{ FOR Boys,			{ tions	
{ Master's sa- { lary			{ Do. ... 1155 0 0	
{ 1100 0 28			Payments from the Government	6090 0 00
{ House rent ..			House rent	5776 3 85
{ 2040 0 0			Collection after Sermon .. 675 0 0	150 0 00
{ Schooling			Do. at Surat 698 0 0	
{ 185 0 0			Boys' Schooling	1368 0 00
{ 2845 2 42			Girls' Do.	1750 0 00
{ 36 0 0			Interest on the Capital	3288 15 3
{ 373 2 0				
{ 600 0 0				
{ 1680 0 0				
Ordinary Expenses, Servants wages, &c.	8112	3 90		
House and School Furniture	5555	0 42		
School at Tannah	2605	3 56		
Do. at Surat	750	2 00		
Increase of Capital paid to Mr. Best, Sub-Treasurer, towards making up a Treasury bill for Rupees 25,000	300	0 00		
Net Capital Stock, viz. In the Hon'ble Company's Treasury	150	0 00		
25000 0 0	1711	2 50		
In the hands of the Treasurers	25479	2 39		
479 2 39	45768	2 17		
			Rupees	45768 2 17

BOMBAY, 31ST DECEMBER, 1818.

B. These are also Rs. 9,279 in the hands of Messrs. Leckie & Co. on account of the "Ladies Fund" for clothing the girls.

At an Annual Meeting held on the 16th March, 1819, the Report of the Managing Committee, was read.

It adverted at the outset to the liberal treatment which the Society had experienced both from the Court of Directors in England, and the Governor in Council at Calcutta: the subscriptions received from those quarters, may be considered as a pledge for the permanent support and utility of the Institution.

After the arrival of the new master, Mr. Cooper, whose services are spoken of in very high terms, the Committee lost no time in engaging a new school-house.

"In this house there are now 80 whole boarders, 8 half boarders, and 36 day scholars; in all, 124 boys receiving instruction. The day scholars are for the most part boys who are permitted to pay to the Master the sum required for their daily education in the school; some small sums are contributed by the friends of a few of the boarders, but the rest are entirely maintained at the expense of the institution. The whole number in the school at the last annual meeting was 100, of whom 65 only were entirely boarded, clothed, and educated at the expense of the Society, so that the increase of boarders during the last year has been 15.

"The girls' school at the time of the last report consisted in all of 53, of whom 51 were maintained by the Society, this number it has now been resolved by the Ladies' committee to encrease to 60 whole boarders, a number which is thought to be the proper proportion compared with the number of children of both sexes who are candidates for admission: for although the claims of females are certainly more strong on the protection of the Society than those of boys in general, yet it appears that the list of girls who have solicited admission is not so numerous as that of the boys, and it is fully hoped that the present establishment will be sufficient to meet those cases which appear to require immediate assistance.

"The proficiency, good order, and decent appearance of the children will be best evinced by the public examination held this day. The meeting have noticed some of the foremost classes who have furnished good proof of their proficiency; and the honorary medals which have been distributed among the most deserving, have marked early merit, and good con-

duct, and will excite a generous spirit of emulation in younger minds." P. 10.

"In the testimonies of merit afforded by the boys, the exertions and success of Mr. Cooper have been well evinced, and the subscribers have this day recorded the high gratification they have derived in observing the admirable effects of the national system, as now practised in its most improved form.

"For the general proficiency of the girls in needle-work and for their decent appearance, the Society are indebted to the matronly care of Mrs. McKenzie, superintended by that active zeal which has ever been so successfully displayed by the Lady Patroness and Directresses." P. 12.

"Among the contributions for the year, the committee have again to record the valuable assistance afforded through the Rev. T. Carr, Chaplain of Surat; they have had also to acknowledge a handsome subscription from the British residents at Baroda, obtained through the kind exertions of James Sutherland, Esq. Judge of Circuit; and the Society will have peculiar satisfaction in noticing a donation from the officers of H. M's. 65th regiment, and another from the officers and men of the H. C. European regiment. In both these regiments there is a regimental school, conducted on the national system, which are well attended, in that belonging to the 65th regiment there are several men from the ranks, and many more would attend the school but from the circumstance of the Regiment being on field service. These schools together with that in H. M's 47th Regiment in which there are 23 boys and 6 men, the Commanding Officers have severally requested may be considered under the Protection of the Society.

"In replying to this request the committee assured the Commanding Officers that every assistance should be afforded these schools, which it is in the power of the Society to give; and that a sufficient supply of school-books which had been particularly desired, should be transmitted to them without delay.

"An application was subsequently received from the Commanding Officer of H. M's. 65th Regiment for permission for a private of that regiment to attend the central school in order to learn the national system, which the committee most readily granted; and they will be always happy to encourage such measures for extending the beneficial influence of the Institution.

"The school at Tannah continues to be superintended by the Rev. Robert Baynes, the number of Europeans is about 15, and

there are also as many native children. The parents of these children all contribute some small portion of the expense; but the receipts from the boys are not sufficient for the maintenance of the school, and the committee have, at different times, paid to Mr. Baynes 300 rupees in the course of the year.

"In the school at Surat, the Rev. T. Carr, the Chaplain, has admitted within the year 68 children, of whom 27 were christian boys, and 11 christian girls; of these children, 39 have been discharged, leaving at present in the school 27, including 14 christian boys and 4 girls; the remainder consist of native boys.

"Mr. Carr states that the native children are very irregular in their attendance, and that the bigger boys are generally unwilling to remain in classes with boys younger than themselves; some think it degrading to be where they cannot but allow that the younger boys read and spell better than themselves. Each boy seems desirous of bringing his own spelling book, and learning by himself, but in two or three instances, where the plan has been tried, the school-master has found great difficulty in making them submit to his directions; they wished to select their own lessons, and to pass over the shorter lessons. This experience has confirmed him in the opinion that it is the best plan to keep them in classes.

"The committee have furnished Mr. Carr with 150 rupees towards the support of this school, but the school is for the most part maintained by payments from the children, and the sacramental collections. The Lord Bishop of Calcutta has lately presented the Surat school with a donation of 100 rupees.

"In finding employment for the children of the central schools as they become of an age to be dismissed, the committee have the highest gratification in reporting, that they have received many applications for the girls as well as the boys; out of the 19 girls which have been permitted to leave the school during the year, 5 have gone into domestic service, where their proficiency and orderly habits have given deserved satisfaction; the rest have been removed at the request of their parents: for the boys, application has been made for their being employed in the office of the Secretary to Government, in the Engineer's, Collector's, and Surveyor's department, in the Hon'ble Company's Marine, and particularly as assistants to medical persons in which employment it is believed their services may be highly useful." P. 13.

"The committee have now to announce to the subscribers the commencement of an undertaking which they have long had in contemplation, and which they have every reason to hope will be productive of very beneficial effects. The Society have ever wished and intended to endeavour to improve the system of education among the natives, and to afford their assistance to native schools. The committee have been accordingly for some time considering the best mode of accomplishing this important object; and they have only been deterred hitherto from engaging in any proposition for this purpose, from the conviction that it was their duty in the first instance to provide for the education and support of the children of Europeans.

"The committee trust they have now made a provision for this purpose as sufficient as can reasonably be expected, and the institution being in the fourth year of its existence, they thought the time was come when they might endeavour to realise the views of the Society.

"Having first communicated on the subject with some of the principal native inhabitants who, it was conceived, were the most likely to accede to any proposition of the kind, with their concurrence some proposals were framed, embracing all the material points, but carefully avoiding all direct interference with their religious prejudices. These proposals were then submitted to the Panchaets or native assemblies; and were afterwards freely distributed, having been translated into Persian and Hindoostanee, through the kindness of Captain Robert Taylor, and by the assistance of Mulia Fnuuz into the Guzeratter language.

"The general design is to teach both the English and native languages, the former of which the Natives of this Presidency are in general desirous of learning, as it qualifies them for many situations in the public and mercantile offices, and very much facilitates their intercourse with Europeans.

"It is not intended to charge the Society with the entire expense of these schools, nor to afford this education to the natives gratuitously. The schools which have been instituted in other parts of India for the benefit of natives are it is believed, generally free schools; but the committee have thought it most desirable to lend their assistance in such manner as to encourage the natives themselves to come forward, rather than to bestow the instruction on them at once free." P. 19.

"The first native school opened by the committee under these proposals, was one

within the fort; which commenced on the 12th August last with about 40 boys, and was rapidly increased to between 80 and 90: they have since opened a native school at Girgong, and another at Mazagon, both on this island; in the former of which there are about 15 scholars, and in the latter rather more than twenty; but the natives are very irregular in their attendance, and the number in these schools has varied much.

By far the greater part of the native children in these schools are Parsees; and the Society is much indebted to Mulla Firuz, the learned editor of the *Desatir*, who has taken considerable pains in ex-

plaining to his countrymen the views of the Society, and encouraging them to send their children to the school.

"The two greatest difficulties which the committee have had to encounter, consist in competent masters, and proper school books." In order to put the school in the fort on the best footing with regard to instruction in English, it is placed under the immediate superintendence of Mr. Cooper, and occupies one of the lower rooms of the central school house. The other two schools are under two respectable Europeans, who give much satisfaction in the discharge of their duties. P. 21.

MISCELLANEOUS INTELLIGENCE.

ECCLESIASTICAL PREFERMENTS.

The rev. T. G. Tyndale, M.A. vicar of Wooburn, Bucks, and Tadlow, Cambridgeshire, and chaplain to lord viscount Hereford, to the rectory of Holton, Oxon, patron, E. Buscoe, Esq. of Holton Park.

Rev. George Moore, late of Pembroke hall, Cambridge, to the perpetual curacies of St. Peter and St. Margaret, Lincoln; patroness, Mrs. Houblon Newton.

Rev. Peter Vaughan, D.D. warden of Merton college, Oxford, to be chaplain in ordinary to his Majesty, in the room of the rev. John Carleton, D.D. deceased.

Rev. Jeremiah Burroughes, clerk, A.B. to the rectory of Burlington St. Andrew, with Baringham St. Edmund annexed, Norfolk; patroness, Mrs. Cristabell Burroughes, of Norwich, widow.

Rev. Henry Blunt, clerk, A.B. to the vicarage of Clare, Suffolk; patron, the king, by reason of his duchy of Lancaster.

Rev. John Williams Butt, clerk, A.B. to the vicarage of Laykenheath, Suffolk; patrons, the dean and chapter of Ely.

Rev. Mr. Clarke, to the rectory and vicarage of Budston, Somersetshire; patrons, the warden and fellows of Winchester college.

Rev. Jemson Davies, B.A. of Clare hall, Cambridge, to the living of Evington, Leicestershire, vacated by the death of the rev. Mr. Allinson; patron, the lord bishop of Lincoln.

Rev. W. F. Mansel, B.A. of Trinity college, Cambridge, vicar of Sandhurst, Gloucestershire, to the adjoining vicarage of Ashelworth.

Rev. Edward Bouverie, A.M. vicar of Coleshill, Berks, to be chaplain in ordinary to his majesty, in the room of the rev. Dr. William Bingham, deceased.

Rev. Thomas Dade, M.A. one of the

senior fellows of Gonville and Cains college, Cambridge, to the rectory of Bincombe with Broadway, in Dorsetshire; patrons, the master and fellows of that society.

Rev. Benjamin Vale, LL.B. late of Christ college, Cambridge, elected afternoon lecturer of the parish of St. Luke, Middlesex.

Rev. Charles Wodsworth, A.M. minister of South Lambeth chapel, lecturer of St. John's, Westminster, and chaplain to earl Harcourt, is appointed to succeed the rev. J. Hewlett, B.D. as lecturer of the united parishes of St. Vedast Foster, and St. Michael le Quern.

UNIVERSITY INTELLIGENCE.

OXFORD, Dec. 25.—The whole number of degrees in Michaelmas term was—D.D. one, B.C.L. two; M.A. thirty; B.A. sixty-five. Matriculations, ninety-five.—At an ordination, by the hon. and right rev. the lord bishop of this diocese, on Sunday last, at the chapel of All Souls' college, nineteen gentlemen were ordained deacons, and ten gentlemen priests.

JAN. 15.—Yesterday, the first day of Lent term, the following degrees were conferred:

MASTERS OF ARTS—Rev. Charles Henry Watling, fellow of Jesus college.

BACHELORS OF ARTS—Thomas Jeffery Bumpstead, Esq. Queen's college; grand compounder, William Day, Esq. grand compounder, Edward Wanstall, Queen's college; Charles Buck, St. Edmund's hall; Henry William Buckley, Brasenose college; Peter Hordev, Brasenose college; and Francis Stonehewer, Newbold.

The rev. T. B. Cole, rector of Warburton, Sussex, has been elected master of the grammar school, Maidstone.

C. M. Allfree, to be a minor canon of Rochester cathedral.

CAMBRIDGE, Jan. 21.—Joseph Delve, esq. and Joshua King, esq. bachelors of arts, of Queen's college, were on Friday last elected foundation fellows of that society. The rev. John Hulse, of Elworth Hall, in the county of Chester, formerly a member of St. John's college, in this university, among other bequests for the promotion of religion and learning, instituted a lectureship in divinity, to which he annexed a considerable salary, arising out of estates in Middlewich, Sandbach, and Clive. The duty of the lecturer is to preach and publish twenty sermons, chiefly on the truth and excellence of revelation. The rev. Christopher Benson, of Trinity college, has been chosen lecturer for the present year. This is the first appointment under Mr. Hulse's will.

PERSON PRIZE.—The passage fixed upon for the present year is, *Shakspeare, Macbeth*, act 1, scene the last. The dialogue between Macbeth and Lady Macbeth

Beginning with

"We will proceed no further."—

And ending with

—"What the false heart doth know."

Jan. 22.—The honours of this university are thus declared :

WRANGLERS.—J. H. Coddington, Trin. college; Maddy, St. John's college; Bird, Trinity college; Law, St. John's college; Lyon, Trinity college; Wigram, Trinity college; Goode, Trinity college; Durham, Cath. Spencer, St. John's college; La Grice, Clare college; Burdskin, Clare college; Tremlett, St. John's college; Shelford, Emmanuel college; Clarke, St. John's college; Butts, St. Queen's college; Vicars, Trinity college; Barton, Trinity college; Waddington, Trinity college.

SENIOR OPTIMES.—Fallowfield Baines, Trinity college; Worsley, Trinity college; Paynter, Trinity college; Pearse, Caius college; Kelly, Caius college; Burroughes, Clare college; Gedge, Jesus college; Platt, Trinity college; Huntingdon, Trinity college; Deane, Pembroke college; Godficy, St. John's college; Thresher, St. John's college; Plucknett, St. John's college; Bray, St. John's college; Loxdale, St. John's college; Baine, Trinity college; Green, Queen's college; Wain, Trinity college.

JUNIOR OPTIMES.—Winder, Bennet's college; Wharton, Emmanuel college; Popley, Christ's college; Barlow, Trinity college; Hew, Emmanuel college; Walcott, Clare college; Scholfield, Trinity college; Buckelt, Trinity college; Dixon, St. John's college; Parham, St. John's

college; Crowther, Jesus' college; Blackburne, Christ's college; Horsey, Christ's college; Parkinson, St. John's college; Savier, Christ's college.

CAMBRIDGESHIRE.—The late Mr. Carrington, of Cambridge, has bequeathed to the parish of Great Gransden, the sum of 30*l.* the interest of which is to be given in bread on St. Thomas's day, to such of the poor of that parish as are most constant in attending the sacrament. He has also bequeathed the sum of 20*l.* to the parish of the Great St. Andrew, the interest of which is to be disposed of in a similar way. He has also left 10*l.* to the national school for boys in Cambridge.

CHESHIRE.—The ancient arch, originally the western entrance to the church of the nunnery of the Benedictines, which stood in the field opposite the grand gateway of Chester Castle, has fallen in.

CORNWALL.—Died, at Tywardath, near Fowey, the rev. Reymond Cory, of that place.

CUMBERLAND.—Died, at Whitehaven, in the 79th year of his age, J. Fisher, M.D. The deceased was rector of Drax, and perpetual curate of Carleton, in Yorkshire, graduate of the university of Leyden, and honorary fellow of the Physical Society of Edinburgh.

DEVONSHIRE.—Died, the rev. Isaac Austen, of Ilfracombe.

DORSETSHIRE.—Died, the rev. Wm. Floyer, of Stinsford.

DURHAM.—Died, at Sunderland, aged 65, the rev. John Hampson, M.A.

HAMPSHIRE.—Died, the rev. James Austen, rector of Steventon, and vicar of Sherbourne St. John, both in this county; vicar of Cubbington, perpetual curate of Honningham, in Warwickshire; and retired chaplain to the 86th regiment of foot.

HERTFORDSHIRE.—Died, the Rev. W. Bingham, D.D. aged 76, vicar of Great Gaddesden and Hémel Hempstead; chaplain to his Majesty, and late archdeacon of London.

At Lawrence End, Herts, in his 81st year, the rev. John Hawkins, A.M. rector of Barton le Clay, Bedfordshire.

KENT.—Died, in the Cathedral Precincts, Canterbury, the rev. John Radcliffe, vicar of Little House, and one of the minor canons of Canterbury cathedral.

LEICESTERSHIRE.—Died, the rev. Samuel Purefoy Harpur, rector of Calthorpe, in this county.

Died, the rev. William Babington, rector of Cossington, in this county.

LINCOLNSHIRE.—Died, at Louth, the rev. Thomas Henry Cave Orme, vicar of South Searle, Nottinghamshire.

SHROPSHIRE.—Earl Powis has present-

ed the inhabitants of Bishop's Castle, with a valuable church organ.

SOMERSETSHIRE.—Died, at Edgeworth, aged 68, the rev. Anthony Freston, rector of that parish, perpetual curate of Needham, Norfolk, and rural dean of the deanery of Stonehouse, Gloucestershire.

At Bath, aged 82, the rev. James Drought, D.D. many years a senior fellow and professor of divinity, in Trinity college, Dublin.

At Bath, the rev. William Munton, rector of Priston and Dunkerton, in this county.

SUFFOLK.—Died, at Middleton, suddenly, the rev. Mr. Packard.

The rev. Daniel Collyer, vicar of Rayden and Southwold, in this country.

WALES.—The Gwynneddigion medal,

for the best poem on Eleusengarw (Charity,) has been awarded to the rev. Edward Hughes, A.M., rector of Bodfary, Flintshire.

The lord bishop of Bangor has presented the rectory of Llantressant, Anglesey, vacant by the death of the rev. Mr. Davies, to the rev. Hugh Wynne Jones, rector of Aberfraw, in the same county.

WILTSHIRE.—Died, at Bishopstrow, in the 54th year of his age, the rev. William Williams, M.A. formerly fellow of Oriel college, Oxford, and 25 years rector of that parish.

YORKSHIRE.—Died, the Rev. William Stevens, M.A. late fellow of St. John's college, Cambridge, and master of the grammar school, at Sedberg, in this county.

MONTHLY LIST OF PUBLICATIONS.

Arraigned Doctrine its own Advocate: a Sermon, preached in the Church of St. James's, Colchester. By the Rev. T. G. Ackland, M.A. Rector of St. Mildred's, Broad-street, &c. &c. With a Dedication, by Permission, to the Rev. the Archdeacon of Colchester, containing a Statement of the Causes which have led to the Publication. 1s. 6d.

Three Sermons on Infidelity; preached at St. Mary's, Shrewsbury, and at Kenilworth, Warwickshire, in the Months of November and December, 1819, and January, 1820. By the Rev. S. Butler, D.D. F.S.A. 8vo. 2s. 6d. or on common Paper 1s. 6d.

What is the Use of the Prayer-Book? Two Dialogues between a Minister and one of his Parishioners, on the Common Prayer-Book of the Church of England. By J. Rogers, M.A. Rector of Mawnan. 9d.

Sermons, doctrinal and practical. Preached in Brompton, Quebec, King-street, and Fitzroy Chapels. By the Rev. T. F. Dibdin. 8vo. 12s.

The Friend of God, a plain Sermon for 1820. 1s.

Christianity no Fiction. By the Rev. J. G. Durham, A.B. Curate and Lecturer of Northfleet, Kent; Author of Christianity, the Friend of Man; the Providence of God, a Norrisian Prize Essay; Thoughts upon a Conflagration, with precautionary Hints.

The Sinner made a Terror to Himself and Friends: a Sermon preached in the Parish Church of Great Gransden, Huntingdonshire, on Sunday, Nov. 21, 1819; and repeated the following Sunday, at the Desire of some of the Parishioners. By

James Plumtre, B.D. Vicar of Great Gransden, and formerly Fellow of Clare Hall, Cambridge. 1s.

A Letter from a pious and reverend Divine to his Niece, written in the middle of the last Century, and now revised, corrected, and abridged. By a Layman of the Established Church. Together with a Preface, wherein are introduced some Animadversions on the Trial of W. Hone for Blasphemy, and on his Abettors and Subscribers. 2s.

A Sermon, preached in the Chapel of the Philanthropic Society, St. George's Fields, on Sunday, November 14, 1819, being the thirteenth Anniversary of the opening of that Chapel. By the Rev. John Kaye, D.D. Master of Christ College, and Regius Professor of Divinity in the University of Cambridge. Published at the Request of the General Committee. 1s. 6d.

A Discourse addressed to Unbelievers; or an Astronomical View of the Existence of the Deity. By Richard Walond, A.M. Rector of Weston-under-Penyard, and Treasurer of the Cathedral Church of Hereford. 1s.

Revelation Vindicated, in two Sermons preached in the Parish Church of Ash, in the County of Kent, and Diocese of Canterbury, on Christmas-day, and on Sunday, December 26, 1819. By the Rev. Charles James Burton, M.A. Perpetual Curate of Ash, and of Nonington with Womenswold. 8vo. 1s. 6d.

The Archdeacon of Lincoln's Sermon at the Chapel Royal, St. James's, on Sunday, December 26, 1819. With Notes. 2s.

LITERARY INTELLIGENCE.

WORKS PREPARING FOR, OR IN THE PRESS.

Three Sermons on St. Paul's Doctrine of, 1. Justification by Faith: 2. Original Sin: 3. Predestination: with Notes. To the whole is prefixed a Synopsis of the Argument of St. Paul's Epistle to the Romans. By Thomas Young, M.A. Rector of Gilling, and late Fellow and Tutor of Trinity College, Cambridge. In this work, 1. Justification by Faith is shewn to be intended by St. Paul of baptismal justification, or of the remission of sins and admission to God's favour, which are granted to the convert at his baptism, and which are on all hands agreed to be *by faith only*, without any regard whatever to any preceding merit or demerit of *works*. 2. The doctrine of original sin will be established, not only as to the fault and corruption of our nature, but also as to the state of guilt and condemnation into which all mankind were brought by the offence of Adam. 3. Predestination is shewn to be that signally gracious purpose of God's unspeakable mercy, by which, in the councils of eternity, he decreed to gather together in one all things in Christ, and to admit the Gentiles, together with the Jews, to be heirs through faith of the hope of everlasting glory.

An Essay on Human Motives, chiefly on Principles of Religion, by the Rev. John Penrose.

Memoirs of Napoleon, by Himself, containing his History of the Eventful Year 1815; including Details of the Battle of Waterloo, hitherto unknown.

A Voyage so South America, in the Congress Frigate, performed by Order of the American Government. By H. M. Brackenbury, Esq. Secretary to the Mission. In two 8vo. volumes.

A Catechism of the Evidences of Christianity, to be used as a Sequel to the Catechism of the Church of England, by Richard Yates, D.D.

Elements of the History of Civil Government; being a View of the Rise and Progress of the various Political Institutions that have subsisted throughout the World, and an Account of the Present State and distinguishing Features of the Governments now in Existence. By James Tyson, Esq.

Travels in various Countries bordering on the Mediterranean, particularly in Albania; with an Account of the Life and Wars of Ali Pacha. By the Rev. T. S. Hughes.

An Inquiry into the Nature and Medical Treatment of those Diseases connected with a deranged Action of the Urinary Organs, (especially Gravel and Calculus). By Dr. Prout.

An Inquiry into certain Errors respecting Insanity. By Dr. Burrows.

Specimens of the Living British Poets; with Biographical Notices and Critical Remarks, by the Rev. George Croly.

A Geographical, Statistical, and Historical Description of Hindostan, and the adjacent Country, by Walter Hamilton, Esq. in two Quarto Volumes, with Maps.

NOTICE TO CORRESPONDENTS.

Philacribos, has been received, and is under consideration; but we doubt the expediency of entering at much length upon a question which has been so often discussed.

We have failed in our attempts to procure a copy of the work referred to by S. D. N.; and his communication cannot be inserted, until we are more successful.

Aitchby, C. P., *A Labourer in the Vineyard*, and *Melancthon*, shall appear.

R. R., *A Subscriber*, *Mary*, and *B. C.*, have been received, and are under consideration.

Omission in our last. To the extract from Wood's Sermon, Christian Remembrancer, p. 47, the following note should have been subjoined. It is affixed to the original to the end of the passage which we have quoted.

† "See the evil to which the Preacher adverts exposed with great perspicuity of argument in the Visitation Charges of the late pre-eminently learned Bishop Horsley, whose sterling orthodoxy of principles and profundity of erudition in his day were equally conspicuous, and celebrated by the admiration of the wisest of men."

See Wood's Discourses, P. 15.

THE CHRISTIAN REMEMBRANCER.

No. 15.]

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On the Omniscience of Christ.

IT is a common objection to that argument in favour of the divinity of our blessed Lord, which is founded on the appropriation to him of the divine attribute of omniscience, that he himself hath made an exception 'and put a restriction' upon his knowledge; that he hath said, "Of that day and hour knoweth no man, no not (no one, nor) the angels of heaven, but my Father only *;" or as the sentence is otherwise recorded: "Of that day and *that hour knoweth no man, no not (and; and, no one, nor) the angels which are in heaven, neither the Son, but the Father †." It is remarkable that Unitarians should venture to allege these texts, which, whether omniscience be justly or unjustly attributed to Christ, are in direct opposition to their hypothesis, asserting the existence of angels, which many Unitarians deny, and a gradation and distinction between men, and angels, and Christ, which they who contend for his simple and proper humanity cannot acknowledge. The inconsistency of the objector, does not however of itself, justify the doctrine to which he objects. The ordinary interpretation is, that Jesus in his human character, did not know that, of which in his divine character he could not be ignorant; or that he did not know it so as to declare it,

as St. Paul, using the very same word, declares his resolution to the Corinthians, "not to know any thing among them save Jesus Christ and him crucified *," whereas, it is certain, that he did know many other things, though this was the principal subject of his preaching. Dr. Waterland has sufficiently explained the restriction of the knowledge of this day to the Father, implied under the word only, and shewn that it cannot be understood to exclude the Son, nor if the word should be strictly interpreted, could the text be reconciled with another passage, in which it is said, that "all the treasures of wisdom and knowledge are hidden †" in Christ. The Son does not indeed profess to know the time, and he insists upon the people's ignorance of it, but he nevertheless gives various intimations concerning the circumstances of that day, which shew that he was not altogether ignorant of it, comparing it with the days of Noah, and describing the manner of its approach with such suddenness as no man could anticipate. But still whatever be the difficulties or the obscurities of this text, and no man will attempt to deny them, it cannot alone prevail against many clear texts, in which the same doctrine is asserted and maintained.

It is not necessary to refer to the power of foretelling things to come, since that power was communicated

* Matt. xxiv. 36.

† Mark xiii. 32.

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* 1 Cor. ii. 1.

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† Col. ii. 3.

to the prophets, and does not therefore prove a divinity of essence or nature: although there is this remarkable distinction in the manner of delivering their prophecies, that the ordinary prophets speak in the name of the Lord of Hosts and of the Spirits, while Christ speaketh in his own name. "I tell you before it come, that when it is come to pass, ye may believe, that I am he *." "There is also an intimate and apprehensible knowledge of God, both in respect of his nature and of his will, which our Lord in various texts reserves to himself: "We speak that we do know, and testify that we have seen †." "I speak that which I have seen with my Father ‡." "No man hath seen God at any time: the only-begotten Son, who is in the bosom of the Father, he hath declared him §." "Not that any man hath seen the Father save he who is of God; he hath seen the Father ||."

He possessed also a knowledge of man very superior to the most consummate penetration and discernment of the human character. "He knew all men, and needed not that any should testify of man, for he knew what was in man ¶." "The Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart, neither is there any creature, that is not manifest in his sight, for all things are naked and opened to the eyes of him with whom we have to do **." Bishop Bull interprets this text of the personal Word of God, of the Word that was manifested in the flesh, and this interpretation agrees with the personality of the characters included in the description, and with

the appropriation of them in other texts to our Lord. It was in the possession of this power, that he was sensible by a divine intuition, of wafits which were not expressed*, of thoughts which were not declared †, and of designs which were hardly conceived ‡, and that he had an acquaintance with circumstances of private history, concerning which he had no human means of information. Thus he led the woman of Samaria to confess that he was a prophet, and at least to doubt whether he were not also the Christ §: and thus he removed the objections of Nathanael, concerning the supposed place of his birth, and brought him first to ask how he knew him, and ultimately to confess that he was the Son of God, that he was the King of Israel ||. In saying of himself, "I am he that searcheth the reins and the heart ¶," he does in fact assume to himself that character, which, in the Old Testament, is appropriated to the Lord of Hosts, and is an unequivocal attribute of the Divinity.

The detection of hypocrisy, and the denunciation of the hypocrite, are offices which cannot be worthily exercised without this power of searching the heart, and although general descriptions of the state and character of the hypocrite are not unusual, there appear, if the concordances may be trusted, to be not more than two texts in the Old Testament **, in which individuals or nations are directly denominated hypocrites, and in both of these texts, the judgment is pronounced in the name of the Lord of Hosts. In the New Testament, our Lord addresses the unworthy censor, "thou hypocrite ††!" In the same term, he reproaches the ruler of the syna-

* John xiii. 19.

† Ibid. vii. 38.

‡ Ibid. vi. 46.

** Heb. xiii. 13.

† Ibid. iii. 11.

§ Ibid. i. 18.

|| Ibid. ii. 24, 25.

* Mark v. 25.

† Ibid. ii. 8. Matt. xvi. 8.

‡ John vi. 15. 70. § Ibid. iv. 19. 29.

|| Ibid. i. 48. 49. ¶ Rev. ii. 23.

** Isaiah ix. 17. xxxii. 14.

†† Matt. vii. 5. Luke xii. 49.

gogue, who was indignant at his healing on the Sabbath-day*. In the plural number, he spake of the Pharisees as hypocrites†: and under the same name, he addressed them in conjunction with the Sadducees‡ and with the Scribes§. He describes them also as full of hypocrisy||. He is said to have known the hypocrisy of the Pharisees and Herodians¶: and to have warned his disciples of the leaven of the Pharisees, which is hypocrisy**.

It is true that the word hypocrisy is also used by the Apostles. St. Paul, in describing the characters and circumstances of the great apostacy, makes mention of those, who should speak lies in hypocrisy, or if the translation of Bishop Newton be preferred, he foretells that it should be accomplished through the hypocrisy of liars, « ὑποκρισίου ψευδολογίας††. St. James also describes the wisdom from above, as being without hypocrisy‡‡: and St. Peter exhorts the brethren* to lay aside hypocrisies§§. Barnabas is also said to have been carried away with the dissimulation or hypocrisy of certain persons|||: but, in this instance, the allegation was justified by the facts.

It is believed, that this argument has not been commonly noticed, or insisted upon. But let the general nature of these descriptions, of these distant allusions to the sin of hypocrisy, be compared with the force and point, with which our Lord charges particular persons as hypocrites; let it be remembered, that though the Apostles possessed the power of discerning spirits, they nevertheless forbore to accuse any person upon presumptive evidence

of hypocrisy; let the characteristic meekness and mildness of our Lord's manner and conversation, be also taken into the account, and it will hardly be denied, that in the detection of hypocrisy, and the condemnation of hypocrites, he acted in virtue of that power by which he trieth the reins and the heart.

It is hardly necessary to notice the practical use of this doctrine, if its truth be admitted. If it was in the fulness of the divine power, that our Lord called men hypocrites, let not man venture to use that term of reproach, lest he be found to invade the prerogative of Divinity.

A Defence of the "Remarks on the Inadequate Translation of the first Aorist, and the perfect Tense of the passive Voice in the authorized Version of the New Testament."

To the Editor of the Remembrancer.

Sir,
I was gratified in seeing that your attention had been recalled to the "Remarks on the Inadequate Translation of the first Aorist, and the perfect Tense of the passive Voice in the authorized Version of the New Testament." It appears to me, that the subject is not only curious in itself as a grammatical speculation illustrative of the gradual improvement and refinement of our language, but that it is also of importance to the theologian, as it proves the consistency of the English interpreters of the New Testament at different periods, and shews that however the modes of expression may have varied, there has been no difference concerning the sense and meaning, between the original translators, and those who, as some imagine, with unnecessary and unbecoming fastidiousness, venture occasionally in this respect, to correct the ancient phraseology.

* Luke xiii. 15. † Matt. vi. 2. 5. 16.

‡ Matt. xvi. 3.

§ Ibid. xxiii. 18, 14, 15. 23. 25. 27. 29.

|| Ibid. xxiii. 28.

** Luke xii. 1.

†† James iii. 17

¶¶ Gal. ii. 13,

¶ Mark xii. 15.

‡‡ 1 Tim. iv. 2.

§§ 1 Pet. ii. 1.

It is in this persuasion, and not with any wish to extend an useless controversy, with no impatience of contradiction, and with no ambition for any victory, but that of truth, that I again offer myself to your notice, in the hope of engaging the grammatical skill and subtlety of your correspondent A. R. M. to such further discussion of the question, as may establish the certainty of his positions, or expose the fallacy of mine. The ability with which he has conducted the argument; the interpretation which he has given of the Collect for the Nativity; the collateral evidence which he has produced of the translation of '*being regenerate*,' by *αναγεννημένοι*, as the latter word is rendered in the authorized version, by '*being born again*;' and the general purpose, to which he applies the whole discussion in opposition to the Archdeacon of Ely, might perhaps excuse me from replying to his observations, and justify a silent acquiescence in his concessions, that all the verbs to which I refer are in the past tense in the original, and therefore, as I contend ought to be, and originally were intended to be, or as A. R. M. contends, actually are in the past tense, in the translation also. On the strength of this concession, and by the help of the authorities to which your correspondent refers, I shall endeavour to establish my original positions, viz. that our language, in the course of years, "has undergone some revolution, so that in the passive voice of the verbs, what was formerly the perfect, is now the present tense," and "that the participle *being* is used for the compound perfect *having been*, and the present *am* for the perfect *have been*, with their several inflexions." If I cannot vindicate these assertions from the charge of being "extremely doubtful," I hope, at least to shew, that they are not quite, or, in the language of your correspondent, "perfectly erroneous," although there is a sole-

cism in the expression which qualifies the censure, if indeed it is possible by any means to reconcile error with perfection.

Your correspondent A. R. M. conceives, "that our language in this case has undergone no change whatsoever:" and his principal assertions are 1. That "in English, as in Latin, there is no present participle in the passive voice: 2. That strictly speaking, "all our passive participles, whether ending in *ed* or *en*, are, as they are called, preterites:" 3. That there is no method of expressing time past, but "by combining together two ideas apparently incompatible, by coupling a past event, operation, or passion, with a present verb;" and that in "these cases, the notion of time past, does not arise from a present verb or present participle, '*being*' for '*having been*' or '*am*' for '*have been*,' but from the preterite participle."

In respect of the time implied in the participles of the Greek and Latin languages, you will allow me to appeal to the authority of the grammars of Messieurs de Port Royal, translated by Dr. Nugent.

"Infinitives and participles of all tenses.

"The infinitives and participles, may, as we have observed elsewhere, denote all the differences of time. It is for this reason, that with *α*, their present frequently marks the future.

"The same may be said of the participle: *αλλος δε μισθονται, ως αμεινον μαχομενς υπερ σφωι ηι αυτοι.* Xen. for *μαχεσσομενς*;" Greek Gram. p. 401.

"Though the participles seem to be particularly tied down to certain differences of time, according to their termination, yet Sanctius maintaineth that they may be all taken for every difference of time.....

"No doubt but the participle in *us* is ...expressive of every difference. For as *Aimé*, in French, is of every time, so that all the tenses of the passive voice are formed from thence by circumlocution, *Je suis aimé, je serai aimé, j'avois été aimé*, so in Latin we may say, *Amatus sum, eram, fui, ero*, &c. using it thus in all times,.....

"Hence it is that what the Greeks express by the present of the participle passive, is often rendered into Latin by the participle in *us*, as in St. Paul: *Omnes sunt administratorii spiritus missi*, for ἀποστολλόμενα πνεύματα, qui mittuntur.

"But the reason, why the participle in *us* seemeth rather to mark the time past than the present, is probably because, as in narratives, one generally is apt to use the present to express things past, in order to represent them in a more lively manner.....Hence it has been imagined, that as this participle is more often used on those occasions, it was in the time past as well as the thing it signified, whereas the present of the other verbs, with which it is commonly joined, plainly declares that it is also in the present: as 'Fumus interim procedit; sequimur; ad sepulchrum venimus; in ignem imposita est; fletur.' Ter. in And. And, therefore, when the same poet says in another place: 'Concessum est, tacitum est; creditum est;' in Adelp. It is also in the present, whether we take it as a supine or as a participle, though, for the reason I have mentioned, this participle, even in the time of the Romans, seems to have been oftener considered of the time past." Latin Gram. Vol. II. pp. 134, 135, 136.

These remarks on the indefiniteness of the Latin participles in respect of time, will not however invalidate the opinion of your correspondent concerning the English participles, that they "are as they are called, preterites." That they are not, however, preterite in such a sense, as to be capable of reflecting the notion of past time on the auxiliary verb or participle with which they may happen to be joined, is evident from this circumstance, that they are used in all moods and all tenses. It is not only said, *I am* loved; *I was* loved; *I have been* loved; though even in these tenses very different periods of time are denoted; but it is also said, *I shall be* loved; *let me be* loved; *I would be* loved. In short, I do not perceive that the preterite participle, as it is called, is, in respect of time, less dependent on the auxiliary verb, than the original theme, *I do* love, *I did* love, *I will* love, &c. or than the active participle, *I am* loving, *I*

was loving, *I have been* loving, &c. Indeed if I rightly understand the use of the auxiliary verb, that by the help of it, the English verbs are principally conjugated; or the meaning of a conjugation, that it is the distribution of the original verb into its several moods and tenses. I am at a loss to discover, how the time implied in a participle coupled with an auxiliary verb or participle; or in other words, how the tenses of the passive voice can be ascertained, except by the tenses of the auxiliary verb or participle, with which the preterite participle is combined.

I am willing, however, that this shall be rejected as a private and unauthenticated opinion, unless I can produce authorities in support of it, and at the same time shew that there has been a change in the language, and that of late years a distinctness and precision in respect of the notation of time has been introduced into the tenses and participles of the passive verb, which were either unknown, or at least differently expressed, in the reign of James I. when the authorized version was completed, and in that of Charles II. when the Liturgy was revised.

I have not at present means of consulting any of the old grammarians; and I will concede to A. R. M. that the participle ending in *ed* or *en* was, as it is called, the preterite participle, and that in respect of time, it determined the sense of the auxiliary with which it was combined.

The first writer to whom I can refer is Dr. Johnson, who, in the Grammar prefixed to his Dictionary, (published in 1755, but probably conceived at a much earlier period) says, that "the passive is formed by the addition of the participle preterite to the different tenses of the verb to be." He gives the inflexions of the verb to be, and marks "*being*" as the participle present, and "*having been*" as the participle preterite. In conjugating the passive verb, he admits no participle

but "*loved*," and this he calls simply the participle, without any notation of time past or present; although he speaks afterwards of the formation of "participle preterite or passive."

The next authority to which I refer, is "A short Introduction to English Grammar, with Critical Notes, a new edition. London. 1789." The later editions bear the author's name, "Robert Lowth, D.D." and as I cannot ascertain the date of the original publication, I presume that it was published between 1754, when he received the degree of D.D. and 1766, when he was promoted to the bishopric of St. David's; (for I find no authority for his appointment to the bishopric of Limeric in 1755, except the Biographical Dictionary, and it is certain that when he published his *Life of William of Wykeham* in 1758, he calls himself only D.D. prebendary of Durham, and chaplain in ordinary to his Majesty.) The author of this Introduction speaks with more distinctness than Dr. Johnson, of the perfect participle.

"This participle represents the action as complete and finished, and being subjoined to the auxiliary *to have*, constitutes the perfect times: I call it therefore the perfect participle. The same subjoined to the auxiliary *to be*, constitutes the passive verb, and in that state, or when used without the auxiliary in a passive sense, is called the *passive* participle." P. 52. no.e.

"To express the time of the verb, the English use also the assistance of other verbs, called therefore auxiliaries or helpers, *do, be, have, shall, will*: as, *I have been loved, I shall or will love or beloved*." P. 48.

"The passive verb is only the participle passive, which for the most part is the same with the indefinite past time active, and always the same with the perfect participle joined to the auxiliary verb *to be* through all its variations; as *I am loved, I was loved, I have been loved, I shall be loved*, and so on, through all the persons, the numbers, the times, and the moods." P. 62.

In the Introduction, the passive verb is not conjugated; but under

the verb *to be* are marked three participles, "present, being; perfect, been; compound perfect, having been." Johnson does not notice *been* at the perfect participle, nor does he call "having been" any thing more than the perfect participle.

In the popular grammar of Lindley Murray, which in many parts is transcribed from Lowth's Introduction, the *three* participles of the verb *to be* are admitted, and called by the same names: in the conjugation of the passive verb, three participles are again admitted, and under the same denominations, namely, "present, being loved; perfect or passive, loved; compound perfect, having been loved."

In respect of the tenses, Johnson distinguishes the tenses of the "passive voice, indicative mood, I am loved, &c. I was loved, &c. I have been loved, &c." Lowth enumerates, "I have been loved," among the tenses of the passive voice, but omits "have been" as the perfect tense of "*to be*." Murray calls "am loved," the present tense; "was loved," the imperfect tense; and "have been loved," the perfect tense.

In illustration of the view which I have taken of the variations in the modes of expressing time in the passive voice of the verb, I have looked into writings which have appeared at different periods. I say that I have *looked* into them, for I have certainly not read them either to that extent, or with that attention, which qualifies me to pronounce, that their idiom is of this or that kind, exclusively and without variation. The inquiries which I have made appear to me to confirm my position, that "*being*" was formerly joined to the passive participle to express, what Murray calls, the compound perfect participle, which is now expressed by "*having been*." This form was of long continuance. "*Being*" was afterwards used alone for the present and the past participle.

ple of the verb, to be; and a learned and ingenious friend has suggested to me, whether in this sense it was not used like the participle of the Greek verb, *τυπτομενος*, which belongs equally to the present and the imperfect tenses: it is thus used to express the case absolute, and is frequently intended by Bishop Pearson to signify "*since*," or a recapitulation of his previous argument. The preterite participle was afterwards used alone, and without the auxiliary *being*, which was gradually appropriated to the present tense, and "*having been*" was introduced to note the compound perfect. In respect of the tenses "*am*" seems to have been common for "*have been*:" both for a long period were used promiscuously, and the indiscriminate use is still retained in familiar conversation. I proceed to produce some instances, although I am apprehensive, that your patience and that of your readers is exhausted.

The fifth book of Hooker's Ecclesiastical Polity was finished by the author, and published by him two years before his death, and about ten or twelve years before the authorised version was completed. The style of that age was this:

"For which cause the virtues of some *being thought* expedient to be annually had in remembrance above the rest, this brought in a fourth kind of publick reading, whereby the lives of such saints and martyrs had at the time of their yearly memorials solemn recognition in the church of God. The fond imitation of which laudable custom *being* in latter ages *resumed*, where there was neither the like cause to do as the fathers before had done, nor any care, conscience, or wit, in such as undertook to perform that work, some brainless men have by great labour and travel brought to pass that the Church is *now ashamed** of nothing more than of saints. If therefore Pope Gelasius did so long sithence see those defects of judgment even then, for which the reading of the acts of martyrs should be, and was at

that time forborn in the Church of Rome, we are not to marvel, that afterwards legends *being grown*, in a manner to be nothing else but heaps of frivolous and scandalous vanities, they have been even with disdain throwt ont, the very nests which bred them abhorring them." P. 20.

In the interval between the completion of the authorized Version and the last revision of the Liturgy, the language was considerably improved. Bishop Pearson was employed in the revision, and in his Exposition of the Creed, published in 1659, he not only is more careful in the use of the perfect tense, but actually corrects an instance of the inadequate translation of the first aorist in the public version:

"Whosoever God *hath been* acknowledged, he *hath been* understood and worshipped as a Father." Vol. I. p. 45. ed. Oxford.

"*'Beloved now we are the sons of God,'* saith St. John, even in this life by regeneration, 'and it doth not yet appear, or it *hath not yet been made* manifest, what we shall be; but we know that if he appear we shall be like him:' the manifestation of the Father *being* a sufficient declaration of the condition of the sons, when the sonship itself consisteth in a similitude of the Father." Ibid. p. 49.

Sherlock's Discourses were probably delivered at the Temple Church, before his elevation to the Bench in 1728; and it is natural to suppose, that they exhibit a specimen of the most correct style of the author: but in the use of the participle *being*, he adheres to the authorized version and the phraseology of the older writers:

"I think, there is nothing plainer in the Gospel, than that Christ Jesus is our Lord, because he hath redeemed us; that he is our King, *being raised* by the Father to all power and authority; that he is our Mediator and Intercessor, *being set* down on the right hand of God in the heavenly places." Discourses, Vol. 4. p. 62.

It was about this period, that the new phraseology was about to be introduced, and it seems to have preceded the arrangements of the grammars; Middleton published his

* "*Is now regenerate*," appears to be a parallel expression.

Life of Cicero in 1741, and he is the first writer whom I find, after a very hasty search, using the compound perfect participle "having been." I will leave the reader to determine in what sense of time he applies the participle "*being*."

"*Having* since been informed, both by friends and letters, that your conduct is universally condemned, I am extremely disturbed at it."

"Bibulus *being* advertized of what was going forward, sent notice to Pompey."

"Clodius was now losing ground apace, *being* grown so insolent," &c.

"Sextius *being* entirely devoted to Cicero, took the trouble," &c.

Harris published his *Hermes* in 1751, in which he quotes a line of Virgil, and translates "*se condidit*" by the words "*is hid*," and afterwards explains them as "*completely hid*," thus misapplying the verb for the participle against his own rule, and neglecting the proper perfect tense.

Johnson, in the plan of an English Dictionary, written in 1747, is very precise in the use of the tenses and of the compound perfect participle, although the latter is omitted in his Grammar.

"Words *having* been hitherto considered, as separate and unconnected, are now to be likewise examined as they are *ranged* in their various relations to others by the rules of syntax or construction, to which I do not know, that any regard *has been* yet shewn in English Dictionaries." *Works*, Vol. 2. p. 18.

So in the preface to the English Dictionary published in 1755 :

"Many words *have* likewise been altered by accident, or depraved by ignorance, as the pronunciation of the vulgar *has been* weakly followed." *Ibid.* p. 34.

Lowth, in a sentence already quoted, prefixes *being* to the passive participle ; and thus it denotes present time.

"This participle *being* subjoined to the auxiliary constitutes the perfect times."

Junius in the preface to his *Letters*, about 1769 or 1770, uses the

preterite participle without the addition of any auxiliary, as does also Middleton ;

"*Disgusted* at the odious artifices made use of by the judge to mislead and perplex them, *guarded* against his sophistry, and convinced of the falshood of his assertions, they may perhaps determine," &c.

Doctor White in his *Bampton Lectures* in 1784 is very correct :

"Thus the absurdity of Atheism *has* been exposed, and the Atheist driven from the field he had the presumption to call his own, even by the very weapons which he chose for his defence. Deism in all its forms *has been* examined and detected ; all its illiberal cavils *have been* replied to ; all its haughty pretensions confounded, and even the pertinent and momentous objections, to which the best informed and best disposed of its advocates sometimes had recourse, *have been* weighed with impartiality and refuted by argument." P. 27.

Bishop Horsley is less accurate in giving the substance of St. Paul's words to the Colossians, concerning "the handwriting of ordinances which *is* blotted out, *having been* nailed, to the Redeemer's cross." The words in the original are in the same tense, *εξαλειψας, προσηλωσας*.

I have dwelt at greater length than I intended on the philology of this question, and I must hasten to release yourself and your readers, without any remark on its theological bearings.

THE REMARKER.

BIBLICAL ILLUSTRATIONS

(Continued.)

And if a man have committed a sin worthy of death and he be to be put to death, and thou hang him on a tree—His body shall not remain all night upon the tree, but thou shalt in anywise bury him on that day. Deut. xxi. 22, 23.

And the king of Ai he hanged on a tree until Eventide ; and as soon as the sun was down, Joshua commanded that they should take the carcass down from the tree, and cast it at the entrance of the gate of the city, and raise thereon a great heap of stones. Josh. viii. 29.

In one street we saw five, in another two bodies of the proscribed Janissaries lying dead—their bodies were washed and their wounds exposed to view, as they were laid on their backs naked, excepting a clean linen cloth about their waist—There was not a person who stood looking on, but all passed by seemingly quite unconcerned, they were to be exhibited *until sunset and then buried.* *Parsons Travels in Asia and Africa*, p. 40.

Thou shalt not muzzle the ox when he treadeth out the corn. Deut. xxii. 4.

The Tartars beat out their corn as soon as it is gathered, and their mode may rather be called trampling than treading. After selecting an even spot of ground they fix a pole or stake into the earth placing the corn in a circle round it, so as to form a circumference of about 8 or 9 yards in diameter, they then attach a horse by a long cord to the pole and continue driving him round and round upon the corn, until the cord is wound upon the pole. After this turning his head in an opposite direction, he is again set going until the cord is untwisted." *Clark's Travels through the Crimea*, p. 527.

"The mixture of eastern and western customs is to be seen sometimes in China. Thus in the neighbourhood of Tong-choo-foo the season of the harvest gave occasion to observe that the corn is sometimes threshed with the common flail of Europe, and sometimes pressed out by cattle treading on the sheaf as is described by oriental writers." *Macartney's Embassy*, vol. ii. p. 278.

"Chandler, p. 40, remarks the same custom of oxen treading out the corn in Asia minor, and a similar method is still adopted in Andalusia, probably derived from its Moorish population. This mode is also practised in Bootan on the confines of Thibet. Captain Turner says, the harvest having been gathered in, we saw them threshing out the grain, the straw was spread upon

the ground and a couple of oxen driven round in a circle trod it. *Turner's Embassy to Thibet*, p. 184.

"So the Lord alone did lead him, and he made him to suck honey out of the rock, and to eat of the fat of kidneys of wheat" Deut. xxxii. 12—14.

"In allusion to this expression, Mr. Forbes observes, that some of the greatest delicacies in India are made from the *rolong* of flour which is called the heart or kidney of wheat." *Orient. Mem.* vol. i. p. 47.

"And Joshua rent his clothes, &c. and put dust upon their heads." Joshua vii. 8.

"Upon the death of every king the Egyptians generally lament with an universal mourning, rend their garments and cast dust upon their heads, &c." *Diod. Sic. B. i. c. 6.*

"When Xerxes sent an account of his defeat, the Persians tore their clothes and wept and mourned aloud." *Herodot. Urania*, 99.

"And Joshua and all Israel with him took Achan, and his sons and his daughters, and stoned them with stones, &c." Joshua vii. 24.

"And the king commanded, and they brought those men that accused Daniel, and they cast them into the den of lions, them, their children, and their wives." Dan. vi. 24.

"The custom of including whole families in the punishment due to the heads of them has been observed in the East Indies and South America. When the king of Avna conspired against the king of Pegu his nephew, the king of Pegu declared war against Avna and ordered his grantees, (by whose advice one of his ambassadors had been murdered) to be imprisoned and burnt alive on a large scaffold with their wives and children; which I saw (says Gaspari Balbi) hearing with great pity their lamentable shrieks and cries." *Harris's Collect.* vol. i. p. 279.

"Again we learn from the ancient Mexican paintings that such was the practice. In the Codex Mexicanus (so called from having been present-

ed to the Emperor Charles V. by the first viceroy of Mexico (Antonio de Mendoza) is represented a governor of a province strangled for revolting against his sovereign and the infliction of punishment upon his whole family." *Humboldt*, vol. i. p. 187.

"And the Sun stood still, &c." Joshua x. 13.

"How far the Almighty may have produced this effect by means of the refractive power of the atmosphere we leave for others to decide, but that refraction may have such an effect is proved by the testimony of Heemskerck who in a voyage within the polar circle says, that owing to the refraction of the sun's rays its image appeared above the horizon even whole weeks sooner than it otherwise would according to the ordinary course of nature" *Fors- ter's Voyages*, p. 421.

"If, says Mr. Shuckford, we could unravel the ancient fables, we should find that the fact of there having been one day in which the course of the sun had been irregular, had been conveyed down in the memoirs of the heathen literature. Statius had heard of it and supposed it to have happened about the time of the Theban war—other writers have imagined it to have been in the days of Phaeton upon which Ovid has founded his fable. Statius or any other writer from whom he took the hint was not accurate in his chronology, but Phaeton synchronises nearly with the period of Joshua—he having been born, A. M. 2530, and the sun stood still, A. M. 2554. In the Chinese records we may find something more truly historical. They report that in the reign of the Emperor Yao the sun did not set for ten days together, and that they feared the world would be set on fire. Now the first year of Yao's reign was about A. M. 2479, and as he reigned 90 years to A. M. 2569, the year in which the sun stood still was about the 75th of his reign, and thus what is recorded in the Chinese

annals, synchronises to the fact related by Joshua. The records indeed report that the sun did not set for ten days, but Mr. Shuckford hints that the European writers may not have exactly hit the meaning of the Chinese, and that the word they have translated days, may perhaps rather signify a space of time, little more than one of our hours. If so the sacred historian and the Chinese annalist agree minutely in their time of the duration of this miracle." *Shuckford's Con.*

"And it came to pass that Joshua waxed old and stricken in age, and Joshua called for all Israel, and for their elders, and for their heads, and for their judges, and for their officers, and said unto them," &c.

"The Inca Upanqui at his death kept up the custom of his predecessors, which was to call all their children and nobles about them, and make a solemn discourse to them, which was in the nature of a last will and testament." *Harris's Collect*, vol. i. p. 784.

"And he went unto his father's house at Ophrah and slew his brethren the sons of Jerubbaal, being three score and ten persons, on one stone." Judges ix. 5.

"The altar of the greater temple of Mexico was a green stone, convex above, and about three feet high and as many broad, and more than five feet long, upon this the human victims were offered, whole multitudes being frequently put to death at one sacrifice." *Cullen's Mexico*, vol. i. p. 278.

The altar of the stupendous temple of Stone henge, also consists of one large dark coloured stone, of a different quality from those of which the rest of the circle is composed.

"And Abimelech fought against the city all that day, and he took the city and slew the people that was therein, and beat down the city, and sowed it with salt." Judges ix. 45.

"Adrian, A. D. 118, resolved to level the city of Jerusalem with the

ground, and sowed salt on the ground on which it stood, thus fulfilling the prophecy of our Saviour, Matt. xxiv. 2. Luke xix. 44. Allusion is made to the same sterile qualities of salt in the Georgics. • *Lib.* 2. 238.

*Salsa autem tellus, et quæ perlubetur amara,
Frugibus infelix: eam nec manescit arando,
Nec baccho genus, aut pomis sua nomina
sevat:*

Tale dabit specimen, &c.

"And behold there was a swarm of bees and honey in the carcase of the lion." Judges xiv. 10.

"When Onesilus was slain, the Amathusians took his head and carrying it back in triumph placed it over their gates; some time afterwards when the inside of the head was decayed, a swarm of bees settling in it filled it with honey." *Herodot. Terspichore*, p. 114.

"And it came to pass, when their hearts were merry, that they said, call for Samson that he may make us sport, &c." Judge xvi. 25.

"By this time all the kavey in that house was exhausted, the drinkers therefore removed to another, and Staus the prisoner was told to follow, his legs were then tied together, and he was told to jump, while they laughed and shouted, "see our meat is jumping." He asked if this was the place where he was to die—no his master replied, but these things were always done with foreign slaves. Having seen him dance they now ordered him to sing, he sung a hymn, they bade him interpret it, and he said it was in praise of God. They then reviled his God, their blasphemies shocked him, and he admired in his heart the wonderful indulgence and long suffering of God towards them." *Southey's Brazil*, p. 192.

"Don Gabriel de Cardenas gives an account nearly similar, of the treatment of prisoners by the Iroquois Indians. He describes the sufferings of Father Bresano, a Spanish priest, who had the misfortune to be captured by them. As soon as he

arrived at the place of assembly they inflicted many wounds and treated him in the most cruel manner; as soon as the warriors appeared he was commanded to sing like the other prisoners, he was also commanded to dance, in vain he excused himself on the plea of inability. Forced into the middle of the circle by these Barbarians, he was by one ordered to sing, by another to dance, if he persisted in keeping silence he was cruelly beaten, and when he attempted to comply with their requests his treatment was nearly the same. For upwards of a month during their revels, he endured the most exquisite sufferings, which were to have been terminated by his being burnt to death, had not one of the chiefs mitigated his sentence and delivered him to an old woman in place of her grandson who had been killed some years before." *Ensayo Cronologico*, vol. i. p. 211.

*Extracts from Reports of the Society
for promoting Christian Know-
ledge, (continued.)*

Extract from Circular, 1716.

"His Grace the Archbishop of Canterbury, who has exerted himself in favour of the Charity Schools, having heard some complaints against the conduct of certain teachers in these schools, for their disaffection to the government; has lately wrote a letter to the trustees of the schools in and about London, earnestly exhorting them, rigorously to advert upon all, whether children or teachers, who either appear, or suffer them to appear, at any time in public, to affront the government, and bear a part in those tumults and riots which are so great a scandal as well as prejudicial to the good order and peace of the realm. And likewise, if there be any Catechisms or institutions taught in any of these schools that meddle with political or party principles, that they ought immediately to be thrown aside, as pernicious to the original designs of pious nurseries.

"Among other sins, which may have

provoked heaven to leave us to these intestine animosities, that have of late distracted the nation, it may justly be feared, that the little attendance that has been given to public divine service, has been one; and they hope, therefore, that you will use your interest to reclaim those who have no excuse for negligence herein: but to prevail with those who depend on alms to be constant in their resorting to the public prayers and other offices of the Church, the following expedient has been recommended to the Society by a worthy corresponding member, as what he has found, by experience, to answer the design of it.

"A small charity, suppose two or three shillings per month, is set apart to be distributed among the poor after prayers at the Church, as the minister shall direct, regard being had chiefly to such as are most constant at divine service, and lead the most regular lives: the clerk or charity school-master keeps an account of the distribution; but no notice being given when the distribution shall be made, the poor come constantly, for fear of being out of the way when it happens. It is true, they are not so value themselves as acceptable to God by coming to church only on this account, but being accustomed to attendance upon divine service, it may be hoped in time that they may be brought to it upon true Christian motives, whilst they are under instruction, and hear something of God and religion, which they did not before.

MISSION.

"The Society's last circular letter informed you of the return of Mr. Ziegenbalch, the principal Danish Missionary to Europe, from the East Indies, to adjust some matters relating to the Protestant Mission in those parts.

"In December last he arrived in London, and received the congratulations of the Society, as you will find by the speeches on that occasion accompanying your packet. There is reason to believe that his voyage thither has considerably advanced the object of the mission, and if it please God to grant him a safe passage to India, that his return thither will be attended with equal success: since, by the last letters the Society received thence, those who were most averse to encourage the mission, are now become strenuous promoters of it; and a paper-mill has been built at Tranquebar, partly to employ the children of the heathen, and partly to answer the ends of the printing-press sent thither by the Society.

"The English Chaplains at Fort St. George, Bengal, and Bombay, exert themselves in their stations to encourage this laudable design; and, by the favour of the English government, a charity-school is erected at Fort St. George, for teaching, clothing, and maintaining, thirty children of the poor inhabitants of that garrison, upon such a foundation as gives hopes of a considerable enlargement."

Extracts from Circular, 1717.

"If the conduct of some masters and mistresses has justly raised a jealousy in any of the charitable benefactors to these schools, as being not so well affected as they ought to the government, the Society hope, by your prudence and zeal for the present Establishment both in Church and State, that all occasion for such jealousy will effectually be removed.

"The wise reflections which the bishop of Sarum makes in his late excellent Sermon at the Anniversary Meeting of the charity children in and about London, deserve to be well considered. His lordship gives the preference of the pious education of the children of the poor, to all other kinds of charity, 'as it seasons them betimes with good principles, and gives God an early possession of their hearts, before the devil and evil habits get hold on them,—and recommends in a particular manner, the training them up to labour and industry to get an honest livelihood,—and their being early instructed in the duties of loyalty and love to their country,—for want of which, in a great measure, tumults and riots as well as other crimes, have been so frequent amongst us, for, generally speaking, (says he) the wickedness of the adult is owing to the ill training of the child, and those who never had any fortunes, (as well as those who have wasted them by their vices,) are ready for any desperate attempt. They have nothing to lose, and are ready to follow any disappointed Sheba that blows the trumpet of rebellion; whereas, if these persons had been bred up in some honest employment, whereby they gained a comfortable subsistence, and had been early instructed in the great duties of submission to lawful governors and love to their country, as their circumstances would make them less liable to be prevailed upon by any temptations of that kind, so their principles would make them reject them with indignation and abhorrence; those therefore who have the care of children and youth, should be sure to instruct them betimes in the duty which, by the laws of our land, they owe to their

governors, and which they are bound by the law of God to perform, not only for wrath but also for conscience sake. They should possess them early, with a just value for our excellent constitution in Church and State; they should instil into them a public spirit, by which they should prefer the public good to any private interest: they should make them sensible of the folly as well as baseness and wickedness of proposing to raise any advantage to themselves upon the public ruin, in which they, as well as others, will first or last be involved.

“And, which must not be omitted, (speaking of the female poor children,) ‘were these,’ says he, ‘instructed in some occupation or manufacture proper for their sex, whereby they might honestly subsist, they would not be urged by necessity to that vile commerce of prostituting their bodies for gain; and were they thoroughly instructed in the principles of the Christian religion, and possessed with a just sense of the duties that religion requires of them towards God and towards themselves, no temptation would prevail with them to sin against their bodies and souls too in those instances, which not only expose themselves to the indignation of that God who will judge fornicators and adulterers, but also provoke his judgments against the nation where they live, which is defiled by such abominations, and must mourn for them.’

“As to that part which respects the exercising of the children of both sexes, in some useful employment, the Society hope it may not be difficult to find out some public spirited persons who may be induced to take care of directing the first attempts of this kind; and to help such herein, endeavours are using to make a collection of the various works which children are employed in, beside their learning, in diverse parts of the kingdom, in order to be published for imitation in other places, so far as shall be found practicable.

“The last circular letter mentioned an expedient for bringing the poor to Church; I am now to acquaint you with one that has been found to contribute very much to induce the whole parish to an orderly attendance on the public worship of God, and that is by the regular and devout use of psalmody.

“A worthy corresponding member acquaints the Society, that having for some years been offended with the indecent performance of this part of public devotion, he fell on this expedient to reform it in his parish, he taught the charity children to sing psalms, and by exercising them therein

only two hours in the day for little more than one week, they became so much masters of four tunes as to be able to lead the whole congregation, who before seemed unconcerned in this part of the service, whilst a small number of persons in a remote gallery or other part of the church, sung by themselves.

“This speedy improvement of the children induced above 160 young people of the town to desire the same instruction from the minister, which he readily gave to them; and by meeting them thrice a week in the church for an hour and half each time, after a little practice they were brought to understand so much of singing, as not only to be able to bear a part in it, but to be in love with it, and from loitering without in time of divine service, to resort immediately to Church upon singing a psalm or two before the service began; by which means the Church is now so thronged, that there is scarce room to receive the inhabitants, though it has been lately enlarged. Give me leave to add what was also practised in this instance, that to make this part of the service the more edifying, the minister himself appointed the psalms to be sung; by which means, as a right reverend prelate observed in his late visitation charge, ‘the congregation will be sure to be furnished with those psalms which are most proper, and also with a due variety; and by degrees the most useful parts of the Book of Psalms will be implanted in the minds of the people, and become familiar to them.’

“The last letters from the East Indies give the Society a comfortable prospect of the blessing of God attending the protestant mission in those parts, Mr. Ziegenbalgh being safely arrived at Tranquebar, the heathen expressed a great satisfaction to see a person of his merit return to them, after a long and perilous voyage from Europe, out of a pure regard to the welfare of their souls; and the adult heathen have since been very attentive to his public discourses in the Malabarick language, concerning the truths of the Christian religion.

“Some of those obstacles which the mission formerly laboured under, being now by divine Providence removed, the schools erected for the Malabar youth at Tranquebar are (blessed be God) increased, and the like are in good forwardness to be set up in the English settlements at Fort St. George, and Fort St. David. These last schools are to be managed by some Malabar converts, educated in the schools at Tranquebar, and supported at the charge of the English, not to mention the school already erected at Fort St.

George, for the poor children born of Christian parents, which is now in a flourishing condition."

Extract from Circular, 1718.

"It is a great pleasure to the Society for Promoting Christian Knowledge, and all well-wishers to the design of Charity-Schools, to observe that they still encrease; which, next to the blessing of God, may in a great measure, be attributed to the zeal of the corresponding members of the said Society; for which they have their thanks.

"Give me leave to repeat what has been formerly recommended in their circular letter, that you would use all proper occasions of inculcating into the minds of the Charity Children, next to their duty to God, the principles of loyalty and good affection to his Majesty's person and government, as a matter whereon the present and future welfare of these kingdoms does so much depend.

"His Grace the Archbishop of Canterbury has thought this of so great importance, that he has been pleased lately, in a particular manner, to recommend it to the Trustees of the Charity Schools in and about London, to require all the masters and mistresses under their direction, not only to take the oaths to the government before their admission, but at the time of their admission to subscribe some such solemn promise or declaration as the following: 'That they heartily acknowledge his Majesty King George to be the only lawful and rightful King of these realms, and will, to the utmost of their power, educate the children committed to their charge in a true sense of their duty to him as such; that they will not, by any word or action, do any thing whereby to lessen their esteem of, or their obedience to, the present government. That upon all public days when their children may be likely to appear among any disorderly persons, they will do their best to keep them in, and severely punish them if they shall hear of their running into any tumults or public meetings, contrary to the good order of such schools and scholars.

"As to the means of exercising the charity children in some useful employment, beside their learning, the Society are convinced that it is a matter that deserves the consideration of every promoter of these Schools, to find out the wisest expedient for effecting it: the circumstances of places being so very different it is impossible to suggest any method which may be every where practicable; but for the present I

am to acquaint you, that in Northamptonshire, particularly at Artleborough, Findon, Kettering, Wellingborough, and several other places, by the application of some public-spirited persons, means have been found to employ the poor children, so as not only to inure them to labour, but to enable them to defray the greatest part of the charge of their teaching and clothing, and even to contribute something to the support of their parents, who before were a great charge to their respective parishes.

"Let it suffice only to mention some particulars relating to the management of the school at Artleborough, which at present consists of more than sixty children of both sexes taught upon charity, under the care of one mistress, assisted by her husband, whose industry and good management has so much recommended itself, that about forty other children, of substantial parents, who pay for the instruction of their children come to be taught with the charity children. This school which now consists of one hundred children, from four to eighteen years of age, began about fourteen years ago with a small number, taught to read only; and the mistress, of her own accord, put the children upon spinning and knitting, and took the profits of their labour for her trouble in teaching them; afterwards, to encourage the children's industry, she contented herself with twopence a week from the earnings of those that spun, three-halfpence a week from those that knit, and an allowance of a penny weekly for those that only learned to read; and that the children might gain the more for their own and their parents support, two public-spirited persons, one upon the place, and the other at London, (whose names deserve to be mentioned with honour if they should permit it) paid all the pence, three-halfpences, and twopences that, according to this rule, the mistress was entitled to; so that now only one penny a week is deducted from the earnings of each spinner, till the wheel and reel are paid for which they make use of, and take away when they leave school; and when any of the spinners or knitters want to be clothed, sixpence a fortnight is deducted out of their respective earnings for that purpose; the children earn some twelve-pence, others eighteen-pence, or two shillings, and the most diligent two shillings and sixpence a week. And the parents find their advantage so much in the children's learning, that in the summer they send them to school at five or six o'clock in the morning, where they continue till nine at night, and in the winter, from six or seven in the

morning till seven or eight at night, allowing only a little intermission for dinner. Two men, one from Northampton, and the other from Wellingborough, supply the school every fortnight with jersey (or wool prepared) for spinning, and yarn for knitting, and at the same time pay for the earnings of the children. Most of what is spun is carried to Coventry, to be wrought into stuffs, serges, shalloons, and other things. One of the public-spirited persons above mentioned did, about three years ago, build a large house, which will hold, on two floors, fifty-six wheels, so contrived, that the mistress might see both floors at the same time, and direct all the children at pleasure. There is a charity-box at the door, which is opened once a year, and the money found therein equally distributed among the children. The mistress takes all the children one day after harvest into the bean-field, where they gather and lay in heaps as much bean stubble as serves them for firing all winter; the farmers at their leisure carrying it to the school-house gratis. And upon all considerations, I am assured that the contributions for upholding this school do not generally exceed twenty pounds per annum, whereas the profits of it every fortnight are from twenty to twenty-five pounds. The work of these children is so ordered that it is no manner of hindrance to their learning to read and say the Catechism, the Common Prayer, the Collects for the day, the Bible, and other useful lessons of instruction; and one of the trustees of the charity of the late Philip Lord Wharton, furnishes them annually with Bibles, and other good books.

At Wolverhampton, in Staffordshire, the boys are sent half their time, for a year or more, to the trades they are designed to be bound to, and the other half to school, by which means they get some insight into their proper business, before they become chargeable to their masters, and are apprenticed upon more reasonable terms. In other places, where manufactories of wood, or iron, &c. are not settled, it is wished that means might be found to employ the children in husbandry, or some other business tending to the public good: for though the gain by it would be inconsiderable, yet they may acquire thereby such a habit of labour and industry, as will be very serviceable to them in the course of their lives.

"I am likewise to acquaint you, that it is observed, that these schools no where prosper so well as where the directors of them meet monthly, or at least quarterly, to inspect the state of them and hear the children examined. This prompts the masters

and mistresses to greater industry, and the children to greater proficiency in their learning; and where these are found the contributions are not only continued, but often increased with great cheerfulness.

"The Protestant Missionaries, and other correspondents in the East Indies, have this year transmitted very pleasing accounts of the success of their endeavours to propagate Christianity in those parts. The governor and council at Fort St. George, by a letter dated September 17, 1717, signify to the Society their earnest desire to see more missionaries sent to India, and their good inclinations to encourage the advancement of true Christianity among the heathen. Beside the charity schools set up there for the poor children of all Christian nations residing at Fort St. George, they have erected at Madras a Portuguese school for twenty-four children of slaves, and have concerted measures for setting up a Malabar school; for both which schools they are provided with masters educated under the missionaries at Tranquebar. Another school was set up at Fort St. David, in June 1717, for the Malabar children taught likewise by a master obtained from the said missionaries, and the missionaries themselves alternately give their presence at these places, to exhort the heathen parents to send their children to these schools.

"The progress of the missionaries at Tranquebar is very great, considering how few labourers there are engaged in this undertaking, and that they are obliged to depend on the assistance of catechists and school masters trained up from among the heathen, to propagate Christianity, for want of those assistances from Europe which they continue to urge might be sent to them. But, to give a more perfect idea of their success, and the difficulties that attend the mission, the Society have given directions for publishing several letters they have received from their first engaging in this Christian design, till Mr. Ziegenbalg's return to India, and have ordered a copy thereof to be sent to each of their correspondents in the country, in hopes the perusal of them may, by God's blessing, incline the hearts of the readers to commiserate the case of those that live in heathenish darkness, and to afford their good offices in such ways as Providence shall enable them to bring the heathen in Asia to the light of that gospel, which we in Europe, by the divine goodness, happily, I wish I could not say unworthily, enjoy; and if these letters meet with acceptance, the Society may be induced to publish a continuation of them hereafter.

"The edition of the bible in Welsh, which several of the Society's correspondents have been pleased to promote, is now finished, and ready to be delivered at his Majesty's printing office, in Black Friars, London, at 4s. 6d. in quires, and 5s. 6d. bound in calf. All subscribers who have advanced 2s. 6d. for each book, are desired to return the receipt with the remainder; and those who have advanced no money, to pay the whole subscription when they send for their books."

To the Editor of the Remembrancer.

Sir,

MANY proposals are so plausible in their first appearance, and so much in unison with our most benevolent feelings, that we are disposed to adopt them without enquiry, and are not without some little degree of impatience against those, who hesitate, or throw any discouragement upon the warmth of our expectations. We are apt to attribute this to a want of liberality, whereas it frequently proceeds only from a longer acquaintance with mankind, a greater share of discretion, or the frequency with which we have experienced disappointment in our most promising hopes.

I have been led into these reflexions from a letter in the *Christian Remembrancer* for December, on the subject of Sunday Evening Lectures. The writer says, "it is a notorious fact that the majority of the tradespeople and inferior inhabitants, even the best disposed persons, as soon as they have refreshed themselves after the afternoon service at the Parish Church, regularly spend their Sunday evening at the Dissenting Meeting-house." And he proposes the subject for enquiry, whether the Established Clergy would not do well to imitate these Dissenters: he anticipates many objections which he is inclined to attribute to an unreasonable stiffness on the part of the Clergy, and a "fear of compromis-

ing their dignity." It may be worth while to consider the subject. Perhaps it may appear that their dignity and their duty are not far asunder. If we wish to copy them with any reasonable hope of successful rivalry, the Church must be made to resemble the Meeting-house as much as possible; it must not only be stove-heated and lighted up, but the Clergyman must relinquish his regular sermon and pulpit, and deliver a familiar lecture, without book, from the altar table or reading desk: it must be especially addressed to the feelings, and with as much eloquence and action as possible. The whole must be theatrical: for it is worthy of observation, that these sectaries, who prohibit their followers from ever appearing at the theatre, endeavour to recompense them by copying its appearance and attractions, both in the outward form and inward structure, as well as in the performances; nor do the audience attend it with very different motives, they expect to be amused, interested, affected, and that their feelings should be harrowed up occasionally by the most terrific and tragic representations. Without these accompaniments I dare venture to pronounce that the Evening Lectures at the Church, will never entice away from the Meeting-house its usual frequenters; and even should they be successful for a time, they will never be able to retain them, unless they can vary their manœuvres with equal versatility: their opponents would soon adopt nocturnal meetings and other contrivances, which would ultimately baffle all the efforts of the regular Clergy. To make converts is the great object of these seceders, and to this motive they will sacrifice even their strongest opinions. The Established Clergy stand upon higher, and, I trust, firmer ground: they must not yield up any part of their principles to gratify present expediency; they must not "play fantastic tricks before high heaven"

even to empty the Meeting-house and throng their Churches; they must not, by their example, countenance and encourage the evil spirit, or, in the language of the day, the bad taste of the times; they must not sanction the increase of that disorder which is spreading its infection with alarming rapidity through every rank of society, which converts the sound doctrine and reasonable service of genuine Christianity, into flights of enthusiasm and effusions of passion. This contagion diffuses itself readily amongst the most amiable part of the creation; amongst the youthful and warm-hearted females. Its first fruits are a disrespect to their parents' desires; a professed abhorrence of the common and innocent amusements of life; a vain, presumptuous, overweening confidence of their own superior attainments in godliness; and a bold, indelicate pursuit of their favourite preachers.

If there is any thing in which the Clergy may imitate the Methodists, it must be their zeal; and yet zeal, without knowledge and discretion, is mischievous. There is a course for them plain and even, which admits no by-ways and requires no enthusiasm, yet excludes not the warmest devotion and most ardent zeal; which is sanctioned by reason and religion, and will be approved by God and man. If the Clergy conscientiously discharge the vows they have taken upon them at their Ordination, they may leave to the Great Disposer of all events, who knows how to protect his own dispensation, and will take care that the gates of hell shall not prevail against it.

I have taken up this subject of Evening Lectures, as it relates to the suggestion of their being successfully adopted by the Established Clergy, in order to prevent the frequent secession to the Meeting-house. When they are only used to increase the number of services,

with due decorum, and without sacrifices to popularity, they may become very proper auxiliaries to those measures, which are so well employed at present, in furnishing better opportunities of attending public worship to our increased population, and therefore less objectionable.

MELANCTHON.

. December 5, 1819. -

To the Editor of the Remembrancer.

Sir,

OBSERVING a letter in your Number for December, on the subject of Evening Lectures, and remembering that you invited communications from the parochial Clergy, you may, perhaps, have no objection to insert a detailed account of the process which I pursued in the establishing of a lecture on the Sunday evenings.

It may be proper to premise that I am the Incumbent of a pretty large provincial town, my congregation consisting of people of different ranks, habits, and principles; I am far from having reason to complain of excessive dissipation or gross immorality in my parish; but I have been during my incumbency unspeakably desirous of promoting a principle of real religion, which should manifest itself in the general behaviour of the people committed to my care. The Clergy frequently and justly complain of a want of zeal in their parishioners: there is a certain order and regularity pervading the conduct of many, which one cannot observe without satisfaction; but a conscientious Clergyman, really solicitous for the salvation of his hearers, must necessarily be desirous of improving moral habits into religious obedience. To see the Church constantly filled, the Altar as constantly attended, by both rich and poor, and his people

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in consequence actuated by the fear and love of God in their whole demeanour, is the great end to which his labours are principally directed. Influenced by such a feeling, I considered an evening lecture, towards which I had always entertained a strong predilection, as best calculated to do universal good. I examined the subject in all its bearings; its practicability in the first instance, for there were many obstacles in the way; the evils resulting from such service, which, however to be lamented, cannot be denied; and when my plan should be proposed, whether it would be likely to meet with general approbation. But assistance was necessary, for in an edifice so large as mine is—and which, when illuminated, presents the most striking and solemn appearance—my designs could not be carried into effect without much diligence and unceasing trouble on the part of the Church-officers. When acquainted, however, with my plan, they expressed the utmost delight, and assured me of their most hearty concurrence. After we had adjusted and arranged what was esteemed necessary, communicating at the same time my intentions to a few of the principal inhabitants in the town; notice was given, both in the morning and afternoon, that the Church would be opened for divine service at half-past six o'clock in the evening, when a lecture would be delivered. The design was but partially known, the service notwithstanding was, I believe, attended by more than 500 persons, and has continued progressively to increase: the order, the decorum, the attention and devotion which seem equally to pervade both old and young, afford well-grounded hopes that the evening lecture will be a general blessing. The principal inhabitants are, I observe, with great satisfaction, constant attendants. But the auditory is not confined to

the inhabitants of the town; many, and those respectable people, respectable for situation and character, who attend divine service in the morning, living in the adjoining villages; and many from other parishes, at the distance of four and five miles, compose a part of the congregation in the evening. Had curiosity alone excited them, their attendance would soon have ceased; whereas they who came at the original institution of the lecture, are now accompanied by some of their neighbours.

It would be injustice not to add, that I am singularly happy in a choir, which for science and execution, is seldom equalled in a parish Church. By their zealous and laudable efforts, many persons, lovers of sacred music, are, doubtless, attracted. Their part of the service is conducted in such a manner as to inspire devotion, and they receive a very gratifying assistance from a considerable portion of the female auditory, who uniformly join their harmonious voices.

I ought, further, to observe, that a serious expence incurred by the purchase of lamps, oil, &c. was amply defrayed by very cheerful, and unexpectedly liberal contributions.

I have thus, Sir, given you a plain account of the origin and establishment of an evening lecture in my parish; induced by the consideration that, if you esteem it worthy of insertion in your valuable repository, which is, I hope, to be found in the study of all the respectable Clergy throughout the kingdom; such a detail may afford a little assistance, or at least it may contribute a little encouragement to those who may think it advisable to tread the same path.

I am, &c.

an humble labourer
in the Christian vineyard.

FEATURE OF SIMILARITY IN THE
CUSTOMS OF THE ANCIENT
GAULS AND JEWS.

To the Editor of the Remembrancer.

Sir,
IN page 8 of the Christian Remembrancer, for January 1820, the following observation occurs—"Druidism was probably, nay certainly, a remain of patriarchal tradition, and travelled westward with population." This remark calls to my mind a passage in Cæsar's Commentaries de Bello Gallico (Lib. 6. Sec. 17.) which has always struck me as bearing a strong testimony to the fact, and may, perhaps, prove not unacceptable to such of your readers as have never noticed it before. It is this :

"Galli se omnes ab Dite patre prognatos prædicant: idque ab Druidibus proditum dicunt, Ob eam causam spatia omnis temporis non numero dierum, sed nocturnum, finiunt*: et dies natales, et mensium et annorum initia sic observant, ut noctem dies subsequatur."

Passing over the circumstance of the immediate derivation of this opinion from the heathen mythology, according to which night was the mother of day and light, and which, in its turn, is evidently to be traced to the only authentic source of information on the subject, the Mosiac account in the book of Genesis, (ch. i. ver. 2.) "And darkness was upon the face of the deep." I cannot avoid noticing the remarkable analogy between the Gallic and Jewish modes of computing time: namely, their reckoning night prior to day. The coincidence appears to me too singular to be accidental. It is at all times curious to mark the vestiges of similarity in the language, sentiments, and customs of remote nations: but when we discover in the opinions or practices of barbarous people the traces of

ancient traditional knowledge, we arrive at highly important conclusions: as they afford additional evidence of this great truth, that all the religions that ever existed in former ages, were not the result of human invention, but the remains of original revelation; obscured indeed by lapse of time, and almost overwhelmed with a heap of absurdities, but still bearing some distinct and undisputed marks of the source from which they proceeded.

I am, Sir, &c. &c.

C. P.

ON THE DISTRIBUTION OF PECU-
NIARY REWARDS IN NATIONAL
SCHOOLS.

To the Editor of the Remembrancer.

Sir,
WHETHER the system of rewarding meritorious children in schools with medals as honorary badges, had been long generally practised before the introduction of the new System of Education into this country, is of small importance, but it is a fact worthy of attention, that pecuniary rewards, to an extent hitherto unparalleled, have been distributed to the monitors of national and other schools. They have originated in benevolence, in justice, in experience of the good effects of encouragement. It might, indeed, appear unreasonable, that one man's child should instruct another, without receiving any more substantial recompense than the approbation of his master, and the complacency derived from benefiting others. It might have been said, that if a boy should be answerable for the progress and behaviour of another, he should receive some remuneration equivalent to his charge. It might have been asked, how can you make a boy responsible for the performance of such an office, unless you have a check or stimulus from pecuniary means? Notwithstanding all this, the present mode

* Qu: is it impossible that we may derive from hence the origin of our expressions, se'night, fortnight?

of rewarding teachers in many National Schools, requires the most serious consideration.

The visitors of all schools should most particularly attend to that part of their duty, which belongs to the management of the teachers. Upon them entirely depends the character of the school. Their influence is exerted, not only while they publicly officiate beneath their master's eye, but they preserve their character and ascendancy in all their connections with their school-fellows. Give them good principles, make them fulfil the task imposed from a sense of duty, and they will diffuse around their several circles the same honourable feeling, the same laudable anxiety.

From the importance then of the teacher's office, every plan, which is connected with the controul of his conduct, should be arranged according to principles, which will ensure a performance of present duty, and will lead to proper behaviour, when they leave the school, and have to provide for their own subsistence by daily labour. Content with honorary medals, worn only while in office, and descending in succession, many schools have attained comparative eminence. Others, without medals, without insignia, without pecuniary inducements, have risen to distinguished fame. But few, if any, with a regular distribution of a stipulated sum, have even retained their original numbers, or preserved their primary knowledge and discipline. Many good and charitable people, having established a school, appointed a master to teach the new system, and allotted a considerable fund for the rewards of the teachers, have at last been disappointed in its progress and order. Possessed of numerous advantages, of large rewards to their monitors, and the constant superintendence of visitors, even the minor effects of tolerably decent behaviour, and moderate instruction, are not obtained. Com-

plaints are raised against the system of instruction, when the imperfection, in many cases, really proceeds from an injudicious management of the teachers, unconnected with the regular administration of the school. In many schools, unfortunately directed by weak masters, the teachers of the different classes, receive a certain allowance per week, on condition of having conducted themselves with propriety. The masters sometimes distribute these rewards; and sometimes the visitors.

If the master; then, indeed, by able management, he may secure prompt obedience, and unremitting exertion, on the part of his monitors. But this cannot be done with a regular income every week. If children have rewards, if they are paid for their good behaviour, for doing what it is their duty to do, these rewards must vary in exact proportion to their weekly exertions. If the teacher has punctually attended, forwarded his class, kept good order and regularity in all the departments of his office, let him get *all* his appointed sum. But if he have been five minutes late from school, or five minutes idle; if his classes are irregular in their attendance, for want of proper inspection and vigilance; if any thing be wrong, (and clever must that boy be who shall do his duty for one week,) then let him be mulcted of a proportionate quantum of his allowance. But still children do not seek money for its own sake: they are only fond of it as it administers to their pleasure. The master may mulct. The master may bribe. It will not all do; unless the master himself, by his manner, by his strict justice, by his kind commiseration, or indignant disapproval, by his earnestness, and by all his actions, convinces scholars that he loves them; that he has only their own good in view. Boys, who are under insignificant and timorous masters, as many I fear who superintend our schools are, not only refuse to act

as teachers, though paid for it; but frequently publicly despise their authority, threatening that they will not come to school, if they are appointed teachers. In too many instances, through the ignorance and timidity of masters, the children and their parents, instead of thankfully receiving instruction as a blessing, think that by attending they confer a favour on the school, or its supporters. Such masters may, and do give stated weekly premiums. If a teacher should be mulcted, he cares little. There is no disgrace attached. No shame. He only receives *3d.* for *4d.* He retains his office and authority undiminished. He knows he is necessary. He knows no other boy will supersede him. That an accidental mulcting is a sufficient revenge to the master. That he may chance to punish this week; but he was angry; some person found fault with his school; he will not continue to do so.

No person, who has not long studied the infant character, can duly appreciate the vast importance of *manner* in the management and instruction of children. A smile or a look from one person will go farther, and get more work done, than a shilling from another. It is vain for men, often illiterate and necessitous, to attend the Central Schools to learn the New System of Education, if they do not possess in their own minds, that best of all gifts to them—*artem docendi*. It consists not in observing the niceties of the Madras machinery; not in rules, else it might be acquired; not entirely in example, else it might be imitated; but in a natural fondness for children; in a proper estimate of their characters; in a ready discernment of their dispositions; in descending to the level of their understandings; in knowing all they do, or think; in acquiring, without their knowledge, their affection, their love, their fear, and their unhesitating obedience.

But if the visitor should distribute the rewards; here, also, pecuniary rewards are subject to abuses. In many schools on particular days, some member or members of the committee attend in a room by themselves. Class after class is produced. Teacher after teacher rewarded. Ignorant of the duty of a teacher, of the general state of the school, of the system by which it is conducted, of the daily behaviour and disposition of the teacher, they are guided in their distribution by a register, (or no register,) which at best serves to record unintelligible faults. The master is not present. His boys, who ought to regard him as best judge of their deserts, are directed to look up to those, who, they are well assured, know not, and it may be care not, how far each has deserved his appointed premium. The visitors cannot give themselves the trouble to superintend the daily conduct of the teachers, or support the master in his arduous duty. How then can they duly proportion the boys income to his earnings? By examination they may know in what state each class is; but how few know even then properly how to reward? Children soon perceive the knowledge and the character of those, who examine them. Visitors must necessarily be numerous. Their attendance cannot be certain. Their opinions will be contradictory. All these things considerably affect the discipline of the school. Many times an idle monitor, a boy who has done nothing, but stand by his class all the week, may, on being ushered into the examination-room, give so many proofs of his capacity and ability, that not only he obtains applause and commendations, but perhaps more than his usual money allowance. Think then, what a source of evil this may prove. Instead of no work no pay; a boy idles himself, and makes many others idle, and yet receives the same pay, as if he had been di-

ligent and industrious, is it not likely that this will continue with him? If he should hereafter be in any trade or business, will he not be likely to demand his daily or his weekly hire, whether he has performed his duty honestly, or not? If he find, when a boy, that so little distinction is made between the reward of industry, and of sloth, can we wonder, that in future life the latter should be preferred?

Many other reasons might be urged against the practice of visitors distributing weekly rewards, without reference to the masters. But should the visitors do it, let them do it in the sight of all the school. Let every one see merit rewarded, and inattention punished. Teachers may deceive visitors; they cannot well deceive an anxious master. Visitors have only a general acquaintance with the school; masters of ability best understand the minds of their lads. It appears unjust, also, that visitors should reserve to themselves the honour of rewarding, while the master exercises the office of pedagogue in punishing. Why, if he have discretion to punish, should he not reward? Why, if he can castigate boys for doing wrong, should he not also have means for encouraging the meritorious?

If pecuniary rewards amount to a large sum, it is a matter of some consequence to enquire what the lads do with the money. They may find opportunities of squandering it improperly. They may be induced to dissemble; and to hide their profligacy by falsehood to their parents. They begin too soon to have the use of money. It leads them into temptations of different kinds. Follow them home. What good is done with it there? Is there any more comfort? Is the child himself more cleanly in his person, or more decent in his clothes? On the contrary, you may see children, who are clothed in the garb of the school, and receive 1s. or 2s. weekly, in rags and filthiness. In school,

too, pecuniary rewards are not necessarily productive of good order, nor do they necessarily preserve diligence. Children require a variety of excitements, which money cannot give to *them*. Nothing indeed can compensate for the want of ability in the master. His behaviour can alone supply a never-ceasing motive to exertion.

Instead of any stipulated fund appointed for this purpose, if a clever master should be indemnified for any trifling sum, he should have expended either in money, toys, knives, pencils, books, &c. as rewards, the end would, in my opinion, be obtained. "Many masters are not worthy of such a discretionary power." Then they are not fit for their situation, and while they continue to superintend the school, neither money, nor official visiting, will long uphold discipline.

These remarks apply chiefly to schools, in which a certain sum of money is distributed weekly among the teachers. They affect not the utility of Fund-books, or subsidiary Saving Banks, which, excellent in principle, are in some schools, admirably conducted. The plan of giving money-rewards, which appears most unexceptionable, is practised at the Central School, London; and combines all that is useful, and avoids all that is prejudicial in this delicate part of scholastic economy. A small part of the money, (suppose a half-penny, or a penny,) is given to the teacher for pocket-money; the larger part is deposited in the Fund-book, till he leaves the school, or is bound apprentice.

Notwithstanding all that has been said on rewards, on the many good effects they have produced, and the great advantage of tickets, I am apt to think, from a careful consideration, and experience of them all, that a good master can do without them, and that an unskilful master cannot do without them.

To the Editor of the Remembrancer.

Sir,

IN your Number for December last, Cler. Kane, in his P. S. remarks, "that he was informed against for neglecting to read the Swearing Act, and escaped conviction only by a flaw in the Information." From the public reading of this Act many good effects may arise, especially one, in parishes where the vestry is held in the body of the Church; as it gives a salutary check to the unhallowed freedom of the tongue, when too warily engaged in discussing parish politics. Many Clergymen do read this Act, and many no doubt have been informed against for not doing so—indeed the Maidstone Gazette of yesterday notices that several Clergymen in Essex and Suffolk have lately been informed against for omitting to read it. According to the letter of the Act, (and in all penal statutes I have ever understood that judgment is to be given according to the letter) I think *they* could not have been legally convicted in any penalty upon *information*; because the clause which awards the penalty is silent upon the head of information. In cases of information before a magistrate the too frequent practice, is, to rely upon the authority of Burn's Justice, which in most cases is only a short abstract, without making any reference to the statute.—In the present instance Burn's words are these. "And this Act shall be publicly read four times in the year in all Churches and Chapels by the Minister immediately after Morning and Evening Prayer" (*and instead of or*) "on the Sundays next after Mar. 25 June 24 Sept. 29 and Dec. 25 on pain of 5*l.* for every offence to be levied by distress by warrant of a Justice or Mayor, 13." "But no person shall be prosecuted for any offence against this Act unless it be within eight days after the offence committed, 12."—Let us

now turn to the Act itself. Section 13 runs thus:—

"And it is further enacted by the authority aforesaid that this Act shall be publicly read four several times in the year in all parish Churches and public Chapels immediately after Morning or Evening Prayer on four several Sundays, that is to say, the Sunday next after the twenty-fifth day of March, twenty-fourth day of June, twenty-ninth day of September, and twenty-fifth day of December in every year, or in case divine service shall not be performed in any such Church or Chapel on any of the Sundays before mentioned, then upon the first Sunday after any of the said quarterly days on which divine service shall happen to be performed in any such Church or Chapel, under the pain of forfeiting the sum of five pounds for every such omission or neglect: to be levied by distress and sale of the offender's goods and chattels, by virtue of a warrant under the hand and seal of any one Justice, Mayor, Bailiff, or other chief Magistrate as aforesaid."

Now this section evidently appears to be defective as it says not a word about any informer; which is the case in ss. 6 and 7 neither does it mention in what manner the penalty is to be appropriated as in 6: 7: 10.—For these reasons I humbly submit that no magistrate can legally convict any Clergyman for omitting to read the Act.—But for the better satisfaction both of my clerical brethren and of myself on this point, I should be glad to hear your sentiments, or the sentiments of any of your Legal Correspondents who may be inclined to favor me with them through the medium of your excellent miscellany.

I am, Sir, &c.

CLER. CANT.

Jan. 26, 1820.

To the Editor of the Remembrancer.

THE enclosed documents, if you shall think proper to insert them, will enable your country readers to form some estimate of the support which the Church derives from the daily papers.

The Latin advertisement appeared in the Times on the 7th of February, and, with all due allowance for errors of the press, is a singular specimen of the literary qualifications of a gentleman who proposes to save the clergy the trouble of writing their own sermons. The letter is a printed circular, which was sent, post paid, to all the Churches and Chapels in the metropolis.

Thus, we are first helped to an appropriate discourse, and then the text and the name of the preacher are blazoned forth with more or less panegyric, to increase the gossiping spirit of the religious world. In hopes that so absurd a practice may not become permanent,

I remain, &c. &c.

CLERICUS.

"AD CLERUM.

"Ecclesiæ quibus non satis est Otii ad tempestivas consone componendas in Memoriam defunctæ Regis Georgii, hæbendas Exemplaria varia, aut M.S. non ante prolata ad rem rite luctuosam idonea consequi possent. Adeundum est ad Ogle, Duncan, et Co., 29^a, High Holborn."

"The Times Office, London,

Monday, Feb. 11, 1820.

"The Editor of The Times presents his respects to the officiating Clergyman, and will esteem it a great kindness, if he will take the trouble of informing him, what is the Text of the Sermon to be preached next Wednesday, on the occasion of His late Majesty's Funeral. The Editor will be happy to publish the Name of the Clergyman as well as the Text.

"An immediate answer by post is requested.

"Please to address 'The Editor of the Times, Printing-house Square, near Apothecaries' Hall, Blackfriars.'"

HOOKE ON PUBLIC FASTING.

HAVING therefore hitherto spoken, both of Festiual daies and so much of solemne Fasts, as may reasonably serue to shew the ground thereof in the Law of Nature, the

practice partly appointed, and partly allowed of God in the Iewish Church, the like continued in the Church of Christ together with the sinister oppositions, eyther of Heretikes erroneously abusing the same, or of others thereat quarrelling without cause, wee will shely collect the chiefest points as well of resemblance, as of difference betweene them, and so end. First, in this they agree, that because nature is the generall root of both, therefore both haue beene alwaies common to the Church with Infidels and Heathen men. Secondly, they also herein accord, that as oft as ioy is the cause of the one, and grieve the welspring of the other, they are incompatible. A third degree of affinity being acceptable to God itselfe, but both tokens of that which is acceptable, their approbation with him must necessarily depend on that which they ought to import and signifi, so that if herein the minde dispose not itselfe aright, whether wee rest or fast wee offend. A fourth thing common vnto them is, that the greatest part of the World hath alwaies grossly and palpably offended in both; Infidels because they diu all in relation to false gods; godlesse sensuall and carlesse mindes for that there is in them no constant true and sincere affection towards those things which are pretended by such exercise; yea, certaine flattering ouersights there are, wherewith sundry, and they not of the worst sort, may bee easily in these cases led awry, even through abundance of loue and liking to that which must be embraced by all meanes, but with caution, in as much as the very admiration of Saints, whether wee celebrate their glorie or follow them in humilitie, whether wee laugh or weepe, mourne or reioyce with them, is (as in all things the affection of loue) apt to deeuise, and doth therefore need the more to bee directed by a watchfull guide, seeing

there is manifestly both waies, euen in them whom wee honour that which we are to obserue and shun. The best haue not still bene sufficiently mindfull, that Gods very Angels in Heauen are but Angels, and that bodily exercise considered in it selfe is no great matter. Finally, seeing that both are Ordinances well deuised for the good of man, and yet not man created purposely for them, as for other offices of vertue whereunto Gods immutable Law for euer tyeth, it is but equitie to wish or admonish that where by vniforme order they are not as yet receiued, the example of Victors extremitie in the one, and of Johns Disciples curiositie in the other bee not followed; yea, where they are appointed by law, that notwithstanding wee auoid Iudaisme, and as in festiuall daies, mens necessities for matter of labour, so in times of fasting, regard bee had to their imbecillities, lest they should suffer haime, doing good. Thus therefore wee see how these two customes are in diuers respects equali. But of fasting vse and exercise though lesse pleasant, is by so much more requisite then the other, as griefe of necessitie is a more familiar guest then the contrarie passion of minde, albeit gladnesse to all men be naturally more welcome. For first, wee our selues doe many moe things amisse then well, and the fruit of our owne ill doing is remorse, because nature is consciois to it selfe that it should do the contrary. Againe, for as much as the World ouer-aboundeth with malice, and few are delighted in doing good, vnto other men, there is no man so seldome crost as pleased at the hands of others, whereupon it cannot bee chosen, but euery mans woes most double in that respect the number and measure of his delights. Besides, concerning the verie choice which oftentimes we are to make, our corrupt inclination well considered, there is cause why our Saviour should account them

happiest that doe most mourne, and why *Salomon* might iudge it better to frequent mourning then feasting houses, not better simply and in it selfe (for then would nature that way incline) but in regard of vs and our common weakene se better. *Iob* was not ignorant that his Childrens Banquets though tending to amitie, needed Sacrifice. Neither doth any of vs all need to bee taught that in things which delight, we easily swarue from moderate, and are not easily led by a right direct line. On the otherside, the sores and diseases of minde which inordinate pleasure breedeth, are by dolour and griefe cured. For which cause as all offences vse to seduce by pleasing, so all punishments endeavour by vexing to reforme transgressions. We are of our owne accord apt enough to giue entertainment to things delectable, but patiently to lacke what flesh and bloud doth desire, and by vertue to forbear what by nature wee couet this, no man attaineth vnto, but with labour and long practice. From hence it riseth that in former Ages, abstinence and fasting more then ordinarie, was alwayes a speciall branch of their prayse, in whom it could bee obserued and knowne, were they such as continually gaue themselves to austere life; or men that tooke often occasions in private vertuous respects to lay *Salomons* counsell aside, *Eate thy bread with ioy*, and be followers of *Dauids* Example, which sayth *I humbled my soule with fasting*; or but they who otherwise worthy of no great commendation, haue made of hunger, some their gaine, some their Physicke, some their Art, that by mastering sensuall appetites without constraint, they might grow able to indure hardnesse whensoever need should require. For the bodie accustomed to emptinesse, pineth not away so soone as hauing still vsed to fill it selfe. Many singular effects there are which should make fasting euen in

publike considerations the rather to bee accepted. For I presume we are not altogether without experience how great their advantage is in martiall enterprizes, that lead Armies of men trained in a Schoole of abstinence. It is therefore noted at this day in some, that patience of hunger and thirst hath giuen them many victories; in others that because if they want, there is no man able to rule them, nor they in plentie to moderate themselves, hee which can either bring them to hunger or overcharge them, is sure to make them their owne overthrow. What Nation soeuer doth feele these dangerous inconueniences, may know that sloth and fulnesse in peaceable times at home is the cause thereof, and the remedie a strict obseruation of that part of Christian Discipline, which teacheth men in practice of Ghostly warfare among themselves, those things that afterwards may helpe them, iustly assaulting or standing in lawfull defence of themselves against others. The vnde purpose of the Church of God, both in the number and in the order of her Fasts, hath bin not only to preserve, thereby throughout all Ages, the remembrance of miseries heretofore sustained, and of the causes in our selues out of which they haue arisen; that men considering the one might feare the other the more, but farther also to temper the minde, lest contrarie affections coming in place should make it too profuse and dissolute, in which respect it seemeth that Fasts haue bene set as Vshers of Festiuall dayes, for prevention of those dis-

orders, as much as might bee, wherein, notwithstanding the World alwayes will deserue, as it hath done, blame; because such euils being not possible to bee rooted out, the most wee can doe, is in keeping them low; and (which is chiefly the fruit wee looke for) to create in the minds of men, a loue towards frugall and seure life, to vndermine the Palaces of wantonnesse, to plant parsimonie as Nature, where Riotousnesse hath bene studie, to harden whom pleasure would melt, and to helpe the tumours which alwayes fulnesse breedeth, that children as it were in the Wooll of their infancie dyed with hardnesse, may neuer afterwards change colour; that the poore, whose perpetuall Fasts are necessitie, may with better contentment endure the hunger, which Vertue causeth others so often to choose, and by aduice of Religion it selfe so farre to esteeme aboue the contrarie; that they, which for the most part doe lead sensuall and easie liues; they which, as the Prophet *David* describeth them, are not plagued like other men, may by the publike spectacle of all be still put in minde what themselves are; finally, that euery man may bee euerie mans daily guide and example, as well by fasting to declare humilitie, as by praise to expresse ioy in the sight of God, although it haue herein befallne the Church as sometime *David*, so that the speech of the one may bee truly the voice of the other, *My Soule is'ed, and euen that was also turned to my reproofe.*

REVIEW OF NEW PUBLICATIONS.

The Duties of Christians towards Deists, a Sermon preached at the Unitarian Chapel, Parliament Court, Bishopsgate Street, on Sunday, October 24, 1819, on Occasion of the recent Prosecution

of Mr. Carlile. By W. J. Fox.
8vo. pp. 43.

WE consider this sermon as entitled to some attention, on account of the extremely unfair representation

which it contains of the grounds of the trial and punishment of Carlile. The author informs us he was induced to preach it by the *unchristian* feeling of satisfaction manifested by the public at large on that occasion; and he prefaces it with a great number of doubts with regard to the legality of the conviction itself. We have no intention of noticing these all separately. Some of them rest exactly on the same grounds as the principal arguments in the sermon; but the first demands a separate consideration. Mr. Fox informs us, that he doubts the legality of the conviction because "it virtually rescinds the protection granted by the legislature to the Unitarians by the 53d Geo. III." The real state of the case is as follows:

The blasphemy act, as it is commonly termed, (9 and 10 Will. and Mary) which affixed statutory penalties to the denial of the Trinity, was repealed, as most of our readers will remember, by an act (53 Geo. III.) brought in by Mr. W. Smith, expressly for the relief of the Unitarians. But Mr. Smith states*, with great candour, that the Archbishop of Canterbury, while he readily acceded to the propriety of repealing all penal statutes against those who might impugn the doctrine of the Trinity, remarked that he did not, and he felt sure that neither did Mr. Smith, wish to open a door for the admission of profaneness in the *mode of treating* a subject so solemn; and that he therefore wished the crime of blasphemy to be still open to the annulment of the common law. The case, therefore, stands thus; blasphemy is a crime punishable by common law; the statute of Will. and Mary particularly pointed out the denial of the Trinity as one of the shapes of blasphemy, and affixed particular

penalties to it, which penalties were repealed by 53 Geo. III. and the crime of blasphemy left as before the enactment of the 10 Will. and Mary. The Attorney General, on Carlile's trial, stated, and stated truly, that this statute made no new crime, but affixed a statutory penalty to what was, before that time, a crime punishable by the common law. Therefore, says Mr. Fox, the denial of the Trinity is still a crime punishable at common law. Has he not sense enough to see, that as the common law points out no particular acts as blasphemy, and as the statute which *did* declare the denial of the Trinity to be so is formally repealed, the legislature, by that very act, puts an interpretation on the common law, in that respect, for the future, and declares that the impugning the doctrine of the Trinity in decent language and manner is no longer a crime liable to punishment?

The mention of Mr. Fox's second doubt may amuse our readers. He doubts whether Christianity be a part of the common law: for, says he, we hold various parts of the common law, as the right to hang a felon, &c. from our *Celtic* ancestors. Now these *Goths* were not Christians; *tho' before*, Christianity is no part of the common law. The accuracy of Mr. Fox's knowledge is hardly more admirable than the clear and logical deduction of his premises. But, says he, if Christianity be the law of the land, it became so by fair means, that is to say, by means which the Christian cannot complain of, if used against Christianity. These means were attacking and disproving the truth of the *former religion* of the country. Of course, therefore, there is no crime in attempting to disprove the truth of Christianity. We shall content ourselves here with begging Mr. Fox to lay his hand on his heart and say whether he thinks Christianity, wherever it was introduced by men worthy of it, was intro-

* See Mr. Smith's Letter to Mr. Bentham, in the Preface to Mr. Bentham's Church of Englandism.

duced by means more resembling the proceedings of Paine and Carline than light resembles darkness.

The other doubts, notwithstanding the author's ingenuity in dressing them up, contain only the same vapid fallacy on which the sermon itself is built, and they will be considered in examining it. But we cannot leave the preface without taking notice of its conclusion. After expressing his regret, not that Mr. Carline made an improper defence, but that by that defence he strengthened 'th' prejudices against himself, his faith or want of faith, and his associates; and stating that he misrepresented the Unitarian party in particular, by confounding the tenets of that party with his own, Mr. Fox thinks it right to state the opinions of the Unitarians under three distinct heads: first, as they differ from the orthodox party and *agree with Deists*; next, as they differ from Deists and agree with other Christians; and lastly, as they differ from both parties. On the first and last of these heads we shall make a few remarks. The Unitarians, according to Mr. Fox, agree with Deists and differ from the majority of Christians,

1. In rejecting the notion of a triune God, and of a partial or inexorable deity.

2. In reprobating the priestcraft which makes religion the instrument, either of public oppression or private cupidity.

3. In maintaining the right of discussing freely all opinions.

In the first of these points, we have nothing to do with the stroke which we conclude is aimed at the Calvinists by the allusion to the partiality of the Deity, except a complaint of the exceeding unfairness of attributing this opinion to the majority of Christians. But we have long observed this method of proceeding in the Unitarian party, and nothing better shows the weakness of their cause. They have a

never-failing resource in the adoption of one or other of two methods of vilifying their opponents. The first is the attributing to them opinions which they never held; and the next is the putting on those opinions which they do hold a sense and construction which they wholly disclaim. Mr. Fox has kindly adopted both methods of argument. Of the first we have just given an instance, and the paragraph which contains it supplies us with an example of the second. Mr. Fox speaks in that paragraph of the invariability of the Deity, an expression by which it has long been the fancy and delight of the Unitarian writers to cast a slur on the doctrine of the atonement. Their only method of deducing the implacability of the Deity from that doctrine is the introduction of a supposition of their own, that those who hold this doctrine conceive that the sinner *could* not have been released unless Christ had suffered in his stead. Now every orthodox writer of the Church of England expressly disclaims this notion; and if Mr. Fox has any claim from his reading on these subjects to become a writer on them, *he knows* they disclaim it. This proceeding, then, we presume, he will not deny is extremely unfair. But we hardly know how to find much fault with him for adopting the regular and established practice of those in whose school he has been a disciple.

Of the second point of agreement with Deists and difference with the majority of Christians, we have only to say, that the tone and style of it afford a pleasing picture of that Christian charity which thinketh no evil, and which the author assures us it is his object to recommend in his sermons. The sentence itself is an humble imitation of one written by the great head of the Unitarians, which we quote for the benefit of

* We refer Mr. Fox to Dr. Magee, Vol. I. Diss. xvii.

our readers. "Interested priests and crafty statesmen will continue to support a religious system which answers their private and political purposes*." We hardly know how to assign the palm of benevolence and Christian feeling (we use both these words in the Unitarian sense) between these great rivals. But we cannot forbear to transcribe a few lines from Dr. Magee † in a comment on the words of Mr. Belsham.

"In the management of a controversy it may not, indeed, be bad policy to charge the adversary with whatever unfair arts you mean to resort to yourself. Thus, while the opposite party bears all the odium, you possess yourself of all the profit. So, at least, it seems to be with the writers of Mr. Belsham's way of thinking. A total want of candour and charity is perpetually attributed to all who defend the rectitude of the national religion; while every principle of both is grossly violated by those who oppose it; and, at the same time that the charge of self-interest is freely bestowed upon them as support the Establishment, it is hoped that it will not be remembered that interest is as much concerned to acquire as to retain: it is modestly expected that no mention will be made of the pride and fervour of party; and that no note will be taken of the resentful jealousy of those temporal advantages which, as they form the leading theme of animadversion, may not unreasonably be presumed to be the principal ground of hostility."

We come next to the points in which, says Mr. Fox, "generally speaking, the opinions of Unitarians are opposed to those both of other Christians and Deists."

1. In asserting the importance of good works, in their immediate connexion with our future destiny, which is diminished on the one hand by a supposed indifference in the Deity to the conduct of his creatures, &c. and on the other by the satisfaction of faith alone as essential to salvation.

2. In resting the hope of a future existence on the doctrine of the resurrection, and not on the orthodox and deistical notion of the immortality of the soul.

The first of these heads of difference supplies another instance of the unfairness of which we have before complained. Mr. Fox knows just as well as we that the whole of the orthodox Church party assert the importance of good works in connection with our future destiny, and that they do not substitute faith alone for them as essential to salvation. At least, if we does not know it, we should be glad to know by what right he set up as a writer on these subjects. The second head puzzles us not a little. Mr. Fox here informs us, that the Unitarians rests the hope of a future existence on the doctrine of the resurrection, not on the orthodox (and deistical) notion of the immortality of the soul. No doubt the orthodox believer ‡ conceives the soul to be immortal; yet, with Mr. Fox's leave, he does not think a future existence, on that account certain.

"For seeing the soul alone," says Bishop Bull §, "doth not constitute human nature, that being which we call man, if the body utterly perished, would remain, as it were, an half man, and destitute of a part of himself. And, indeed, that he should be so by dispensation, and for a certain time, and for certain causes, is not absurd; but that he should continue so for ever seems repugnant to the order of things established by divine wisdom. In a word, if man had not sinned, the union betwixt his soul and body would have been uninterrupted and continual; that is, if he had never sinned, he should never have died; but by sin came death, which dissolved the union. Yet, by the grace of a new covenant in Christ, that death becomes not perpetual, and man receives a second promise of immortality. In order to which, though his body remain for a while under death, yet his soul still subsists, and his body too shall, in due time,

* Belsham's Review of Wilberforce, pp. 230. 233.

† Appendix, Vol. II. Part ii. p. 371.

‡ See Limborch. Theol. Christian. II. c. 22.

§ Primitive Christianity, Vol. I. p. 63. Edit. 1714.

be raised again, and then the breach made by sin shall be fully healed, and the union between soul and body shall never more be dissolved."

We deprecate any discussions, after the fashion of the Hackney metaphysical notions, on the justice of these opinions; we merely state the orthodox doctrine on the subject to shew, either how unfit Mr. Fox is to take these matters in hand, or how unfairly he chooses to represent the opinions of his religious adversaries. We only wonder that these habits of misrepresentation are not relinquished by his party, when they consider how very short lived the triumph of misrepresentation must necessarily be, and how deplorably low it sinks the cause of those who adopt it.

We now come to the sermon itself, and an exquisite production it is. The main argument in it, as well as the prefatory doubts, wholly rests on the false and unfounded assumption, that Mr. Carlile was punished for being a Deist; and then we have the usual routine of "scepticism being no crime, for that there is, in some minds, a constitutional tendency to it," (p. 23.) and "Christianity does not require the protection of the law officers," (p. 20.) &c. &c. &c. In the same spirit we are told, (Pref. p. iii.) that "*want of faith* is expiated by the unbeliever, in this boasted land of liberty, and in the nineteenth century, by pains and penalties." We believe, after all, that Mr. Fox was much in the right to adopt this fallacy; without it his sermon would hardly have seen the light; and it did just as well to flourish with before the Unitarian congregation in Artillery-lane as if it were true. But, at the same time, when a preacher quits his pulpit, and appears before the bar of the public, it would be as well to ascertain that the facts on which he founds his reasonings are correct. We, therefore, take the liberty of asking Mr. Fox where and when the unbeliever has been

summoned to "expiate his want of faith; where and when Deism has been charged as a crime on any man before a court of justice. He knows what he is wholly unable to bring forward any thing in the nature or semblance of a fact to support his assertion. He knows that an argumentative and temperate attack on Christianity would no more expose its author to the animadversion of the law than a reply to such an attack would. It is really absurd to argue the case after the positive denial of every title of Mr. Fox's reasonings, by the late publication of Mr. Lawrence, in which the rankest and grossest infidelity was set forth by that writer, under protection of his character, as the appointed lecturer of a public corporate body, without incurring the slightest censure from any but critical judges.

It is almost too obvious to require statement, that it is not entertaining infidel notions, nor professing them in a decent and decorous manner, which will ever draw down on him who does so the vengeance of the law, but it is the addition of blasphemy to Deism, it is the enlisting all the evil passions of those whose education unfits them for combating with their enemy, on the side of the infidel; in a word, it is the destroying the religion, and, in so doing, the morality and the happiness of the lower orders, by teaching them to blaspheme and profane the most sacred subjects, which will call down on the perpetrator of this atrocity (for so, in spite of Mr. Fox, we shall take the liberty of calling it) the pains and penalties of the offended law.

It is absurd to say that the law ever intends to protect Christianity; and fully as absurd to infer any such intention from proceedings like that against Carlile, as it would be to say that the law protects the decalogue, or acts in defence of morality, where it sentences a felon

to be hanged for theft or murder. The law is not empowered to act in defence of religion, and it has never any intention of doing so. When it punished Paine and Carlile, it punished them, not for an offence against God, (it would not presume to do so) but for one of the blackest offences against man—the determination to root religion out of the hearts of the lower orders, not by argument, not by fair persuasion, but by brutal blasphemy and profaneness against every thing that is most holy, and reverend, and awful. Mr. Fox, indeed, tells us, (p. 41.) that “the only way to protect the ignorant is to diffuse instruction.” When the blessed period shall arrive in which the ignorant are so fully instructed, and so “perfect without wavering” in their religion, as to be safe from the shafts of blasphemy, it will be time enough to discontinue the punishment of crimes which will then be no crimes, in their effects at least, against society; but we hardly believe that half a dozen men, besides Mr. Fox, hold the opinion that that period is already arrived. He proves that it is so, by the following felicitous argument.

“By the toleration now allowed, the poor are legally recognised as judges of the Trinitarian controversy, the Episcopalian controversy, the Anninian controversy, and surely not more ability is required for deciding on the points of the Deistical controversy.” P. 41.

In other words, Mr. Fox's argument runs thus: the allowed right of publishing, on subjects of the most abstruse nature, arguments which are, and can be, addressed only to the scholar, the metaphysician, and the divine, constitutes the poor at once judges of the dispute!!

Having shown that Mr. Fox's main argument—the innocence of holding deistical opinions—in no way bears on the question he professes to discuss—the propriety of Carlile's conviction—we proceed to make a few remarks on some de-

tached opinions which occur in the course of the sermon. And, first, we cannot but express our envy at the happy state of the Unitarian party, as it is depicted to us in the following sentence: “I am no sceptic,” says Mr. Fox, (p. 20.) “as to the essentials of Christianity.” Nothing, we think, can be more charming than the quiet and settled calm of opinion, the firm adherence to the truth existing among the Unitarians, when one of their preachers feels it right to declare from his pulpit that he is not a sceptic, and does so, not to clear himself from any charge of scepticism preferred against him, but merely in explaining what he conceives the duties of Christians towards sceptics. Was the declaration necessary? Are we illiberal in imagining that he might feel it incumbent on him to make it, lest his hearers might doubt, from the nature of the doctrine preached to them, whether it proceeded from a Deist or an Unitarian? We know not what else could tempt the declaration from the preacher; for, to our unphilosophical and illiberal notions, it seems passing strange that a person, appointed and paid to preach to men calling themselves Christians, should feel it necessary to assure them, after having executed his charge amongst them for a certain time, that he was, *bonâ fide*, a Christian, according to their notions; or, in other words, that he had not been palming upon them the doctrines of the infidel instead of those luminous views of Christianity which they had appointed him to preach. But we pass over this, and come to some of the excuses which Mr. Fox finds for the Deists. The first is founded on the corruptions of Christianity, and the immoral, and frequently cruel, conduct of Christians, (pp. 26, 27.) To this it is replied, says Mr. Fox, why does not the Deist appeal to the Bible, and take his notions of the religion he vilifies from the

books which contain its doctrines and its precepts? The only reply to this plain question which Mr. Fox can find, is that Christians are equally unjust to the religion of Mahomet* and of Brahma, and judge of them from the practice of their followers, not from the books which contain a just account of them.

No one certainly can doubt the incalculable evil done to Christianity by the evil conduct of its followers; but with Mr. Fox's leave, the objections of the Deists have been, comparatively speaking, very little founded on that ground. The most nauseous and disgusting parts of Paine's *Age of Reason* certainly relate wholly to the New Testament itself, and have no reference to the conduct of those who profess the religion which it teaches. And we candidly confess that we do not believe that any man, who thought on the subject, could be shaken in his belief of Christianity by the evil conduct of Christians, though we can readily imagine that this shuffling excuse might be invented by those who were in search of one for their adoption of infidel principles. The same observation applies exactly to Mr. Fox's next excuse (p. 28.) for the Deist, namely, the diversity of opinions among Christians. We cannot really believe, as Mr. Fox does, that a reasonable man would be induced to reject Christianity, because Christians think differently of different points of their religion. As we said of the last objection, a superficial enquirer may possibly be deluded by it, but the moment that his enquiry ceases to be superficial, the conclusion and the premises will appear so wholly unconnected that he can be deluded no longer.

Mr. Fox, however, from the passage which we are about to lay be-

fore our readers, appears to think that this diversity of opinion is not so very unreasonable a ground for distrusting the truth of the whole system; though we are wholly in the dark as to the arguments by which he supports this opinion, inasmuch as after wasting a good deal of time, which might have been better bestowed in endeavouring to understand the passage in question, it really appears to us as the finest specimen of the obscure thirt has hitherto been produced by the study of Mr. Belsham's metaphysics.

"Without going farther into this part of the subject, I will only observe that the rejection of Christianity may be thrown into a series of propositions, every one of which is maintained by some sect of Christians; and if each separately, be not an evidence of moral depravity, neither can they be in the aggregate, which will be only a sum of cyphers. One Christian affirms that the Scriptures teach the doctrine of the Trinity, and another that that doctrine is false. The combination of these assertions is the rejection of the Scriptures. Opposition to all Christian sects, in one particular, may thus be analyzed into agreement with each sect in some other particular. Their several contributions make up the sum of infidelity." P. 29.

As far as we can penetrate through the "dim and perilous" meaning of this passage, its scope is as follows. There is no guilt in Deism. This is the thesis. The proof follows. *Prop.* Opinions which it is not immoral to hold separately, it is not immoral to hold together. *Cor.* Now by general consent, there is nothing immoral in holding the opinions of any one sect of Christians; therefore, by these propositions, there is nothing immoral in holding the opinions of any two. But some of these sects hold directly opposite opinions; hence there is nothing immoral in holding two directly opposite opinions at the same time. Now the holding two directly different opinions on some subjects at the same time, as for instance, believing at once that the Scriptures

* On the complacency of the Unitarians to the Mahometans, see Van Mildert's Boyle's Lecture, Vol. I. p. 208. Magree, Vol. I. p. 133. note.

teach the doctrine of the Trinity, and do not teach it, amounts to a rejection of the Scriptures, or Deism; therefore Deism is not immoral.

Q. E. D. There cannot be a more pleasing view of the reasonableness of Deism than Mr. Fox has given us. It is the holding two directly opposite opinions at the same time, believing that a thing is and is not; and in this view of it, we heartily coincide in Mr. Fox's opinion of its total innocence; for it would be hard to tax a madman with moral guilt, and we apprehend that not many people out of Bedlam believe in the truth of two opinions, one of which directly denies the other.

Having thus shewn how many excuses the infidel has for unbelief, Mr. Fox proceeds to enumerate the various instances of ill usage which the Deist meets with, and the obligations which the Deists have conferred on the world, and which entitle them to the good-will of all pious Christians. Their principal grievance, as we gather from Mr. Fox, (p. 33.) is that Deists and Atheists are very often confounded. Is this confusion of words common among the enlightened and philosophical Christians of Artillery-lane, that Mr. Fox notices it? We can assure him that though we fear we must tax ourselves with some hard thoughts of the infidels, we really, by the help of Ainsworth and Schrevelius, always contrived to make out the difference of Deist and Atheist. Our boyish recollections of the *a privatim* stood us in stead on that point, and we therefore trust that Mr. Fox in his spirit of Christian charity, will absolve us, at least, from this serious charge.

The obligation due from us Christians to Deists, is that they save the human mind from the dreary abyss of Atheism; for, says Mr. Fox,

"They have written ably and forcibly on this subject. They are more likely to succeed in staying the flow of scepticism towards this wretched termination than

we are, as their reasonings will be regarded with less suspicion, and may proceed on principles less likely to be disputed." P. 35.

That Deists, for the sake of their characters, when professing their infidelity, have inserted at the same time a profession of their belief to the existence of a God, is no doubt very true; of any other modern writings against Atheism by the Deists, we must profess our total ignorance, and, therefore, desire not to participate in Mr. Fox's expression of obligation to them. We are glad to observe that even he admits that the *flow* of scepticism is towards a perfect denial of the being of a God—though we really cannot see why the reasonings of infidels are likely to be regarded with less suspicion than those of the Christians. In the eyes of a man who has discarded all *prejudices*, we apprehend that there will be very little distinction between the man who has gone so far in the career of absurdity as to believe in a God at all, and him who has gone comparatively so few steps further as to add to that belief a confidence in the truth of revelation. But, perhaps, Mr. Fox's *we*, may only apply to the Unitarian party, and it may easily be imagined that there might at least be some doubt which would succeed best in reasoning with an Atheist,—a Unitarian or a Deist.

Mr. Fox proceeds, first to vindicate some of the deistical arguments, and then to justify their language; under the first head we have of course the novel statements that the early parts of the book of Genesis are not the work of Moses, and that the extirpation of the Canaanites is an embarrassing difficulty. "For labouring in this way," says Mr. Fox, (p. 36.) "I will thank them." We have no intentions of killing a dead man by entering on these subjects here. We have only brought them forward as specimens of the method in which the Unitarians, as well as Deists, treat the

Bible *. We pass to Mr. Fox's defence of the language of Deists on sacred subjects, and in particular of the language of Mr. Carline on his trial.

"Every epithet of reproach, contempt, or abhorrence," says Mr. Fox, "applied on that occasion to the Scriptures themselves, has also been applied by professed Christians to those who differed from them in the interpretation of that volume." P. 38. note.

We should be glad to know whether Mr. Fox thinks the cases similar. We defend not the use of intemperate and abusive language in theological controversy, but we really cannot see that it is the same thing to speak in reproachful terms of an opponent in controversy and of the Word of God. For the one there is the excuse (a bad one, we readily confess) of irritated feelings, for the other we can frame no excuse whatever. But Mr. Fox asks why any interruption, indignation, or horror, should have been caused by Mr. Carline's asserting that the Bible represented God the Father as dining with Abraham, when one of our most illustrious critics (Lightfoot) thus explains a passage in Genesis. "Some three months after this, the three persons of the Trinity dine with Abraham." If Mr. Fox asks the question in sober earnest we can easily answer it. The casual inadvertence of the most pious and learned man, and the blasphemous profaneness of a Carline, may, certainly, lead them to use the same expression; but the inadvertence which forms the excuse for the one, would be proudly rejected as a plea by the other. He uses from design and deliberation the terms which, if the other had foreseen their effect, would have been objects of "indignation and horror" to him.

* How uniformly this has been the practice of the Unitarians of all times, may be seen in Fuller's *Calvinistic and Socinian Systems*. Lett. XI. or Magee, Vol. I. p. 173.

When Mr. Fox can find no other defence for them than their having been used once by a pious writer, he admits their guilt, and we must wonder (if, as we said before, he is in sober earnest) that he can possibly mistake the different degrees of guilt in inadvertence and design; and we must express our regret that he should so little feel the mischief and wickedness of such language, as to undertake the defence of it at all.

Mr. Fox concludes his sermon with pointing out what he conceives the best method of converting and counteracting Deists.

"Christians," says he, "make your religion more defensible; not in itself, that cannot be, but as exhibited in your opinions and practices. In your absurd creeds, in your rapacious claims, in your unholy alliance with the state, in your bigotry and persecution, in your tenacity of what is untenable, and in your want of practical conformity with the pure morality of Christianity, lies all the strength of deistical unbelief."

This tirade against the Church is a charming conclusion to a sermon on Christian charity, and at any rate tends to show which way the author's sympathies are directed. The assertion which it contains deserves consideration. The reduction of Christianity to Unitarianism would, in Mr. Fox's opinion, bring over the Deists. They would readily embrace the purified religion. When we consider the general character of infidels, and the motives which in nine cases out of ten lead to infidelity, we are much disposed to agree in Mr. Fox's assertion. The new form of Christianity, while it promises as much, requires far less. Its morality is of a lower standard; its faith little better than a non-entity. But it might be well for Mr. Fox, in relation to this assertion, to weigh seriously Andrew Fuller's concluding remark:

"If irreligious men be the first, and serious Christians the last who embrace the Socinian system, it is easy to perceive that

the avenues which lead to it are not, as its abettors would persuade you, an openness to conviction, or a free and impartial enquiry after truth, but a heart secretly disaffected to the true character and government of God, and dissatisfied with the Gospel way of salvation."

A Charge delivered to the Reverend the Clergy of the Archdeaconry of Bath, in 1819. By Josiah Thomas, A.M. Archdeacon of Bath. Rivingtons. 1819.

THE pages of this Miscellany, few as they have been, have furnished ample specimens of diversity of opinion on the subject of Unity and Schism. Without adverting to persons who maintain erroneous doctrines, to the Papist who worships saints and crucifixes, to the Socinian who rejects the great mystery of godliness, to the Quaker who discards the sacraments, or to the Antinomian who is not subject to the law, immense numbers profess themselves satisfied with the doctrine of the Church of England, while they disparage and dislike its discipline. There are not only Episcopalians and Presbyterians, High Churchmen and Low Churchmen, Methodists, Nonconformists, and Independents, but there are thousands who seem to be all and each of these : who with equal readiness, complacency, and edification, frequent the church, the chapel, the conventicle, and the camp. And even among the class who avoid and condemn such conduct, a large proportion are influenced rather by a determination to tread in the steps of their forefathers, by a dislike to dissenters, or by a political and secular attachment to the church, than by a strict sense of duty. If we wish to learn why this state of things is not amended, we must endeavour in the first place to determine whence it proceeds.

That the Papist and the Protestant should have a separate worship

can surprise no one, who has the most superficial acquaintance with their tenets. And that the Socinian and the Trinitarian should do likewise is perfectly natural and intelligible. But the great body of English dissenters stand in a very different relation to the fold which they have forsaken. The separation can by no means be considered unavoidable; and attempts at reconciliation though not likely to succeed, may be entered upon with propriety at any time. Those who profess their assent to the doctrinal articles of the church, though they have condemned and forsaken its communion, those who are united to it and have been ordained in it and yet admit the validity of the dissenter's plea, and those, lastly, who allow no distinction between different classes of seceders, but include them all under the heavy guilt of schism; these classes much as they are at variance upon one important subject, have still enough in common to render union desirable and possible.

The origin of the present state of the public mind upon questions of church government, has not been sufficiently attended to. Some important items in the account have been duly enumerated; but others at the same time have been omitted, and the balance is seldom fairly struck. While one party attribute the whole, if not the greater part of the mischief to a deficiency in the catechism, and the public instruction of the people, to a spirit of religious indifference, and an undue love of independence, the dissenters with equal pertinacity maintain, that their increased strength has proceeded solely from the increasing liberality of the age, from the actual and evident inefficiency of the established forms of church government, and from the slow but certain influence of reason and truth. Neither party has considered the circumstances by which the separation was produced; neither party has admitted that the causes

assigned by its opponent have really contributed to widen and perpetuate the breach.

It is customary to identify the great body of the orthodox dissenters, with the puritans under Elizabeth, James, and Charles; and that the principles of both are in many respects the same is an obvious and uncontroverted truth. But if it be asked from what precise era the schism took its date, there can be no difficulty in fixing upon the year 1661, when a refusal to comply with the Act of Uniformity produced the ejection of 2000 ministers from their livings, and laid the regular foundation of the protestant non-conformists. The first question then to be discussed is, why did this event take place, and the second why has it continued to operate so long and so injuriously.

It seems incredible that schism should at any time have been defended by dispassionate and conscientious men, had the pretensions of church-governors never been carried too far, or had their government been always effectual to the purposes for which it was designed. But when popery had inculcated the doctrines of persecution, and at the same time set an example of disgraceful misrule, it was to be expected from man's general passion for extremes, that the claims of religious unity would be despised as superstitious, and the apostolical form of jurisdiction disclaimed as injurious. The reformation found England full of ignorance, and error on the part of the people; and full of corruption and neglect on the part of their teachers. If the steps that were taken to cleanse the Church of these stains, had been taken with unanimity and concord, the event would have been little less than miraculous. For the disputes between the Reformers were the ordinary result of fermentation and change. In some countries they were supported by the temporal power, and the hierarchy was retained; in

others they struggled at the same time for civil and religious liberty, and were unable rather than unwilling to preserve their ancient forms. The disputes in the Church of England, from whatever cause they sprung, were supplied with fuel, and kept alive by foreign dissension; and as none of the Romish errors were eradicated with more difficulty than those which sanctioned the persecution of heretics, every protestant church conceived itself entitled to the obedience of all who dwelt within its territory, and at liberty to enforce its claims by the secular arm. This system was first turned against its original inventors, but a modification of it was subsequently used in other disputes. It was agreed upon unanimously, that pains and penalties were the proper arguments for the support of truth; and it seemed a matter of course that whoever was uppermost should tyrannise, and whoever was undermost should suffer. Having learned that Rome was Anti-Christ and was to be destroyed for her abominations, it was only requisite to believe that other errors were as deadly as hers, and the propriety of similar treatment was easily inferred. And when it was discovered that such practices were forbidden in the Gospel, and the great and good on both sides were ready to renounce them, they were still cherished by the active, the violent, and the popular, whose influence upon public measures is generally supreme.

Such was the state of the public mind at the time of the restoration of King Charles: and after a considerable delay, and much ineffectual negotiation, the Act of Uniformity ejected those ministers who refused to declare their assent and consent to the Liturgy, articles and discipline of the Church of England. Now, whatever may be thought of the manner in which this statute was executed, whether the time allowed to the clergy to decide upon their conduct was or was not sufficient,

whether the promise contained in the King's declaration from Breda was or was not compromised by these proceedings, no doubt can be entertained about the absolute necessity of putting an end to the practices which then prevailed. Until this step was taken, the Church could not be said to be established through the land; and a door was left open at which every species of heresy might enter. Those only who approve of the present state of religion in the United States of America, or who do not lament the recent Socinian encroachments upon the old Presbyterian dissenters, have any right to denounce the Act of Uniformity. While divine worship was regulated by the caprice of the teacher, and was conducted in different manners at the same church and on the same day, it was perfectly nugatory to contend that the doctrines did not differ, because they might do so at any moment that the incumbent or lecturer pleased. Nor was it sufficient, considering the number of the puritanical clergy, to say that the ecclesiastical courts were open, and that irregularities might be punished, wherever they were detected. This plan had been tried before under more favourable circumstances; and had contributed in no slight degree to the troubles that were past. To have had recourse again to the same expedient would have exposed the Bishops to an undue share of obloquy and ill will, would have left open some puritanical diocese in which the poison might have lurked and rankled, and on the whole would have produced a greater degree of irritation.

Allowing then, as we are inclined to do, that the clergy should have been allowed more time to make up their minds, and that a decent provision should have been allotted to the conscientious men who felt themselves compelled to resign their cures, what necessity did there exist for any resignation whatsoever? Baxter and his colleagues, at the Savoy

conference, were unable to bring forward a single reason for such conduct. They found fault with various unimportant particulars, and they proposed a new liturgy; of which the principal merit must have been that it was their own. But they neither shewed nor attempted to shew that the Church was corrupt, or that there was a sufficient excuse for abandoning its communion.

On this subject we shall avail ourselves of a recent discourse by an author who cannot be suspected of an undue attachment to high-church principles.

"If, therefore, any church—I now speak generally—be established on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone; if it provide, so far as human prudence can, for a succession of faithful men to inculcate the great mystery of godliness on the people; if it duly administer the sacraments of Christ's institution; if it propound scriptural articles of faith, and afford devotional formularies of public worship; it is no solid objection against such a church, to state, that a larger effusion of the Holy Spirit has rested on it at one period than at another; that some things are found in it, and especially as to the actual administration of its ministers, which every sincere friend of it laments, and labours to remove; that languor and a secular spirit are at times too generally apparent; that instances of errors or even heretical instruction may be detected; or that local inconveniences arise from the particular effects of its general arrangements:—these are points which no alteration of an ecclesiastical platform can wholly amend. To advance these objections is only to say, that the church in question is not a perfect one. Before the members of such a church can consistently withdraw from its communion, a case must be shewn, something like to that of our Reformers when they came out from the Church of Rome—that her doctrines and ceremonies, once pure and edifying, have become decidedly unscriptural and idolatrous; that she has altered the articles and formularies of her faith, corrupted the truths of her first founders, and brought in doctrines which sap and overthrow, directly or by consequence, some of the first principles of Christianity; whilst a claim of infallibility is set up, all attempts at reformation indignantly spurn-

ed, and those who would return to her own original tenets persecuted and silenced.

"Till this is done, each individual Christian seems to me to be in conscience obliged to submit, in matters on which the Scriptures have no where decided, to such a church as I have been describing. It is not for him to contemplate abstractedly his natural rights, to speculate on every possible improvement of ecclesiastical order, to allege minute or accidental defects or abuses, to consider himself as designated to invent a new and more pure order of discipline, and to act independently of his relation to others, and the actual circumstances with which he is surrounded. Intermittent confusion must arise from such a conduct: a man might almost as well act thus as to his subjection to civil authority. All society, whether civil or religious, implies a partial sacrifice of our natural liberty for the common benefit.

"Nay, I may, perhaps, he thought bold in what I state; but I will not scruple to avow frankly my own opinion, that, before an individual proceeds unwarrantably to disturb the unity of a church by separation and division, he should be prepared to reply to these two questions—*Is he ready to subvert altogether the existing establishment of church-polity? And, Has he a fair probability of substituting for it another decisively better?* Because the subversion of any church would inevitably follow, if each individual were to act after his example, which, so far as he is concerned, he authorizes and encourages; and because, if nothing greatly superior is, in a fair prospect of human events, to succeed, all the guilt of disturbing without amending, of exciting confusion with no adequate countervailing advantage, will lie at his door." *Wilson's Sermon before the Prayer Book and Homily Society*, p. 35.

We have selected this perspicuous statement, not only on account of its own intrinsic merit, but because it leads us to reflect upon a very curious fact. Of those who now maintain the doctrinal opinions which are common, more or less, to the ancient puritans and modern calvinists, by far the best informed and most respectable portion do not object to the liturgy or discipline of the Church; but consider themselves more faithful to the original doctrine than the majority of their clerical brethren. The non-conformists, it is true, are of a different opinion;

but then they are pledged to non-conformity just as much as Baxter was to the Directory for public worship put forth by the Long Parliament. The inference which the circumstance will fairly warrant, though we must take some other opportunity of deducing it at length, is that the scruples against the liturgy might have been overcome if they had not been supported by other erroneous notions. Such notions have prevailed from that time to the present, and contribute to unsettle the present members of the Church, as well as to prevent that return to it which is so much to be desired.

We have already observed that about the time of the Restoration, the mild and gentle spirit of the Gospel was beginning to gain ground. Both sides had suffered; and had discovered by experience that persecution was ineffectual and unjust; it was to be hoped therefore that it would subside and leave toleration and unity behind it; it was to be expected that it would vanish suddenly, and be succeeded by indifference. The latter unfortunately happened. Many were ready to demand and to practise forbearance without being acquainted with its principle, its limits, or its consequences. The greater leisure and cooler heads of subsequent writers have pointed out a satisfactory distinction between the right to toleration; and the right to church-communion. The former is the birth-right of the whole human race, and they are not answerable for its abuse to any earthly tribunal. The latter can only be claimed upon certain conditions, of which some were imposed by the founder of the Church, and are immutable; while others have originated with the Church itself, and may be dispensed with by the same authority. A society without this power would be an extraordinary phenomenon, and unless protected supernaturally must soon come to an end. The original conditions may always be evaded and explained away; and fresh restrictions are ne-

cessary from time to time to counteract or neutralise the fraud.

It is singular that so great a man as Jeremy Taylor should have overlooked this necessity. In his *Liberty of Prophecy* he confounds a right to toleration with a right to church-communion, from one end of the treatise to the other. For the former he contends with his usual eloquence and success; and while he vindicates the just rights and privileges of conscience, he points out the impropriety of abusing them. But he also expresses his disapprobation of articles, and confessions of faith, and contends that the Apostle's Creed should be the only summary of our belief. As the modern supporters of religious liberty would require much more extensive concessions, and might plausibly contend, upon Bishop Taylor's own grounds, that the Apostles' creed must be rejected along with the rest, it is to be regretted that such doctrine ever had the sanction of such authority. But it cannot be thought surprising, that while Bishop Taylor maintained this opinion, the puritans should advance a step farther into error, and not only contend that it was proper to make his concessions, but that it was improper, illegal, and unchristian to withhold them. This, if we are not mistaken, was Baxter's view of the question; and from the influence which he exerted over the dissenting congregation, it is probable that they adopted it in whole or in part. And thus the presbyterians, who had carried their notions of Unity and of Schism as high, if not higher, than Laud himself, were induced to embrace a latitudinarian principle, which, with different degrees of strictness, and with different degrees of mischief, has adhered to their congregations from that time to this.

The origin then of the great schism in the Church of England is traced to a refusal to conform to the ceremonies and to the liturgy; and this refusal though it might perhaps have been avoided by greater moderation

on the part of government, was not founded on any sufficient objection. It remains to enquire how it happened that this dissent did not die away with the circumstances which had called it into action, and how an unreasonable and unenable objection has been able, for so many years, to separate thousands from the Church, and still holds up its head with consideration and credit. The first, we fear, must be attributed, in a very great degree, to the imprudent and unjustifiable conduct observed towards the ejected ministers. It is not possible, even at this time, to read the history of their sufferings, without admiring their constancy and commiserating their pain. How much stronger must have been the effect that was produced upon an eye-witness, especially if he happened to entertain a respect for their characters, or had looked up to them as lawful dispensers of the word and sacrament. The persecution to which they were exposed, acting on zealous and enthusiastic tempers, is alone sufficient to account for their obstinate adherence to an error which was cherished in proportion to the price at which it had been indulged.

If it be said that this explanation only accounts for the continuance of the schism during the continuance of the persecution; we answer, in the first place, that this is not correct; because the habit of non-conformity, of endurance, and of separation being once produced, would not cease with the cause that called it forth, but would generally last as long as the sufferer's life. In the second place, we admit that the treatment experienced by the fathers of the schism, is not sufficient to account for the continuance of the non-conformist party, much less the rank which it has ever since held in public estimation, nor for the deep and uncured wound which it has intentionally or unintentionally inflicted on the Church. Because the

Revolution, and the scenes that preceded and followed it, held out a glorious opportunity for resettling and composing the religious concerns of the nation. And the various concurring causes which prevented this consummation will form an interesting and instructive chapter in the history of our Church, whenever such a work shall be taken in hand. A hasty enumeration of a portion of them is all that our limits will allow.

The alarm that was excited by the popery of king James, and by his attempts to procure its re-establishment, gave the whole Protestant body a common interest and a common danger, and if these had prevailed long enough they might have brought about a reconciliation. As it was, every attempt to compose the difference failed, and the causes of this grievous disappointment and miscarriage are to be found, as is usually the case, in the misconduct of both parties, and in several untoward events which depended upon neither. A powerful, if not a numerous body of churchmen were eager for the union, but this circumstance, which appeared an earnest of certain success, served only to hasten and aggravate the quarrel. The leaders of this body were Tillotson and Burnet, and they enjoyed the avowed encouragement and patronage of King William and Queen Mary. These were great advantages; and if properly improved, must either have insured a triumph, or have thrown the entire discredit of continuing the schism upon those who had abandoned the Church. But unfortunately the moderating leaders forgot that it was their duty to persuade rather than to dictate, and by the omission they widened instead of closing the breach. The high-churchmen were jealous of their proceedings, upon several accounts. The newly-established government had overturned episcopacy in Scotland from motives of political convenience, and it did not appear that

this step had been opposed by the Bishops who were in favour at Court. The commissioners appointed by King William to revise the liturgy and canons, recommended alterations which were very unpalatable on the one hand, and which, according to every appearance, would have been unsatisfactory on the other. The Dissenters were to be relieved from the cross in baptism, from kneeling at the Lord's Supper, and from the use of godfathers and godmothers, whenever they chose to demand the indulgence. The surplice was to be used or omitted at the pleasure of the Bishop, and a non-conformist minister going over to the Church was not to be ordained after the common manner, but conditionally, as infants are directed to be baptized, when their previous baptism is uncertain. If these concessions would have been deemed sufficient, the non-conformists had indeed a slender excuse for their schism: while if the low church party thought that more could not be granted with safety, it was injudicious to run the risque of offending their brethren for the sake of such unimportant alterations. All alterations, as it was well known, were disliked by the majority of the clergy; and they perceived, or thought they perceived, on the part of the leading commissioners, as much love of innovation as desire of peace. One proof of this is singular, and may certainly suffice to shew that there was no superstitious attachment to the book of Common Prayer, on the part of those who forwarded the change. "*The Collects, throughout the whole course of the year were revised, most of them made anew, and rendered more suitable to the Epistles and Gospels of the day.*" And though Bishops Patrick and Burnet were the authors of this alteration, and it was forwarded and assisted by Tillotson himself, few persons can be now found who are prepared to deny that it was an

unnecessary and an unauthorized change, and afforded no slight indication of an appetite for novelty. At all events, however, great displeasure was excited by the proposal; it was rejected in convocation by an overwhelming majority, and instead of gaining fresh strength by the return of those who had strayed, the Church of England was weakened by an internal division, which lasted for half a century. The friends of the house of Stuart naturally and easily availed themselves of the separation thus produced between King William and the Church; the non-jurors were represented as the only faithful pastors, Tillotson and his friends were denounced as Latitudinarians and Socinians; and his untimely death, while it put a stop to the plan which he pursued, and which his virtue, talents, and moderation might have completed, was unable to check the mischief of which he had been an unintentional cause. Many of the clergy embarked in a long, and factious, and often treasonable, opposition to the established authorities, and were thus confounded and mixed with their natural opponents, the Papists; the Dissenters were thrown into the arms of the Court, and rendered little less than the pillars of the throne and constitution; the high-churchmen, provoked by a virulent and protracted controversy, to overlook the just claims of toleration and conscience, put forward what Warburton calls their slavish tenets; and these were only a part of the melancholy and calamitous effects of an ill-judged and premature attempt at reconciliation.

It is said that Archbishop Tenison possessed the original draft of the proposed alterations in the liturgy, and that he was always cautious of trusting them out of his own keeping, alleging that if they came to be public they would give no satisfaction to either side; but he rather a handle for mutual reproach, as one side would upbraid their

brethren for having given up so much, while the other would justify their non-conformity because those concessions were too little; or *however not yet passed into a law*. The truth and importance of this remark, and especially of the concluding words entitle it to serious attention. The non-conformists were able to plead in their excuse, first that the king's commission had expressly admitted that "there was not sufficient provision made for the removing of scandalous ministers, and for the reforming of manners both in ministers and people," and secondly that the eminent men who were entrusted with the revision of the liturgy and canon law were of opinion that many concessions might be made, and many errors or abuses amended. This plea would naturally have great weight; and it was not allowed to fall to the ground. For Bishop Hoadley went much farther than the commissioners had ventured; he maintained that the Church was tyrannical and unchristian; and pushed the claims of the non-conformists far beyond the principles of those who originated the schism. Thus, for a long period of years, the Dissenters could appeal, in their own defence, to the testimony of distinguished members of the Church; and by those means they both were fortified in their pre-conceived opinions, and enabled to carry on the controversy with greater shew of reason. They availed themselves, with much skill, of the errors of high-church writers; and fell readily into the mistake, by which the right to toleration, and to communion, were represented as synonymous. The characters and talents of their leaders were made to produce their full effect; and even the esteem generally felt for foreign anti-episcopalians was pressed, without scruple into the service of English separatists. Every occasional neglect upon the part of the regular clergy, and the too notorious and general abuse of private and public

patronage were turned, with less unfairness, to the same purpose. And even the increase of infidelity, which had been coeval with schism, and now draws its strongest argument from heresy, and dissension, was attributed to the weakness and inefficiency of the establishment. To crown the whole, and render the wound utterly incurable, the Socinians and semi-Deists arrayed themselves in the Presbyterian garb, were admitted in many places to associate with the original Dissenters, and in some actually contrived to supplant and eradicate them; while in all they were hailed as allies in that part of the common quarrel, of which the specious watchword was religious liberty.

These causes appear to us quite sufficient to account for the goodly superstructure which non-conformity ultimately erected upon the most insufficient and unscriptural foundation. The Church was divided, and played its adversary's game; partly by Jacobitism and high persecuting principles, partly by ill-advised and fruitless concessions. The Dissenters, on the other hand, flourished by union, by ministerial and royal patronage, and by the encrease and the abuse of the spirit of toleration. Their hostility, by degrees, became more and more inveterate, till the tender conscience, which had stumbled at the surplice, and the cross in baptism, made common cause with the libellous authors of the Independent Whig.

The fruits reaped by the Church from this field of confusion, were that the Convocation was silenced, and the Conventicle thrown open; that latitudinarian principles became familiar even to those by whom they were rejected; and that to preach the necessity of adhering to the communion of the Church, or to denounce the schismatic as a sinner, was considered tantamount to a declaration of hostility to the house of Hanover. It was from the latter probably that a practice originated,

which is now on the decline; and of which we hope soon to witness the general rejection; viz. that of seldom preaching upon the nature and constitution of the Church to any but a clerical congregation. That the clergy, even at the present moment, require instruction upon this head, is too notorious to be denied. And therefore the Archdeacon of Bath, and those who have preceded or shall follow him in discussing the question of schism in visitation charges and sermons, are entitled to the thanks of the whole body of the Church. But while the higher orders are so much infected with religious indifference, and what has been appropriately termed a low religious republicanism is spreading rapidly among the poor, under the banners of Methodism, the necessity for instructing laymen is urgent, and indispensable; and we trust that it will neither be overlooked in the education of the young, nor be suffered to languish and expire as they advance in years.

If we have extended these remarks much beyond our usual length, it is because we are of opinion that the Charge to which we are now to advert, is well qualified to put churchmen into the only effectual method of counteracting and diminishing dissent. Coming from an individual who has borne the brunt of an unpleasant controversy, and has pleaded the cause of the establishment, when it was attacked from an unexpected quarter, it cannot but be favourably received by the majority of the clergy. And if the dissenters or their advocates have flattered themselves with an expectation that Archdeacon Thomas, from his manly and uncompromising disposition, would afford them a handle to accuse the Church of illiberality, they will have found themselves justly disappointed.

He commences by reminding his audience that the law of Unity, unity in faith, in worship and in charity, comes directly from the Son

of God himself, and is in truth the sum and substance of all religious obligation to the whole Christian world. This law of Unity, he next observes, will occasionally be broken, as long as human nature remains as it is, subject to infirmity, averse from controul, and addicted to pride. And the original and preventive remedy must be sought in the provision made by the divine lawgiver, viz. the commission which he gave to his Apostles. It was this commission which authorized them to preach the Gospel, to ordain ministers, and to prescribe the polity and external government of the Church under the immediate direction of their Divine Master. That the form of this external government, though plainly alluded to, is not specifically prescribed in the apostolical writings, admits of a short and easy solution. The Gospels profess to give no more than a short history of our Lord, the Acts of the Apostles are principally occupied in describing the manner in which believers were added to the Church from paganism, and the Epistles are chiefly addressed to churches already formed into corporations, and acting under established discipline. In the two first cases the record of the rule of order would have been premature; in the last it would have been altogether superfluous. These circumstances considered, the uniform practice and tradition of the primitive Christians are sufficient to prove the apostolical origin of episcopacy. Indeed if this was not the mode which the Apostles prescribed for continuing an orderly succession of ministers in the Church, and preserving it in unity of faith and worship, they did not prescribe any mode whatsoever—in which case it would have been vain to reprobate schism as a sin, for “where there is no law there is no transgression.” In order therefore to make full proof of their ministry, according to that one form of doctrine and order which alone was established and used by the Apostles, the clergy are bound

to stem the torrent of disorder, “to mark those who cause divisions,” to guard the Unity of the Church, to reclaim in the spirit of charity those who have straggled from the fold; and zealously and faithfully to use their utmost diligence to keep from wandering the sheep committed to their care.

“In the discharge of this duty, we must take good heed, that zeal carry us, not beyond the bounds of Christian discretion. While we reprobate Schism, in its true character, as a Sin, not less injurious to the Truth as it is in Jesus, than subversive of the peace of his Church, we must not permit our conviction of its pernicious effects, to diminish that charity towards the unintentional errors of others, which the Spirit of the Gospel does certainly demand. We must hold a course, equally remote from the violence of the Bigot, and the indifference of the Indifferentist. We cannot indeed reason on the influence of Schism, as we see it before our eyes, without allusion to those who have left our Apostolical Church; but let us meet our dissenting brethren fairly, openly, and in the spirit of Christian forbearance; neither conceding, what is our bounden duty to retain, nor retaining, what may with safety to the Truth be conceded: remembering that a true son of the Church of England is not less culpable in spirit, than he is sound in the Faith.” P. 8.

The Archdeacon then proceeds to offer such reflections on these topics, as have been impressed upon his own mind by such deliberation. Schism in the ecclesiastical sense has two significations, 1st. the sin of originating and fomenting *unnecessary* contentions in the Church, and, 2ndly. the sin of *unnecessarily* separating from the Church; and its ancient and modern progress are thus described and contrasted.

“During the ministry of the Apostles themselves, and even in Churches under their immediate superintendence, we find that Schism broke out in two different ways; in bickerings and disputes concerning doctrines; and in the exaltation of some Teachers or Ministers, at the expense of others. These St. Paul reprobates, as gross violations of ‘the Unity of Christ.’ But the same dispositions that

produced those original Schisms, never fail to produce the same mischiefs in every Christian community. New and curious, nay sometimes the most absurd, interpretations of Scripture-doctrines, are brought forward, as the genuine tests of Christian Faith and Practice. In proportion as the zeal, the devotion, and the eloquence of the Preacher are in estimation, those interpretations become subjects of debate and contention. Whether the Rule of Faith of the Church Community to which the Preacher belongs, authorize his peculiar opinions, or not, seems to be a point of little importance; because we know that different persons of no small reputation for piety and zeal, have, in opposition to each other, and to ourselves, found the Articles of Peace in our own Church, to be both Calvinistick, and Arminian.—Whether the doctrines so stiffly asserted and so exclusively maintained, be of the importance ascribed to them; whether they tend to the building up of the body of Christ in Unity, to the advancement of Christian purity of life, and to the promotion of Christian peace, these circumstances also appear subjects of little consideration; it is quite sufficient that the favourite Preacher maintains them; and all who question either the validity of his doctrines, or the utility of his zeal in promoting them, have only a name, that they are Christians, but are dead. The Preacher himself, probably a man of ability and of irreproachable life, becomes, as the best of men may become, vain of his popularity, and of the number of his adherents. A party is then formed in the bosom of the Church, distinguishing itself, not only by peculiarities of doctrine, but by certain habits of life 'diverse from other men,' by peculiar manners of speech and of dress, and by peculiar demeanour in the common intercourse of life. Then the Schism, which had hitherto been partial, becomes more and more extensive; then the sober and orderly system of worship within the Church, are found not to be sufficiently spiritual; the Clergy who quietly labour to maintain the doctrines of the Church to which they have sworn fealty, are not evangelical; and are stigmatized with the reproach of not preaching the Gospel." P. 9.

Having briefly shewn that the Gospel which the Clergy do not preach is a very different one from that which is contained in the Scripture, and that they who are the advocates of this new Gospel, and abet-

torn of the dissensions which it necessarily promotes, are guilty of the sin of Schism, the Archdeacon adverts to the case of our separation from the Church of Rome; and observes, that it was justifiable because it was *necessary*. When the doctrines and practices of our Church or of any other church are equally corrupt, then and not till then may those churches be forsaken. He proceeds to make some observations respecting our dissenting brethren; and the manner in which he speaks of those who have been bred up in alienation from the Church, may be ascertained from the following extracts.

"Of these, I shall say, that whatever may have been the conduct of their forefathers, or however erroneous their tenets may be, they are not subjects of our censure, but of our charitable regret. Their Faith, like the Faith of the generality of mankind, is the *Faith which they have been taught*. They live indeed in separation from the Church; but I see not how they can be charged with the sin of Schism; because the *sin* of separation can be charged on those only, who without reason, and *unnecessarily* have separated themselves." P. 11.

"Considering the sin of Schism, in the first instance, to be, not in the mistakes of a man's understanding, but in the perverseness of his will; not in his holding peculiar doctrines, but in the contentious spirit with which he advances and diffuses them; I have not scrupled to point to the quarter, where I think it is unquestionably manifest. Considering the sin of Schism, in the second instance, to be in *unnecessary separation* from the Church; I cannot see how those persons are chargeable with it, who have never harassed the internal peace of the Church by their vain janglings; nor how they can be said to have separated themselves from a Church, of which they never were members. Do not, however, imagine that, in thus deeming exempt from the *guilt* of Schism, those against whom the charge cannot, strictly speaking, be made, I mean to adopt that pretended liberality, which confounds all the distinctions between Order and Disorder in the Church of Christ. Let me not be supposed to say that such persons are not in *schism*. Because, if Unity of Faith and Worship, and if Apostolical Order be essential to the Church of Christ,

they who have renounced both, must be Schismatics: but I dare not charge with the sin of Schism, those who conscientiously and peaceably adhere to that profession of faith, wherein they were bred. Whatever may be their errors, we have not the right of pronouncing their condemnation.—‘To their own master they stand or fall.’

“But when we consider *Schism*, according to the character given of it by St. Paul; that such was its original malignity, as to incapacitate a man from receiving the pledge of Salvation in the Lord's Supper; and that it was then visited by the immediate infliction of divine judgments;—though we ought to pause, before we charge the guilt of it on others, without the unquestionable proof of Facts, still we are not to suppose the spirit, from which Schism proceeds, to be less noxious, because many pious and firm believers in Christ, are to be found out of the Church. Though we are bounden in Charity, not to impute the sin of Schism to such men as Ainsworth, Pole, Doddridge, Watts and others, of whose learning, piety, and integrity the proofs are indisputable to the whole world; though we reverence their conscientious continuance in separation from a Church, to whose highest dignities they might, on conformity, have justifiably aspired; still we are not to let our Charity towards men, supersede the injunctions of our divine spiritual Head: we are not to clothe, with a mantle of indifference, the deformity of a sin, reprobated by an inspired Apostle; and which, doubtless for an example, was punished at first, as the same Apostle declares, with Weakness, Sickness, and Death.” P. 13.

“I have spoken, I hope, as becomes the place wherein I stand, concerning Schism, as it is, as a sin of deepest dye, as the most deadly pest, by which the Unity of the Church of Christ is assailed, but I have not, nor can I in conscience, involve in a charge of the *practical* commission of that sin, those among whom, if we ourselves had been brought up, we should most probably, in conscience, however erroneous, have remained. Charity to those who are aliens from the Church, and who do not harass the peace of the Church, and Charity towards the unruly and factions Members of the Church, though the purpose be the same, cannot and indeed ought not, to be shewn in an indiscriminate manner. My hearty desire, and sure I am of your concurrence, is, that conscientious and good men, whose misfortune, but not intention it is, that they are in Schism as the result of their

education, may be induced by the Christian Charity, which the Church manifests towards them, and by our own candour and moderation, to weigh with the same candour and impartiality, the reasons for their continuance in alienation from the Church. But this effect it is hopeless to aim at, if we assume to ourselves a right of reprobating them for a sin, which they indignantly disavow. In such cases conviction of a fault is always superseded, if by nothing else, by aversion from the accuser.” P. 17.

To the spirit and tone of these remarks no objection can be anticipated; but we are aware that the Archdeacon's distinction between being guilty of schism, and being in schism, will be objected against by some of the most consistent and respected defenders of our Apostolic Church. Whether the phrase be a correct one, will certainly admit of doubt, for schism has been already defined “the sin of unnecessary separation,” and therefore to be in schism, is to be in the sin of unnecessary separation; and the difference between being in a sin, and being guilty of a sin, is not very intelligible. But this is verbal criticism, and does not affect the merits of the question. A full discussion of the subject would lead us far beyond our limits, but we shall venture to submit one consideration to the reader's notice.

Unless men can be guilty of apostasy from a faith that they never professed, or can be said to have separated themselves from a society to which they never were admitted, there is a clear and precise distinction between the original sectary and his descendants. The former by forsaking the Church commits a crime; the latter by continuing in separation omits a duty. The dissenter who was born in a dissenting congregation may be compared to a Gentile born out of Christianity. They both are educated in error, if not in unbelief—they both are bound to hear the truth whenever it is delivered to them. But until it is delivered to them forcibly and plainly,

and urged home upon their consciences in a manner which may command a prudent man's assent, their non-conformity and infidelity are misfortunes not sins. For a young and conscientious and pious dissenter may tell us that his parents, to whom he was bound by the most sacred ties, brought him up in a non-conformist society, and on non-conformist principles. Can we reasonably begin a conversation with such a person by pointing to St. Paul's denunciation of the schismatic, and saying, Behold, your character, your fate, and your desert. He is not acquainted with the most conclusive evidence in favour of episcopacy, namely the uniform practice of the primitive churches; the admissions of the earlier presbyterians are concealed from him; he has neither seen and despised miracles like the early unbelievers; nor has he set his mind against the truth like the modern Heretic and Deist. To address such a person as a great and notorious offender, is, as Archdeacon Thomas has observed, to assume him guilty of a sin which he indignantly disavows, and his conviction of error will be prevented, if by nothing else, by aversion from the accuser. He will avail himself of all the arguments that are to be found in our best writers in favour of those who err from ignorance, and will conclude that as we are palpably wrong in charging him with guilt, we may be equally mistaken in advocating episcopacy.

The great argument against this view of the subject, is that God has declared schism and separation to be sinful; and that we are bound to reiterate the sentence; though at the same time we may trust that infinite mercy will extend its compassion to those who transgress, like St. Paul, ignorantly and in unbelief. This mode of putting the question, is, we readily admit, a complete and satisfactory defence against the charge of illiberality; but it will not therefore prevent that irritation in the

minds of dissenters, which may be produced by apparent as easily as by real harshness. They cannot and they will not judge of churchmen by their motives; they cannot see the heart. Where guilt is imputed by us, displeasure will be certainly felt by them; and as they are mere fallible men, this feeling will often exceed its due bounds, and render them deaf to the plainest reasoning. Still what has been declared in Scripture we are neither to doubt nor conceal. We are not at liberty to acquit the schismatic. Neither however are we called upon to determine the precise description of persons to whom this name is applied; nor if we were does it follow, that all who commit the same action are guilty of the same crime; since man, and much more God, couples the motive with the deed—and there are good grounds for supposing that even the original separatist does not fall within the apostolic censure and condemnation, unless he be influenced by pride or malice, or wilful ignorance and inattention.

If therefore instead of telling the non-conformist that he is an alien from the flock of Christ, we should urge him by his Christian profession to return to our communion, would not the probability of succeeding be very much increased. He must hear us more favourably; when we speak to him with tenderness. We may ask him, in the first place, whether he can possibly imagine that the Christian fold is one in the sense that its master desires: if not he is bound to inquire whether there be any means within his reach, which may contribute to so desirable an end. He must not be left at liberty to maintain, without reply, that Christian unity signifies nothing but a charitable disposition; nor should he be allowed to forget that there are directions in the Scripture with which he has not hitherto complied. And if he shall contend, with his forefathers, that both parties should yield a little, we may shew him that

this principle, fairly followed to its consequences, will throw open the Church to every species of heresy, and require us to fraternize with the heretic as well as the non-conformist. Unity is required; and creeds have ever been found indispensable, and ceremonies, of one sort or another, must be adopted. The right of appointing them must therefore be vested somewhere—the laws of the church and of the country have given it to our ecclesiastical rulers, and they, like all others, ought to be obeyed, not from fear, but from conscience. The conscience enlightened by Scripture must surely perceive that Christianity is not that system of independence and separation, which the dissenter in the course of controversy has thought proper to represent it. It was on different grounds that his forefathers justified their schism; and the line of defence which has been adopted in subsequent times, both proves the weakness of the original position, and teaches us that when separation has once begun, there will ever be found fresh arguments and fresh principles to support it. Let each party cultivate a spirit of conciliation and charity—and something may by degrees be effected. The churchman will not alienate the dissenter by harshness; the dissenter will not resist the churchman from obstinacy or pique. The reformation of whatever is amiss in our ecclesiastical establishment may contribute very materially to the triumph; and the consummation will probably be hastened by the increasing departure of dissenters from the doctrine as well as government of the Apostles; and the consequent return of the orthodox non-conformist into the bosom of that Church which affords the only effectual shelter for himself and his children against the wiles of Socinus, or against the more imposing and more popular enormities of Antinomianism.

This consideration should be allowed to have its full effect on the

minds of those who, in the opinion of Archdeacon Thomas and of a large proportion of his brethren, are laying the foundations of another schism. If these persons are prepared to acquit Baxter and his associates of all intentional misconduct, let them reflect upon the mischief which has resulted indirectly from non-conformity. Disputes among Christians are the strong holds of infidelity; and though an entire acquittal upon this head is not due to any party, because insults ought to be endured with patience and not recompensed or retorted, yet the greatest portion of blame and even of guilt must finally attach to the authors of unnecessary contention

Christian Morality indispensable; or, Jesus Christ, our Lord and our God, as perfect Man, a Pattern of Religious Virtue; with an occasional Application to the peculiar Circumstances of the Times: a Course of Twenty successive Sunday Evening Lectures, on Texts selected by the Society for Promoting Christian Knowledge, preached in the Parochial Chapel of St. Nicholas, in the Borough of Harwich, in the Winter and Spring of the Years 1816 and 1817. By the Rev. Thomas Scott, B.D. of Magdalen College, Oxford, Rector of Little Oakley, and Secretary to the National Schools in the Deanery of Tendring, and Diocese of London. 8vo. pp. 344. 7s. Rivingtons. 1819.

THE author of this volume informs us, in his preface, that, the example of his predecessor, the opportunity of catechizing a numerous National School, and the accommodation of the inhabitants of Harwich induced him to give a third service on Sunday evenings during part of the year: at which service these lectures were delivered. The schools

constitute a part, a considerable part we presume, of an association on which, as our readers may probably recollect, the Bishop of London conferred high praise in his last Visitation Charge. And from these circumstances, we trust, that Mr. Scott will not suspect us of a design to undervalue his work, if we consider it as chiefly calculated to extend and complete the benefits of a religious education. Viewing it in that light, we shall preface the extracts which we propose to make from it, with some remarks upon the progress of National instruction.

The early Reports of the Society for Promoting Christian Knowledge, which a correspondent has enabled us to rescue from oblivion, have shewn that the education of the lower orders, by means of Charity Schools, was carried a century ago to a much greater extent than is generally imagined. And therefore in addition to many valuable suggestions contained in the Reports themselves, and applicable, as we trust, to some of the few remaining deficiencies in the National System, we are also forcibly reminded of the possibility of an event which must be deprecated whenever it is mentioned, but which will become less likely and less alarming, the more generally it is contemplated. This event is the failure of the present admirable plans for the instruction and improvement of the poor. And though the interest so universally excited and cherished, and the admitted danger of suffering the poor to continue in their ignorance, and the stimulus of rival societies, and the intrinsic merits of the machinery, are circumstances which clearly separate the past times from the present, yet when we read, as in the circular letter for 1717, of Archbishops and Bishops earnestly recommending the charity schools; and remember how few traces of these schools could have been discovered after the lapse of half a century, the most ardent and san-

guine may feel some little apprehension respecting the state of the National Society in the year 1900. We are not sensible of any inclination to become alarmists on the subject of our great grand-children, yet if some slight idea of danger were generally excited, we should not feel disposed to deride it. For it is the general custom to speak as if success were already obtained, and if the work is not brought to a happy termination, the failure will have proceeded from excessive and premature confidence.

If it was possible to discover the precise cause of the decline of the earlier schools, the lesson to be derived from their errors would be of first-rate importance. But this task, if it be performed at all, must proceed from abler hands than ours. The most that we can pretend upon the present occasion is to offer a few uncertain conjectures, and deduce a few comparisons and analogies, more or less applicable and correct. If the attention of the friends of education can be drawn to the subject, the end that we have in view is gained.

If we are asked how it is possible that the present zeal and earnestness in favour of universal education should subside, we answer that it may happen in two ways. The upper orders may cease to contribute their money and their time, either from not being able to perceive the good effects which they had anticipated, or simply from being weary of a good and great work. In the first case the blame will be cast upon the poor for persevering in their follies and vices, in spite of an improved education; in the second the rich will be justly condemned for returning to ancient habits of indifference and selfishness, and sacrificing the greatest ornament and greatest security of their country. We would inquire therefore whether it be not highly probable, that the failure of the original charity schools originated from one

or both of these causes. If the connection between teacher and scholar finally ceased as soon as the latter was sent out to service, that is when he was between thirteen and fourteen years of age, and if his moral and religious conduct was not attended to by his master, he might easily fall into the habits of those with whom he lived, and grow up neither better nor worse than his fathers. This would be but slight encouragement to the patrons of the charity schools. And if their numbers had been originally limited to the more active Clergy, or the more benevolent Laity, the gaps which time must make in their ranks might not be readily filled up; and thus the institutions would dwindle down to nothing. Let it be observed, however, that we do not by any means take upon ourselves to assert, that this was the case with the attempt that has been alluded to; for we have not the means of ascertaining the fact; and it is obvious from the extracts contained in this number of our journal, that the schools were seriously endangered by the political feuds of the age. Still they may have failed, for aught that the public knows to the contrary, from the unimproved condition of the persons they had sent out into the world, and from the consequent diminution of superintendence and support.

From this danger the National Society may entirely escape, if two measures, warmly and repeatedly recommended by its best friends, be adopted by all its branches. The first is the institution of Sunday Schools, for those who are at work during the week; and the other, the largest practicable admission of lay Visitors to assist in the general management of the business. Objections are often urged against both these steps, but they all branch out from one and the same stock; namely, the difficulty of bringing the measures to bear. Their importance and value are not denied;

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but their practicability is considered almost hopeless. That the obstacles are serious, must not be denied; but they are not more serious than those which have been already overcome; and, like other giants, they are often most formidable at a distance. A large majority of the children leave our National Schools, before they are fourteen years of age, they have learned the rudiments of their religion, and can read and write; but they have still to go through the severest trials and temptations, and several years must elapse before their most intimate friends can feel well-grounded confidence respecting their conduct in life. If their principles have been formed, they are still pliable and frail; and if their principles are still to seek, the voyage has been commenced without a compass. Such children exposed to the vices of any of our large towns, may easily sink into so depraved a state, as to create no slight suspicion in the minds of the inconsiderate, respecting the real utility of education. That the children and the system may escape from the dangers to which they are thus exposed, let the connection between them be continued beyond its usual term. In towns, the young apprentices and servants, who have quitted the day-schools, might be assembled on Sundays, without any material difficulty. Many of them will come of their own accord, or with the encouragement of an occasional present of books. All might be brought together, if their masters would enforce attendance; and if the visitors took care that regular complaints should be preferred against such of the boys as played truant. The young people once assembled, the most formidable obstacle is overcome; but something still remains to be done. They are too old to be treated like children. They rejoice at their escape from the drudgery of school; and their Sunday studies will be not agree-

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able, if they too closely resemble those of past times. On this account the institutions should not be placed under the same immediate controul. If it is inconvenient to appoint separate masters, the older lads should be taught almost entirely by visitors, that they may thus come to regard the Sunday School, as a grammar-school-boy regards the University; as a place, namely, to which he will be preferred as he advances in years, and approaches more nearly to manhood.

The plan assumes the practicability of obtaining one or more constant visitors; nor is it possible that this duty should be wholly discharged by the Clergy; whose occupations on the Sabbath are already so numerous. And, in fact, wherever the assistance of the laity can be obtained, it is not only of importance as a relief to the Clergy, but it is also valuable, as it gives the former a direct interest in the promotion of the system, and makes them acquainted with its extraordinary merits. The obvious advantages which the young people will reap from their superintendence, added to the effects of constant attendance at Church, and of an escape from the vices that attend upon Sabbath-breaking, will produce all that is now necessary to render the National Society permanent, a proof, that is to say, from experiment, of its beneficial consequences.

But it is time to advert to Mr. Scott, and his very useful volume. The dedication informs us, that the subject of his lectures was selected from one of the single leaves, circulated gratuitously by the Society for Promoting Christian Knowledge: the object of which, in Mr. Scott's opinion, was to connect with the true foundation of *Christian faith*, what ignorant, enthusiastical, and schismatical teachers, are too much addicted to separate, the indispensable superstructure of *Christian morals*. As the lectures were de-

livered during a period of great distress, arising from the dearth of provisions and want of employment, brief reference is often made to the circumstances of this awful crisis, and the duty of civil obedience is familiarly and forcibly explained. If this plan had been commonly adopted, when the causes of the late national irritation commenced, it is not impossible that other places might have continued as free from disturbance, as that which had the benefit of Mr. Scott's pastoral labours. In the winter and spring of the years 1816 and 1817, he warned his congregation against the approach of a season of temptation and trial, in which the revolutionary and blasphemous demagogue, would greedily avail himself of the sufferings of the lower orders of the community, and endeavour to destroy every existing institution. While grieving, as he must necessarily have done, over the recent accomplishment of his prediction, Mr. Scott will have derived sincere and well-merited satisfaction from thinking, that he had done his utmost to ensure its failure.

The early piety of our Lord, his obedience to his earthly parents, his unwearied diligence in doing good, his humility and lowliness of mind, his inoffensive and unblameable life and actions, his eminent self-denial in becoming man, his contentment in a low condition, his frequent performance of private prayer, and of the duty of thanksgiving, his compassion towards the miserable, his holy and edifying discourse, his familiar conversation, his patience under sufferings and reproaches, his readiness to forgive injuries, his sorrow for the sins and sufferings of others, his zeal for the public worship of God, his glorifying his Father in all he did, his impartial reproof of sin, his obedient submission to his Father's will and pleasure, and his love and practice of universal holiness, form the respective subjects of the Twenty Lec-

tures, in which Jesus Christ is set forth as a pattern of religious virtue. The reader is warned at the conclusion of the table of contents, not so to consider Christ as his pattern, as to disown him for his Saviour and Redeemer; and the following passages may suffice to give an adequate idea of the general execution of the work:

" 'Learn of me,' says Christ, 'for I am meek and lowly.'

" This was a lesson that they could not learn of the Scribes and Pharisees, who were proud and petulant; neither could they learn it of the most distinguished philosophers of the Gentile world.

" The doctors of the Jewish law, might indeed have imbibed a spirit of meekness from their sacred volume, for their great legislator Moses, whose authority they pretended so much to venerate, and who had predicted, that the Lord would raise up a prophet, in the latter days, like unto him, was a man remarkable for his meekness *.

" Their royal Psalmist also had celebrated in his songs the blessings of the meek, and declared that 'the Lord would beautify the meek with salvation †.'

" Isaiah likewise had prophesied, that the Messiah should 'preach good tidings, that is, the Gospel, to the meek ‡.'

" Though therefore the people of God were miserably deficient in *practice*, the *principle* recommended by their Messiah was inculcated both by the law and the prophets.

" And their priests ought to have prepared themselves and their people, by meekness of heart, to receive and learn of him, who was meek, and, as foretold by their prophet, 'came unto Jerusalem lowly and riding on an ass §.'

" But it is less surprising, that the philosophers of the heathen world should have been deficient in their morality, and have need to learn of him, who came to enlighten the Gentiles.

" It is sufficiently evident, as has been judiciously observed ||, that wherever the foundation is insecure, the structure must fall; and that the basis of the heathen morality was unsound will appear, if we reflect that it was laid without consideration of the real nature of man as a fallen and

corrupt being: that it was established generally upon a persuasion of the dignity of human nature; and that the fabric raised upon it was erected with a view to *distinction among men*; hence it was that humility, which is the only sure basis of virtue, was excluded.'

" It became him, therefore, who came into the world to raise our fallen nature, to teach us humility, and call both Jew and Gentile from the prevalent pretensions of pride to learn from his pattern to become 'meek and lowly in heart.'

" Humility and meekness of heart were not more necessary to afford mankind the true and firm foundation of all moral virtues, than they were conspicuous in the character and conduct of Christ." P. 53.

" Though indispensably necessary to render even kings and emperors truly great and happy, the doctrine of the text is not less useful and valuable to the poor.

" If the poor man be not exposed to the temptations of haughtiness and pride, he is more liable to envy and discontent, at the apparently more prosperous condition of others.

" The poor are therefore not less invited to learn of him, than to them more particularly was the Gospel, the glad tidings of a better life, preached, that they might find rest to their souls, by the patient endurance of evils, 'in this.'

" They are the persons to whom our Lord literally addresses himself, and they, we may suppose therefore, ought particularly to listen to the lesson, which their Saviour so kindly invites them to learn.

" 'Come unto me, he says, all ye that labour and are heavy laden, and I will give you rest.'

" 'The rest of a labouring man is sweet,' and those, to whom labour is not necessary, are glad, in voluntary exercise, to endure the one, that they may afterwards fully enjoy the other. But the labour, here spiritually spoken of, is doubtless the labour of the mind, and such as the soul is sensible of, when heavy laden with sin.

" If, in times of national trial and affliction, the poor give way to fretfulness, and disloyal discontent, they then only increase the weight of that galling burden, which the benevolent Saviour desired to relieve by the consolations administered, under his easy Christian yoke.

" 'Seek ye first the kingdom of God and his righteousness, and all other things shall be added unto you *.'

" The poor are in the hands of a merciful Father, who made both poor and rich ;

* Num. xii. 3."

† Psalm cxlix. 4. B. Version."

‡ Isaiah lxi. 1." § Zech. ix. 9."

|| Gray."

* Matt. vi. 33."

and who so wisely orders the things of this world, by his good Providence, that the poor may perceive, however lowly their present station, it is a station, that God has assigned them, and remember it is a station, that the Lord of life himself dignified with his own choice. It is therefore in his power, however hard and laborious their present condition may be, to give rest unto their souls by contentment here, and a rich reward in the joys of heaven hereafter, if with true faith and sincere repentance they come unto him, and 'learn of the Lord Jesus to be meek and lowly in heart.' P. 62.

"Our blessed Lord, we perceive, has taught us, not only how to pray, but likewise how to praise the Lord of heaven and earth.

"If you say of a man that he is ungrateful, it has been long since remarked, that you have given a compendious account of consummate baseness.

"It is therefore not wonderful, that he who came into the world to afford us a pattern of every virtue, as well as to make our imperfect services acceptable, through his sacrifice and intercession, should teach us a lesson of gratitude to God.

"It was for our sakes, no doubt, that Jesus Christ answered and said, I thank thee, O Father, the Lord of heaven and earth, for he knew, 'that the Father heard him always*,' and was sensible of the gratitude of his soul, though not expressed in the language of men.

"He therefore both prayed to, and praised his heavenly Father, for our sakes, and as a pattern to mankind.

"This we may suppose more requisite, because there had been before the birth of Christ, and have been since, men who pretending to be wise, had become so foolish as to imagine, that the affairs of men were no concern to the Almighty, and that he neither heard nor regarded the devoutest prayers, nor the most grateful thanksgivings of his creatures.

"But we feel that gratitude is one of the most pleasing, and one of the most forcible impulses of our nature; and the voice of religion, in the example of Christ, places that natural and honourable feeling, on the firmest foundation." P. 132.

"Another important occasion, on which the Lord Jesus gave thanks to his Father, was at the grave of Lazarus.

"It was, when he so mightily demonstrated, that his voice could call the dead

from their graves, and 'that he was the resurrection and the life*.'

"This therefore is a pattern and direction to us, that, whenever we may be able, by the help of God, to do any good in the world, temporal or spiritual, without delay, we should ascribe it to his aid, by which alone, we can render any real service to mankind, or to ourselves.

"What we may desire or design to do of good, may, through our own weakness or the perverseness of others, be frustrated; and we cannot presume to say, as our Lord Jesus did, 'I know, Father, that thou hearest me always,' for we may be such sinners as God will not hear; or we may ignorantly ask, and attempt to do that, which it may not be meet we should perform.

"But should we be disappointed in our best designs, and such as we may devoutly pray for, and labour to attain, through the intercession of Christ; yet disappointment ought not to lead us to disgust or ingratitude; but we should call his example to mind, who did so many mighty works in vain, at Chorazin, and made few converts at Capernaum." P. 137.

"There was nothing for which the first Christians were more abundant in thanksgiving than for the success of the Gospel.

"They thanked God for every remembrance of those†, whom they had converted to the faith, and who continued 'steadfastly in the doctrines and fellowship of the apostles‡.'

"Their lives, we know, were full of sufferings, and as one of them declared, 'if their hopes had been confined to this mortal life, they might have been justly accounted' of 'all men most miserable§'; but their epistles, their letters, to the different Christian Churches, were full of grateful thanksgiving, in imitation of their Lord and Master." P. 141.

"With such a perfect pattern therefore of the performance of the duty of thanksgiving to God, as we most clearly perceive in Christ Jesus our Lord; and with such a comment on his gratitude, as we find in the conduct of his apostles, confessors, and martyrs, we can neither mistake the duty, nor want a powerful incitement to its perpetual practice.

"It is a duty more clearly revealed, exemplified, and enforced by Christianity, than it was before; but it is a duty, that both reason and uncorrupted nature strongly inculcate, and if Christians are

* John xi. 42."

* John xi. 25."

† Phil. i. 3."

‡ Acts ii. 42."

§ 1 Cor. xv. 19."

found unthankful, when 'the love' and the example of Christ, ought to 'constrain them *,' to the most devout and sublime thankfulness, it shall be 'more tolerable for Sodom and Gomorrah at the day of judgment,' than for all such ungrateful Christian countries; and the very heathens 'shall rise up against them, and condemn them.' P. 143.

To this plain, and practical, and *evangelical* instruction, no believer in Christianity can object; and the profligate must blush while he neglects, and the infidel while he derides such excellent lessons. In the mistaken preaching of the fanatic, both the profligate and the infidel partly find, and partly pretend to find, an excuse for their crimes—the former maintaining that the most zealous and conscientious Christians do not consider the law as a rule of life, and the latter thence inferring that Christianity is a fable. This is the capital objection to the *unevangelical* preaching of the Methodists and other sectaries. As a body they are not chargeable with undervaluing or neglecting morality, but they afford the scorner a colourable pretext for such an accusation. Antinomianism is a regular attendant on their progress, in spite of sincere and repeated efforts to shake it off. From a dread of heathen ethics, they speak, as the wisest of them have confessed, in language which Scripture does not authorize, and hence all their difficulties and miscarriages proceed. If the Clergy of the last generation preached mere human ethics, they were in error; but if they explained and commented upon the text of Scripture, deduced the doctrine from the text, and the ethics from the doctrine they were right; and those who reject the former mode of public instruction, and adopt a part instead of the whole of the latter mode in its place, may truly be said to substitute one mistake for another. Mr. Scott and those that imitate him steer clear of both. His lessons are

hardly capable of unintentional misrepresentation: or at least if they are misunderstood, the consequences of the error will not be fatal unless the weakness of the hearer's intellect receives very strong support from the perverseness of his will.

On the whole we can strongly recommend the volume before us as a useful addition to our means of domestic instruction, and as peculiarly calculated to confirm and strengthen the lessons which form the basis of our national system of education.

Episcopacy considered, with Reference to the modern popular Societies. By a Member of the University of Cambridge. Pp. 70. 1818.

THE present state of Episcopacy in England would form a curious and important thesis of practical discussion. The National Church is confessedly an Episcopal Church, and for the very fault of its Episcopacy it is still opposed with a vigour and a virulence which have never been exceeded, although, in the accommodating flexibility of many of its members, there is reason to suspect, that in their judgment, at least, its foundations have been laid in pure and unqualified Erastianism. The good old principles of ecclesiastical polity are too generally suppressed and overlooked by Churchmen, and are certainly not studied with that attention which their importance demands. The results of ignorance are a general indifference and a facility in abandoning what should always be maintained with zeal and constancy. Even where the primitive and Catholic practice of prelacy is not denied, men seem to be ashamed of the alleged bigotry of contending for the apostolical origin and succession of the Christian ministry, the only tenable ground on which Episcopacy can be upheld, and of

holding that strict communion with the Church, as a constituted society, by which its influence and authority can be made to appear.

When the principles of Episcopacy are disregarded, and it is the fashion, to the great triumph of the Romanist, to represent the English hierarchy as a merely parliamentary institution, which had no existence before the reign of the eighth Henry, it can hardly be supposed that the practice of Episcopals should be very consistent. The people know little of the Bishops in their proper character, except in the administration of the office of Confirmation; and a living legislator has supposed, that even this office might be administered by archdeacons. In popular meetings the bishops are recognized, and receive the same attention as any other man of rank who takes an interest in the concerns of humanity. But in their peculiar capacity of governors of the Church, few men think it necessary to ask the advice, or defer to the opinion of a bishop; or imagine, that none but they who wear the mitre are qualified for the exercise of ecclesiastical rule. There are certain forms which the law perpetuates, and renders indispensable; and there are certain powers which the law conveys to the bishops: but, in the execution of these powers, the bishops are accused of tyranny and oppression; and when they have complied with the necessary forms, it is not always that the obligations of canonical obedience will restrain the private judgment and inclination of individuals.

There have of late been some extraordinary instances of ecclesiastical insubordination, under the specious pretext of loyalty, if, indeed, in the partial method of its operation, the pretext is worthy of that name. When the feelings of ardent love and veneration, which the exemplary virtues of the sovereign attracted, led to a glad and

willing celebration of the commencement of the fiftieth year of his reign, the people did but concur in the will of the governors; and not only was an appropriate office appointed for the occasion, but a particular form of thanksgiving was also published by authority. Thus the cause of good government, and of popular attachment to the king, was duly celebrated and approved. It was very different when the melancholy interest excited by the sudden demise of a princess, whose opening character promised to emulate that of her royal grandsire, suggested the propriety of a peculiar celebration of her funeral day. Be it allowed, that the feeling of respect for virtue cut off in its early prime, was good and worthy to be cherished; but still, what authority was there which recommended, or what precedent which sanctioned the inconvenient admixture of parts of the Burial Service with the ordinary ritual of the Church? Even in the most lamented of royal deaths, it was hard to reconcile the solemn offices of Ash Wednesday with the purposes of a royal funeral, or the public eulogy of the worthiest of men. In respect of the Common Prayer, that was settled, and could not be altered but by public authority, or by a private infringement of the duties of canonical obedience; and these were surely but ill observed, when the introductory sentences, and the appointed Psalms, and the second lesson were borrowed for the occasion from the office of the Burial of the Dead. In respect of the sermon, the preacher had full liberty to choose the topic and the method of his discourse: but if the texts have been correctly given in the public journals, there was either an entire neglect of the argument appropriated to the first day of Lent, or such a mixture of repentance and loyalty, of contrition for personal sins and mourning for public losses, as might be col-

lected from the text as easily and as naturally as the nature of an Act of Parliament from the words of the preamble. It was right to eulogize the good old king, and to recommend his character to the imitation of all his surviving subjects: but might not the Sunday which followed the funeral, or that which followed the demise, have been appropriated to the commemoration of all the great and good qualities of the king, of his manly simplicity and integrity of mind, of his retired and domestic virtues, of his constant self-possession, his intrepid fortitude, his deep and unaffected piety, of all which the country owes to the controlling influence of his example? But no: the daily press offered its suggestions; the people were willing to comply; the clergy did not refuse to assent; and the general result was, that in many places the act of uniformity was suspended at the discretion of individuals, the services of the Church were performed as if there had been no government, and the ritual for once was conformed to the objection of the dissenter, who complained that a funeral sermon in the Church of England could not be made agreeable to the ordinary course of the public worship.

Other instances of more frequent and less occasional acts of ecclesiastical insubordination might be alleged, especially the abridged mode of reading the first exhortation in the Communion office; the *optative* mood in which the blessing is sometimes ignorantly and very affectingly delivered; and the practice which in some places prevails of administering the bread and wine without reciting, in every case, the appointed formulary. All these instances betray an ignorance of the principles and a neglect of the obligations of ecclesiastical polity: they increase the jealousies, and divisions, and distinctions of the clergy; and in their practical in-

fluence upon the laity, they fatally confirm their prejudices and their indifference to every thing under the name of ecclesiastical authority, and leave them at full liberty to suppose, that where there is no obedience there needs no government.

But it is time to forego these observations, and to advert to the more contracted view of the subject, which is presented by a member of the University of Cambridge, under the title of "*Episcopacy considered with Respect to the modern popular Societies.*" In the judgment of this writer "the chief danger of the Church arises from the disunion of its clergy;" and he apprehends that the principal cause of this division is "the substitution of *imaginary* for *known* duties." In explanation of this opinion he briefly mentions the political and religious purposes of an ecclesiastical establishment, and the several duties which the clergy owe, as citizens of the state, as members of the Church of England, and members of the Church of Christ.

"From this enumeration of the duties of a clergyman, as a subject, churchman, and Christian, we are naturally led to a more accurate distinction between our *known* and *imaginary* duties. At first sight it seems absurd, to call any duty imaginary; my meaning will be best understood by the following brief summary of those fixed principles, or axioms, which every churchman will acknowledge as indisputable propositions.

"The Church of England is a true, apostolic Church, and has authority over its members.

"Our duties as members of such an establishment are not, and cannot be, inconsistent with our duties as members of the Catholic Church.

"It is our duty to disperse the Bible, promote missions, &c. &c.

"In endeavouring to accomplish these objects, we are not authorized to violate any law of God or of our Church.

"If in our efforts to disperse the Bible, promote missions, &c. we offend against the laws and discipline of our Church, we are required, by every moral and religious consideration, to desist from these efforts till we can attain our object

in that manner which is consistent with our sworn duties.

"Whoever permits his duties to clash, prefers an imaginary to a known obligation." P. 14.

The position that an

"Indifference, and consequent ultimate hostility to establishments, are most surely produced by directing the zeal of the people to some new object which those establishments have never contemplated,"

Is proved by a reference to the first divisions among the English reformers, which originated with those who took refuge at Geneva in the reign of Mary, and ultimately led to the overthrow of the English Church, and the murder of the king upon the scaffold. The revolution in France is, in the same manner, attributed to "the substitution of imaginary for known duties," and it is concluded, with equal wisdom and liberality, that,

"As the Puritans in England produced the ruin they neither intended nor anticipated, so do those pious and well-intentioned men, who now cause the disunion of the Church and the alienation of the people from our public institutions, prepare the way for the ultimate ruin of that establishment they would die to preserve." P. 21.

The wanton and illiberal insinuations of some of the advocates of the Bible Society, and the weakness of some popular arguments and passionate declamations on the impossibility of justifying before God an indifference to that Society, afford to the author an opportunity of exposing the vanity of these pretensions, and of calmly reflecting upon their effect on the public mind.

Among the enemies and the dangers which threaten the stability of the Church, the author reckons, besides its internal divisions, the Roman Catholics, whose claims "must be opposed on principle, and not as a question of political expediency;" the Socinians; the Methodists; the association of con-

gregational or independent ministers; the paucity of churches; the suspension of the powers of convocation; general religious indifference; and a false and spurious liberality. Of the association of congregational ministers it is observed, that

"These are by far the most learned and respectable of the enemies of the establishment. Their influence is either hereditary, or revived within the last fifty years by the exertions of Whitfield and the interest of the late Countess of Huntingdon. Their supporters are generally drawn from the mercantile classes, and from the congregations of Clergymen who succeed to evangelical preachers, and are not themselves evangelical." P. 35.

The truth of this statement must be obvious to every man, who reflects upon what is continually passing in the religious world as it is called, and upon the accommodating ease with which Dissenters attend at the Church, and Churchmen at the conventicle, to hear a favourite preacher. This practice involves that independency of private judgment in every man, that right of electing the minister whom he judges most calculated for his own edification, which are the great principles which distinguish the consistent Churchman from the consistent Dissenter. The one is persuaded that God will bless the labours of his minister because he is his minister, and, therefore, is content with the ministrations of his parish Church: the other is persuaded that he is himself to choose the minister by whom he shall be edified, and, therefore, wanders from Church to Church, and from conventicle to conventicle, until he receives the impression which he desires to receive. Hence from his popular talents, and from the correspondence of his doctrine with popular views of religion, the Church or Chapel of one minister shall be crowded, while that of another, more learned and equally pious, shall be abandoned. The Church shall at one time be

preferred to the meeting, and then are heard reports of the re-union of the sectaries with the Church; at another the Church shall be forsaken, and the meeting crowded, and then are revived complaints of want of zeal in the Clergy. The Dissenters themselves do not approve, they cannot approve this inconsistency, which as they know proceeds from utter ignorance of the principles of ecclesiastical polity, and from a mere prepossession in favour of a certain scheme of doctrines, which they who do not hold, cannot, in their judgment, be said to preach the Gospel.

The remedy which the author proposes for the several evils which he enumerates, and which he recommends to the serious attention of the disunited Clergy, is this:

"Our evils originate, not in departure from the letter, but from disregard to the spirit of that episcopal law to which we have sworn obedience. Episcopacy rightly understood, as appointed by God, and binding all who acknowledge its authority to certain known duties, is our sole remedy for present evils, and our best defence against future dangers." P. 48.

The author proceeds to advert briefly, but very judiciously, to the divine institution of episcopacy, and to the traces of an apostolical succession, discoverable in the Scriptures and the writings of the primitive fathers. He maintains that

"Episcopacy is a spiritual government, administered by spiritual men for spiritual purposes: its chief object is the union of the Church by the prevention of heresies without, and schism within."

He forcibly illustrates the nature of the obedience which is due to the episcopal authority, by a comparison of civil, with ecclesiastical government, and from thence concludes:

"This parallel between civil and ecclesiastical government, illustrates the precise degree of that obedience, which is required from the Clergy by the Church. Obedience consists in the submission of indivi-

dual to public opinion, as required by the law to which we have sworn compliance. Thus a member of a senate ought not to consider himself in that individual capacity only, but as a member of a national body. A soldier is not to regard himself as a military individual to pursue his own plans of battle, encampment, and siege. A Clergyman is not an ecclesiastical individual with liberty to pursue his own peculiar theories of promoting the cause of Christ; he is required to submit all his plans to the government of the Church. The uniform result of this sacrifice of individual opinion to general expediency, constitutes the strength of nations, the discipline of armies, the union of Churches. Patriotism in a subject, courage in a soldier, piety in a Clergyman, are characteristic and necessary virtues: but they become injurious instead of beneficial, unless controlled by the authority to which they are respectively subject.

"Such is the theory of obedience. Its practice is equally clear. As a soldier is stationed to one particular spot, to attend to one well known duty, by the performance of which he contributes to the victory, so do the Clergy contribute most to the advancement of Christianity when they confine their exertions to their own sphere of action. The curate to his curacy; the beneficed clergyman to his benefice; the Bishop to his diocese. To meet in petty councils with the various sects of dissenters for ecclesiastical purposes, to perform any ecclesiastical action without reference to the peculiar interests of the Church, is wrong in principle, and therefore in practice. It is the substitution of an *imaginary* for a *known* duty. It originates in error; it ends in schism." P. 55.

In the application of the argument to the modern popular societies, and to their claims on the support of episcopalians, the author contends that it is not only necessary, but inconsistent with the duties of a subject, Churchman, and Christian, to unite with the Bible Society; that an union with the Church Missionary Society is equally unnecessary, and equally incompatible with religious duties; and that the best effects may be anticipated from a cordial co-operation in the designs of the Society for propagating the Gospel in Foreign Parts.

It is certain that without an union
B b

of Churchmen, and a regular subordination of ministers under an episcopal government, it is in vain to think of recalling the Dissenters to an union with the Church, of perpetuating the Gospel at home, or propagating it abroad with effect. It is not possible to conceal the dangers which are accumulating round the Church from the disunion of the Clergy in their principles, their practices, and their projects, and from the indifference, the disaffection, and the hostility which have been excited against the Bishops, as governors of the Church. To counteract these evils, the young should be instructed in the principles of Church communion and episcopal government, which should also form an indispensable part in the examination of candidates for Holy Orders: and the Clergy in all which they do, and endeavour to do, should exhibit the example of a strict conformity with their engagements of canonical obedience. At the same time it is submitted with the utmost deference, whether the episcopal power should not always be conferred on men, whose character, conduct, and principles, will make episcopacy respected; and whether in the delegation of their power to their officials, especially to Archdeacons, there should not be a scrupulous selection of men of mature age, of tried discretion, and approved learning, to whose judgment the Clergy will rejoice to defer, and the sectary will not venture to object.

The Village Schoolmaster's Assistant; or, an Abridgement of the National System of Education: for the Use of Sunday Schools. By Richard Johnson, Master of the Central National School, Newport-Pagnell, Bucks. 8vo. 40 pp. 1840.

There are many valuable hints contained in this little book; but that

which entitles it to public notice is an attempt to explain the National method of reading by the assistance of a diagram. The idea is ingenious, and a specimen of it is subjoined: Persons who are conversant with the management of charity schools will have no difficulty in understanding the plan; but we are not sure that the uninitiated will be equally successful. At all events, Mr. Johnson is entitled to our thanks; and if his Addresses to Masters and Visitors are not written in the very best taste, they at least shew his anxiety for the success of the National System, and prove that it is conducted by men of considerable information and talent. His practical lessons and illustrations are plain and useful.

" Monosyllables.

" The alphabet being well taught, and imprinted as it were upon the mind, we proceed to monosyllables, which I have endeavoured to simplify, by affixing to the written directions, drafts representing a class employed, both reading and spelling them off book, explaining the difference of the process. If it should be inquired why I begin with the eighth boy, the reason is, that any boy should be desired to begin a lesson rather than the first, as, by calling upon one in the middle of the class, it prevents anticipation and keeps up the attention of the whole. The same rules, with regard to pausing between the letters, is to be observed as in the former task, and the same method observed from first to last.

" A Class reading a Monosyllabic Lesson.

			a	c
	e	house		c
	5	6	7	8
4				9
5				10
6				11
7				12
8				
	church	Lesson	school	
	Church—House—School			
	A		I	

" Each child to be provided with a slate slung round his neck with a string, and a slate pencil.

" The teacher then dictates the lesson thus—' Page 10—the first word in the

second line—and read forwards—begin No. 2.—pointing to the boy in that place: they then proceed, every boy writing at the same time what is given out by another; by the time these three words are given out by the class, every child will have a copy of them, which they then read backwards and forwards from the slate, each taking a word, till read perfectly: the teacher then gives the signal to turn their slates, they hide the book, and proceed thus—

"Spelling a Monosyllabic Lesson off Book."

	o	l		
	c	h	house	h
	5	6	7	8
o	l			o
h	h			h
house	house			house
school	school			school
A				T

"This process differs from the former, as here, instead of its being given out by the pupil, the teacher gives the word, which is reiterated by the child to whom it is given; the class then proceed to spell it from

memory, each giving out, a letter, as before, but do not repeat the words till the lesson is finished, when they read them over again at the discretion of the teacher." P. 26.

MONTHLY REGISTER.

Society for Promoting Christian Knowledge.

THE Society has recently received a very acceptable present from the Rev. Mr. Rottler, Missionary at Vepery. He has long been employed in translating the Book of Common Prayer into the Tamul language. The work is now completed and printed, and a handsomely bound copy has been transmitted by him to the Society.

Letters have been received from the Bishop of Calcutta, stating that his Lordship had visited Prince of Wales's Island; and that a District Committee of the Society had been established, under the immediate patronage of the Lieutenant-Governor.

His Lordship also acquaints the Society with the safe arrival of Mr. Speischneider, and that he had been stationed at Tanjore.

Special Committee for counteracting Infidel and Blasphemous Publications.

The following tracts have been published since our last report:

The Character of Christ, an additional evidence to the truth of the

Christian Religion: in another dialogue between a Believer and his Convert.

The present Condition of many People and Countries in the World, an additional evidence to the truth of the Christian Religion: in another dialogue between a Believer and his Convert.

Dialogue between a Reformer and a Labourer.

The Destruction of Jerusalem, an additional argument for the truth of the Christian Religion: in another dialogue between a Believer and his Convert.

The Propagation of the Christian Religion, an additional evidence to the truth of the Christian Religion: in a concluding dialogue between a Believer and his Convert.

The Mercies of the Mosaic Law.

The number of tracts issued during the last month has been very considerable; and upwards of fifty tradesmen in London and the vicinity, are now furnished with the books and tracts, as agents to the Society. The distribution thus effected, has, in some instances, been very large.

Society for the Propagation of the Gospel.

ON Friday, Feb. 18, according to annual custom, this Society held its Anniversary at Bow Church; and for this purpose met in Committee at the Vestry-Room, at half past eleven o'clock; when his Grace the President took the chair. The Archbishop of York; the Bishops of London, Exeter, Salisbury, Carlisle, Chester, Oxford, and Landaff; the Archdeacons of London, Middlesex, and St. Alban's, together with many other members, both Clergy and Laity, formed the board on this occasion. At twelve o'clock the Lord Mayor arrived in state, attended by Mr. Sheriff Rothwell, and several of the Aldermen; when business was suspended for the purpose of attending divine service in the church.

The Sermon was preached by the Lord Bishop of Oxford, from 1 Thess. 3. xi. The Right Rev. Prelate commenced his discourse by adverting to the opposition which St. Paul had to encounter in the propagation of the Gospel, not merely from the heathen but especially from the Jews, whose furious insurrection against him, when he first came to Thessalonica, as related in the Acts, could not fail of recurring to his recollection when he was entertaining thoughts of revisiting that city, and forcing from him the impressive supplication in the text for aid from above to direct and support him in the execution of his purpose. The Bishop then proceeded to shew, by a critical investigation of the original word, chiefly significant in the passage, and by an appeal to the context, that it was not for his personal safety that the Apostle made so powerful and importunate an appeal, (which in that view of it would be out of all proportion to the object of the petition); but for the success of the great work which was to carry him to Thessalonica, "the perfecting that which was yet lacking in their faith," the "stablishing their hearts unblameable in holiness before God."

Having thus set forth the appo-

siteness of the text to the solemnity, the Bishop further adapted it to his purpose by remarking, that it might be considered either as a prayer to God our Father and our Lord Jesus Christ, for the success of his evangelizing labours, or as setting forth the means by which those labours were to become effectual, viz. by the concurrent operation of the several divine persons in the adorable Trinity; and by the subordinate fidelity of the ministry commissioned by Jesus Christ to diffuse through the world those fundamental principles of life and godliness. By a reference to St. Paul's Epistles, the Bishop shewed, that this was that great Apostle's uniform course in propagating the Gospel. That he abstained most scrupulously from all matter of doubtful disputation, and all questions tending to engender strife, and bent the whole energy of his powerful mind to the rooting and grounding all who attended to his preaching, or to whom he had occasion to address himself by letter, in the great mystery of godliness above specified; and in deriving the whole code of Christian morals from the relations thus in mercy created between God and man, for the perfecting the great work of man's redemption. The Bishop then directed the attention of his audience to our formularies of faith and worship; and demonstrated, by a very interesting induction of particulars, the clear adherence of the Church of England to the apostolic model, in her well-digested and perspicuous system of Christian instruction; and upon this ground advocated her superior claim to be charged with the dispensing abroad among heathen nations those glad tidings which she has so faithfully and energetically inculcated upon her own children at home; concluding a well-considered and very interesting discourse with an exhortation to his hearers, to continue steadfast and to abound in this work of the Lord, in full assurance, that if prosecuted with discretion and assi-

duity it would not be in vain in the Lord.

The Lord Mayor and his suite having retired, the Board resumed their deliberations: and amongst other important matters which came under its consideration, was the extension of its concern to the black population of the Cape. Upon this subject the Bishop of London made a communication, that having ascertained from the senior chaplain of that settlement, that the stationing one Missionary at Cape Town, for this very degraded portion of its inhabitants, promised to be productive of the best effects; he had opened the matter to his Majesty's ministers, and found them disposed to give support to the measure to the same extent that they are accustomed to meet the endeavours of the Society in the cause of the American Colonies. Upon this statement the Board immediately resolved upon the adoption of the measure, and upon making themselves responsible for 200*l.* per annum, to be added to the government allowance of 100*l.* that they might thus form an income for the intended Missionary sufficient for his maintenance in comfort and respectability. It was also resolved to address his Majesty on his accession, pursuant

to ancient custom; and a committee having been appointed to prepare the Address and other routine business being gone through, the meeting broke up, and their Lordships the Bishops proceeded to the Mansion-house to dinner.

Incorporated Clergy Orphan Society.

The Anniversary Meeting of this Society, was holden at Free-Masons' Hall, Great Queen-Street, Lincoln's-Inn-Fields, on Thursday, Feb. 24. The Chair was taken by the President, the Lord Bishop of London; and eight children were elected. The concerns of the Institution appeared to be in a flourishing condition; and it was resolved further to increase the number of children at Midsummer; when a list of the members and a general account of the Society will be published. There were present, besides the President, the Vice-President Lord Kenyon, the Bishops of Salisbury, Carlisle, Exeter, and Landaff, the Lord Chief Justice of the King's Bench, Lord Aston, Mr. Justice Richardson, the Dean of Chester, the Archdeacons of Middlesex and Bath, &c. &c.

The Bishop of Exeter informed the meeting, that His Majesty had ordered a donation of 100*l.* to be presented to the Society.

MISCELLANEOUS INTELLIGENCE.

ECCLESIASTICAL PREFERMENTS.

Rev. Harrison Packard, to the rectory of Fordley and vicarage of Westleton annexed, Suffolk.

Rev. H. W. Rous Birch, M.A. to the vicarage of Reydon, and to the perpetual curacy of Southwold, Suffolk; patron, lord Rous.

The hon. and rev. Armine Wodehouse, clerk, M.A. to the rectory of West Lexham, Norfolk, vacant by the death of the rev. Charles Mordaunt, clerk; patron, lord Wodehouse.

Rev. John Harbin, LL.B. rector of North Barrow, to the rectory of Compton Panncoft, Somerset; pat. J. H. Hunt, Esq.

Rev. Henry Southall, B.A. rector of Kington, Worcestershire, to the vicarage of Bishampton, in the same county.

Rev. David Rowland, curate of St. Peter's, Carmarthen, to the vicarage of Tre-

garon, in Cardiganshire; patron, the right hon. lord John Wodehouse.

A dispensation has passed the great seal to enable the rev. G. Meyrick, D.D. to hold the rectory of Winchfield, Hants, with the vicarage of Ramsbury, Wilts.

Rev. Edward Herbert, B.A. to the rectory of Abberton, Worcestershire.

The rev. Charles Leicester has been presented to the second portion of Westbury, in the county of Salop, vacant by the resignation of the rev. Laurence Gardner, D.D.

UNIVERSITY INTELLIGENCE.

OXFORD.—On Thursday last the following degrees were conferred:—

MASTERS OF ARTS.—Rev. John Bartholomew, Corpus Christi college; rev. Charles William Stocker, fellow of St. John's college.

BACHELORS OF ARTS.—William Peel,

esq. Brazenose college, grand compounder; William Henry Devereil, Wadham college; William Wood, Exeter college; Charles Henry Cox, student of Christ church; John Adams, Christ church; Henry Hutton, scholar of Baliol college; William Pole, Baliol college.

Feb. 5.—On Wednesday last the rev. Edward John Burrow, M.A. of Magdalene college, in the university of Cambridge, was incorporated of Trinity college, in this university, grand compounder.

On Thursday last the following degrees were conferred:—

DOCTOR IN MEDICINE.—James Adey Ogle, Trinity college.

MASTERS OF ARTS.—Rev. John Stedman, Pembroke college; James Hall, Wadham college; Samuel Pepys Cockrell, fellow of Merton college; William Arundel Bouverie, fellow of Merton college; rev. Robert Crawford Dillon, St. Edmund hall.

BACHELORS OF ARTS.—William Baron, esq. Wadham college, grand compounder; Charles Anthony Hunt, Merton college; George Parker Cleather, Exeter college; David Dundas, student of Christ church; Thomas Lambard, student of Christ church; Henry Parsons, scholar of Baliol college. Yesterday the rev. Edward John Burrow, M.A. of Trinity college, was admitted bachelor in divinity, grand compounder.

Feb. 12.—Last week Henry Stonehouse was admitted scholar of new college. On Monday last the rev. Edward John Burrow, B.D. of Trinity college, and minister of Hampstead chapel, Middlesex, was admitted doctor in divinity grand compounder. On Thursday last the Rev. Samuel Hall, M.A. fellow of Brazenose college, was admitted bachelor in divinity, and the right hon. Dudley Rider, viscount Sandon, nobleman, of Christ church, was admitted bachelor of arts.

Feb. 19.—On Saturday last the following degrees were conferred:—

MASTER OF ARTS.—The rev. Frederick Charles Spencer, Christ church.

BACHELORS OF ARTS.—The rev. Henry Palmer, Worcester college; Christopher Sidney Smith, Corpus Christi college; John Leigh, Brazenose college; Bernard John Waid, Trinity college; James Epinasse, Baliol college.

Tuesday last, in convocation, the university seal was affixed to an address of condolence, on the death of our late sovereign, and of congratulation on his majesty's accession to the throne, to be presented to his majesty by a deputation.

Thursday last, the rev. Robert Mason, of Queen's college, was admitted bachelor in divinity.

CAMBRIDGE, Jan. 27.—Saturday last being bachelor of arts commencement, the following gentlemen (143) were admitted to that degree:—Carr, Gordon, Hockams, Nicholls, Packman, St. Peter's college; Burdacki, Burroughes, Codd, Faringdon, Frost, Le Grice, Walker, Clare hall; Aiken, Deane, Fallowfield, Ion, Kirby, Lubbock, Maltby, Umphelby, Pembroke hall; Clayton, Cobbold, Kelly, Pearce, Ward, Waun, Wilder, Caius college; Brough, Edwards, Francis, Hall, Hussey, Otter, Rigg, Robinson, Winder, Benett college; Butts, Green, Hartley, White, Wilton, Queen's college; Derby, Dewe, Durham, Eastwick, Graham, Milner, Wilkinson, Catherine hall; Crowther, Gedge, Lockwood, Powell, Stevens, Wilson, Jesus college; Blackburne, Dod, Horsley, Isaacson, May, Musson, Pickering, Pooley, Sevier, Worsley, Christ's college; Allington, Andrewes, Bray, Brooshooff, Buckstone, Butler, Chapman, Clarke, Close, Daniels, Dixon, Edmonds, Forster, Fowler, Godfrey, Harrison, Heberden, Inge, Jenyns, Law, Leeder, Locking, Londale, Maddy, Parham, Parkinson, Parry, Peel, Pitt, Plucknett, Spencer, Steward, Thresher, Tremlett, Trotter, Williams, St. John's college; Lane, Magdalen college; Anstin, Bain, Baines, Barlow, Barron, Bird, Coddington, Crakelt, Cowell, Dodsworth, Egginton, Goode, Hall, Harworth, Higgins, Humfrey, Huntingdon, Knox, Lyon, Murray, Nash, Overton, Paynter, Platt, Richards, Ross, Scholfield, Sheepshanks, Swann, Tayler, Vicars, Waddington, Wain, Wigram, Williams, Worsley, Trinity college; Agnew, Fielding, Freer, Savage, Shelford, Warton, Emmanuel college.

Tyrwhitt's Hebrew scholarships.—The examination for a scholarship on this foundation, will commence on the first Wednesday after the first day of May next. The candidates must be bachelors of arts, who are not of sufficient standing to be created masters of arts, and students in civil law, or medicine, of not less than four or more than seven years standing.

Feb. 4.—The late Dr. Smith's annual prizes of 25*l.* to the two best proficient in mathematics and natural philosophy among the commencing bachelors of arts, are this year adjudged to Mr. Henry Codrington and Mr. Charles Smith Bird, of Trinity college, the first and third wranglers.

Croxtan Johnson, Esq. fellow commoner of Emmanuel college, was on Friday last admitted bachelor of arts.

A grace passed the senate yesterday, for granting to the university of Cephalonia, (of which the Earl of Guildford is chancellor), a copy of all the books now in the

university press, or which have been printed at the expence of this university.

Feb. 18.—At a congregation on Tuesday last, an address of condolence and congratulation to his Majesty King George IV. was voted unanimously.

At the same congregation, the rev. Henry Browne, M.A. of Lincoln college, Oxford, was incorporated of King's college, in this university; and the rev. John Davis, M.A. of St. John's college, Oxford, was incorporated of St. John's college, in this university. Mr. George Rider, of Catherine hall, and Mr. Thomas Warden, of Trinity hall, were on the same day admitted bachelors of arts.

CAMBRIDGESHIRE. — Several valuable additions have been made to the Fitzwilliam Museum in the course of the last year (1819): viz. a beautiful model, on a reduced scale, of one of the tombs discovered some time since at Nola, in Campania, presented by Mr. Carraghan. Several valuable prints, presented by Dr. Clarke and Mr. Fildewood. A large and valuable collection of sketches, &c. by the late Mr. Romney, presented by his son. A drawing of an equestrian statue of Marcus Aurelius, by the late lord Fitzwilliam, when a youth, presented by Mr. Cookson. An exquisite drawing of flowers, presented by Mrs. Meen. Several valuable books, presented by Dr. Wallis and Mr. Millett. A splendid edition of Ossian's Poems, in Gaelic, presented by the Highland Society of London. The liberal, and indeed munificent present of Mr. Romney, of the studies of his father, it is hoped, will induce distinguished artists to follow his example. There are one archbishop, and five bishops, now living, who were members of St. John's college.

CHESHIRE.—Died, at Shrigley, Mr. Edward Downes, member and graduate of the university of Oxford, and one of the magistrates of this county.

DEVONSHIRE.—Died, at the parsonage house, Lympstone, the rev. John Prestwood Gedoin, rector.

DORSETSHIRE.—Died, the Rev. William Floyer, of Stensford, in this county. He was of Queen's college, Oxford, B.C.L. 1770, and was presented to the vicarage of Stensford in 1784, by the countess dowager of Ilchester.

GLOUCESTERSHIRE.—Died, aged 67, the rev. H. Dixon, vicar of Wadworth, and rector of Oddington, in this county.

SHROPSHIRE.—Died, at Ludlow, in his 74th year, the rev. Samuel Sheade, many years rector of Bedston, in this county.

SUFFOLK.—In the night of Jan. 31, the parsonage barn, at Hitcham, was discovered to be on fire, which was not only com-

pletely consumed, but also a large stable, and several contiguous outhouses; and we understand there is every reason to suppose that the event was not by accident, but caused by an incendiary.

WILTSHIRE.—During the late inclement weather, numerous liberal donations of clothing, fuel, &c. were made by the rev. Canon Coxe, to the poor of Bemerton and Fugglestone.

WALES.

Church Union Society in the Diocese of St. David's.—The following are the premiums proposed by this society for the present year. The decision will take place in July.

A premium of 50l. for the best essay on the necessity of a church establishment in a christian country, for the preservation of christianity among the people of all ranks, and denominations; and on the means of exciting and maintaining amongst its own members a spirit of devotion, together with zeal for the honour, stability, and influence of the established church.

A premium of 25l. for the best essay in Latin de Britannicis mentis erga religionem propagatam, stabilitam, reformatam, ope Pauli Apostoli predicantis, Constantini stabilientis, Henrici restituentis, praeunibus Edwardorum Regum legibus, et Wickliffi aliorumque vindiciis Christianae veritatis.

A Cymerigyddion society has been lately instituted at Liverpool, to co-operate with the other societies so handsomely established for the preservation and promotion of Welsh literature.

The rev. Walter Davies of Monafon, Montgomeryshire, has recently prepared for the press, the first complete edition of Huw Thorns, which will be speedily published at Wrexham.

A Welsh translation of the works of Josephus, which has been published in numbers at Dolgellau, will be soon completed.

Lately at the cathedral of St. Asaph, the following gentlemen were ordained priests by the lord bishop of that diocese: T. Lewis Hughes, Brazenose college, and George Cuncliffe, of Balliol college, Oxford; and C. Redway Matthews, of St. John's college, Cambridge.

The rev. David Rowlands, of late of St. Peter's, Carmarthen, has been presented to the vicarage of Tregaron, in Cardiganshire.

The lord bishop of St. David's has been pleased to present the rev. Thomas Dalton, jun. curate of Ross-crowther, in the county of Pembroke, to the vicarage of Warren, in the same county. His lordship has also been pleased to present

and collate the Rev. George Devonald, curate of Manorbier, in the county of Pembroke, to the vicarage of Llanllwney, with the chapel of Llanfihangel-Rhosymon, in the county of Carmarthen.

His royal highness the duke of Clarence has been pleased to appoint the rev. Griffith Thomas, curate of Langoedmore, in the county of Cardigan, one of his royal highness's chaplains.

Died, at the parsonage-house, Llansanffraid, Montgomeryshire, the rev. Morgan Pryse, aged 60, a justice of peace for the county of Denbigh. Esteemed and respected as he was throughout life, for his social worth, he will long be an object of the most sincere grief to his numerous friends.

Aged 69, rev. David Morgan, vicar of Lenzeler, and a magistrate for the county of Carmarthen.

Rev John Jones, vicar of Warren, Pembrokeshire, curate of St. David's, and prebendary of Langan.

At Lampeter, Cardiganshire, aged 54, rev. Ebenezer Williams, late of Jesus college, Oxford, vicar of Culo and Llausowel,

in the county of Carmarthen, head master of the grammar-school, Lampeter, and one of the Prebendaries of St. David's.

At the rectory-house, Gwaenyscop, in the county of Flint, rev. R. Roberts, rector of that parish. He was an affectionate husband, a kind father, and a faithful steward of the mysteries of God.

DIED IN AND NEAR LONDON.

In Orchard-street, Portman-square, aged 83, the rev. Charles Mordaunt, rector of Little Massingham, and uncle to sir Charles Mordaunt, bart. M.P. for Warwickshire.

DEATHS ABROAD.

At Leghorn, the rev. William Berdmore Lagden, B.A. late of Christ's college, Cambridge, son of the rev. H. A. Lagden, of Ware, Herts.

On the 4th of Feb. at his palace, in the county of Cork, at a very advanced age, Dr. Barnett, bishop of Cloyne. He was the senior bishop of Ireland, since the death of the late archbishop of Tuam.

At Naples, on the 7th of January, of a bilious fever, the rev. John Ashbridge, M.A. fellow of Trinity college, Cambridge.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

Three Sermons on St. Paul's Doctrine of Justification by Faith, Original Sin, and Predestination. With Notes. To which is prefixed, a Synopsis of the Argument of St. Paul's Epistle to the Romans. By the Rev. Thomas Young, A.M. Rector of Gilling, late Fellow and Tutor of Trinity

Affliction: or, the Blessings of God manifested. By Philathieres. 8vo. The Profit arising from this little Publication will be given to a Charity.

A Sermon; occasioned by the Decease of his late Majesty, King George the Third; preached in the Parish Church of St. Swithin's, Cannon-street. By the Rev. H. G. Watkins, A.M. Rector. 8vo. 1s.

A Sermon, preached in the Parish Church of Harrow-on-the-Hill, on Sunday the 6th of Feb. 1820, on the Death of His most Gracious Majesty, George the Third. By J. W. Cunningham, M.A. Vicar of Harrow. 8vo. 1s. 6d.

LITERARY INTELLIGENCE.

A History of Great Britain from the Accession of George the Third to the present Time, by the Rev. Alex. Stewart, Author of the Lives of Dr. Blair, Dr. Robertson, &c.

A Journal of two successive Tours

upon the Continent, in the Years 1816, 1817, and 1818: containing an Account of the principal Places in the South of France, of the great Road over the Alps, and of the chief Cities and most interesting Parts of Italy, by Mr. James Wilson.

NOTICE TO CORRESPONDENTS.

Clericus on the Directory, *M. N.* and *A. B.* have been received, and are under consideration.

W. X. Y. shall appear.

We will take an opportunity of attending to the recommendation of *Clericus*.

R. R.'s papers have been returned according to his direction.

B. C. shall appear.

X's first question, may be answered in the affirmative; and his second, in the negative.

Ramus's letter has been sent to Doctors' Commons.

THE
CHRISTIAN
REMEMBRANCER.

No. 16.]

APRIL, 1820.

[VOL. II.

*On the Effects of the Controversy
respecting Regeneration.*

WHATEVER disturbs, or threatens to disturb, the peace of the Church, must be considered as a serious evil; and modern times have not witnessed any dispute which has excited more universal attention, or menaced more extensive and permanent separation, than the recent controversy respecting regeneration. The writers on both sides assert their claim to the victory; and whatever effects either party may attribute to the controversy, the conviction of opponents can have no place among their number. The disputants have been strengthened in their various opinions; and arguments which have failed to reach their destined mark have, at least, confirmed and settled the men by whom they were employed. Still, to those who delight in tracing the various channels through which Providence regularly contrives to bring good out of evil, it may not prove unsatisfactory to reflect upon a few of the consequences which this dispute may be expected to produce.

A fair controversialist is not at liberty to impute motives to his opponent, or to charge him with the substantial maintenance of doctrines, which he literally rejects. But such things, in fact, are almost always done, whether they are or are not perceived by the agent. Few persons would be found to impugn the most formidable error,

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unless it was supposed to arise from a bad principle, or to issue in a dangerous consequence. If it were a mere mistake of the party by whom it is broached, a public exposition of its fallacy would not often be called for. But while charity and courtesy require us to hope that the understanding alone is in fault, we are still frequently compelled to suspect that the error may have a deeper root. And thus the attention is roused and fixed: it becomes proper and necessary to investigate the question; and the causes and the effects of the doctrine are diligently scanned, though we are not at liberty to contend that its authors are actuated by the first, or that they aim at the production of the second. Had this obvious distinction been remembered on all sides, much of the evil resulting from the late controversy would have been mitigated, and some would have been entirely suppressed. The suspicions which naturally suggest themselves would have excited vigilance and care; the far-sighted would have busied themselves in the investigation of remote consequences; but mutual obloquy and recrimination would have been avoided; the mind would have approached with greater coolness to the consideration of the argument, and the truth, if not more cherished, would, at least, have been more obvious.

The constant objection to baptismal regeneration was, that its advocates were disposed to be sa-

tified with nominal Christianity; and that it virtually compromised the necessity of spiritual assistance. This opinion was repeated from such a variety of quarters, that it may be attributed, without unfairness, to the party at large: and yet it plainly shews that the merit of the immediate subject in dispute was only a secondary consideration with those by whom this opinion was maintained, and thus the force of their arguments is necessarily weakened, and the personal pique of their opponents called into action against them. Nor can it be said, that on the other side sufficient care was taken to avoid charging men with tenets which they disavowed. Regeneration, as distinct from baptism, was represented as peculiar to the predestinarian system, and, on this account, all its advocates were denominated Calvinists. The Arminian, of course, became deaf to the most overwhelming arguments, as soon as he discovered that they imputed sentiments to him which he never held.

The first consequence, therefore, it may be hoped, of the controversy which has called forth these remarks will be the adoption, for the future, of an improved method of disputing. One side will endeavour to prove, not that their opponents, generally speaking, are Calvinists, but that, in order to be consistent, they ought to be so. On the other side we shall, perhaps, impose a harder task, by saying that they should confine themselves to shewing the immoral and irreligious tendency of the doctrine of baptismal regeneration. But this, as fair disputants, they are evidently bound to attempt; and when they fail in the undertaking, it will be allowed, without hesitation, that the circumstance is attributable to the weakness of the cause, and not to the awkwardness or deficiency of the advocate. One step towards permanent peace and unfeigned reconciliation is the employment of a more effectual mode either of attack or of defence.

Another important benefit resulting from the recent controversy, is the explicit renunciation of Socinianism in all its branches, which has resounded from every quarter. On this subject nothing can be more unquestioned or unquestionable than the orthodoxy of the leading champions of baptismal regeneration. And, as their cause has been espoused by a great majority of their brethren, an explicit declaration of the sentiments of the Church has, in fact, been made, and no one among its various opponents can be justified in charging it with a heresy which it has so solemnly disowned.

Another valuable consequence intimately connected with the preceding one, is the conviction now beginning to be universally felt and acknowledged, that it is proper and necessary to study and teach Christianity as a system. From former negligence upon this subject many present evils arose: and it is only from a change of practice that we can expect their cure. Let both parties be required, by every one who has still to choose between them, to unfold their scheme of doctrine fully and fairly. If this is not done in a single treatise, or by a single author, let many be consulted, till the object of search is found. By these means a habit of investigation and of general reading will be formed, and to their hands we may safely trust the completion of the work. The extent and the cure of man's natural corruption, the nature and efficacy of the Christian sacraments, the origin and tendency of Calvinistic predestination, and the degree of moral renovation which the Gospel offers and requires, these are points upon which the mind must be accurately informed, before the question respecting regeneration, plain as it originally was, can be disentangled from the web of modern controversy. And if every one who feels the necessity of coming to a decision upon the subject will consent to take these indispensable preliminary steps,

the cause of truth and of learning will be materially promoted. Indeed, the additional value which the latter has recently obtained, deserves to rank among the most undoubted and valuable fruits of the regeneration controversy. One division of the subject hinges upon a point of verbal criticism; and another, perhaps, still larger, upon the use and signification of a particular form of expression among the writers of early ages. And though many who have hitherto mingled in the fray have been contented to take these authorities at second hand, yet the manifest advantages of drawing from the original well must gradually cause that practice to prevail more and more, and at last, perhaps, to be universally adopted. In an age of great religious zeal there is nothing more to be desired than diligent religious enquiry. Almost every shade of modern doctrine may be found in the old ecclesiastical writers, and the consequences of each may be traced in ecclesiastical history.

Neither is it easy to overvalue our own standard divines: and though they have been pressed, on the present occasion, without any scruple, into the service of a party to whom they were notoriously adverse, yet the more they are quoted the more they will be read, and the more they are read the more sound and consistent they will appear. The word regeneration will often, unquestionably, be found in their writings, in a sense which seems to favour those who deny its connection with baptism. But besides the explanation of this circumstance, which has been furnished by Dr. Laurence, in the concluding chapter of his first able work upon the subject, an intimate acquaintance with the writings by which the Church of England has been defended and adorned, will shew that its whole system assumes the doctrine of baptismal regeneration; and if that system is more

clearly developed, and the ancient expositions of it more extensively circulated and read, solid and permanent advantages must accrue.

The last benefit to be noticed at present, as arising from this protracted controversy, is one in which the controversialists on all sides may equally rejoice. It is the sentence of unqualified condemnation which both parties have pronounced upon the nominal professors of our faith. While it is maintained that regeneration is the spiritual grace of baptism, and that it is consequently incorrect to say that the baptized must be born again, it is contended also that renovation is necessary to every one, and that many require a change which may be properly termed conversion. Those who oppose, or who neglect to inculcate this salutary doctrine, are exposed, by universal consent, to the most severe reprehension. No professions are to be admitted as a substitute for holiness; the conditions of the baptismal covenant are to be kept invariably in sight; and with these the Church may encounter every description of her opponents, and easily shew that the old doctrine of baptismal regeneration is a surer foundation for every Christian virtue, and a broader channel for every Christian hope, than any of the modern theories which have been put forward as its competitors, and which, stripped violently, but ingeniously, of their predestinarian garb, have been applied with zeal rather than discretion to the improvement of mankind.

To the Editor of the Remembrancer.

Sir,

As the solution of Scriptural difficulties must ever be a desirable object amongst Christians, the insertion of the following attempt, may not,

perhaps, be inconsistent with the general purpose and laudable design of the Christian Remembrancer. Various endeavours have been made, from the days of Epiphanius downwards, to reconcile the two apparently different accounts of the infancy of Jesus, as related by St. Matthew and St. Luke, but no one has given an explanation unattended with difficulties. St. Matthew says that the Magi warned by God in a dream, after having presented their gifts to the infant Jesus, departed into their own country another way, and when they were departed, behold the angel of the Lord appeareth to Joseph in a dream, saying, "arise and take the young child and his mother and flee into Egypt, and be thou there until I bring thee word, for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night and departed into Egypt, and was there until the death of Herod."

St. Luke says, ii. 22. "When the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord." And at verse 39, "when they had performed all things according to the law of the Lord, they returned into Galilee to their own city Nazareth, and the child grew, &c." Now St. Matthew says, that by the command of an angel, they went from Bethlehem into Egypt. St. Luke, on the contrary, that they went from thence to Jerusalem, and then to their own city Nazareth: how are these two different accounts to be reconciled? They both proceed from inspiration, therefore both must be true; St. Luke in a plain and clear detail acquaints us with various particulars relating to Jesus from his birth to his arrival at Nazareth: his being presented in the Temple: Simeon's acknowledgement of his being a light to lighten the Gentiles, and the glory of his people Israel: and also the thanks unto the Lord

of the prophetic Anna, who spake of him to all them that looked for redemption in Jerusalem. Now surely all these public acknowledgments of the Messiah, would to say the least have been most unwise, if the Magi had already arrived; and if Herod was seeking the young child to destroy him, and if all Jerusalem as St. Matthew says was disturbed as well as he; such avowals in so public a place as the Temple, must have reached the ears of Herod, and must have led to the destruction of the infant Jesus, and more particularly as Herod had consulted the High Priest where the Saviour should be born.

Scripture, will ever be found to be the best interpreter of itself: if then we refer to chap. ii. ver. 41. of St. Luke, we read that his parents went to Jerusalem every year at the feast of the Passover: here then we shall find a solution of the various difficulties. What can be more probable, than that at their coming up to Jerusalem in the second year after our Saviour's birth, they should go to visit their relations at Bethlehem, which was only about two leagues from Jerusalem: suppose that during this visit the Magi arrived, for St. Matthew says that they found the Saviour in a house, not in a stable, and that after their departure, Joseph by the command of the angel went into Egypt, every difficulty is removed, and the two accounts proved to be in perfect harmony with each other; and which, on every other hypothesis, seem to be wholly irreconcilable. Here we see the reason why the bloody Herod massacred all the children that were in Bethlehem, from two years old and under, according to the time he had diligently enquired of the wise men: here we find that St. Matthew only takes up the history of Jesus, where St. Luke had left it off; and thus, as both wrote under the guidance of the Holy Spirit do we become more fully acquainted with various circumstances relating to the infant

Jésus, than we could have been from the history of either Evangelist separately considered: thus do we see how one part of the sacred Scriptures throws light upon another, and hence may we infer, that the more they are investigated, the more fully will they be proved to be one consistent whole—Heaven's best gift to man.

I have endeavoured to compress this subject into its narrowest limits, that it might not occupy too large a space and interfere with more valuable communications. They who wish for further information respecting it, may consult with advantage Augustine de consensu Evangelistarum, L. 2. C. 5. and 11. p. 173. 176. Cass. coll. 10. c. 2. p. 502. Epiph. de Christo. c. 1. p. 48. and c. 29. p. 451. Bibliot. Patrum. t. 7. p. 8, 9. Chrys. in Mat. h. 7. p. 81, 82. I am,

Sir, your obedient Servant,

J. H. C.

To the Editor of the Remembrancer.

Sir,

I AM induced to make a few remarks on a criticism which a correspondent has contributed to your Number for January last. The criticism is on an imputed misapplication of Rom. xiv. 23.; the correspondent C. P.

The Right Rev. Bishop Sandford, whose truly evangelic sermons are commended to our notice in October, is charged with a misapplying of that text of St. Paul, "*Whatsoever is not of faith is sin.*"

One remark of C. P. is undeniably correct, and a prudent man will have it in memory; namely, that what is offered in behalf of religion, under the claim and character of proof, should, indeed, be well examined before it is proposed. It ought to be able to endure handling; to bear investigation without shrink-

ing: nor is any thing less deserving of praise or imitation than the unguarded practice of bringing into unintended employ any part of Holy Writ.* Such practice is inexcusable: because, what science has in itself such unquestionable evidence, such as is salutary and convenient to itself, as Christian theology? But, indeed, Christian feelings are sometimes sorely pained by the forced constructions that negligence, and ignorance, or even less pardonable sins, put on isolated passages. It is dope without regard to the expostulations of common sense, of higher reason, or suffering religion. For Scripture is pregnant in meaning; it is full of matter; it is essentially expansive. Hence it affords so wide a field to study, such incitement to enquiry, such trial of sagacity, such exercise of judgment, such demand even, sometimes, for imagination and fancy in exposition.

If, then, in reference to the use made by the learned Bishop of the text already quoted, it is contended merely that the subject of the Apostle's discourse is not precisely similar to the Bishop's, and that, therefore, the use by the latter of the same words is unjustifiable, we certainly know that the Apostle is speaking in the particular, and that the Bishop is speaking in the general: the former in a specified instance, the latter in an extended sense. Notwithstanding which being granted, it by no means follows that there is a misapplication of the words; by which I mean, that they are made no undue advantage of, nor a sense put upon them to which their original author would object: he would neither be surprised nor displeased to see them in their present service; he would recognize his own immediately, and acknowledge them. To constitute *misapplication* there must be proved, I imagine, an inversion of them in these particulars; and of this, I really think, the Right Rev. author is en-

tirely innocent, I do not mean only in intention, but in fact.

The negative objection, that commentators have not given such exposition hitherto, though it may have all truth, wants force. Or rather let it be said, that one, eminently qualified to be a commentator, has now the merit of introducing the said passage to general observation in a just light—Bishop Sandford.

Yet, perhaps, it may still more correctly be said, that St. Paul himself is the commentator. It appears so to me. A case is before him; he has considered it; he comes to a determination; he gives the reason for it; he states the principle on which he has decided: *Whatsoever is not of faith is sin.* Faith is the test, the touchstone of trial. Will the thing endure it? I view the passage in no other light with so much satisfaction and conviction. It seems to me an observation made from the case, not only deciding *that* one, but left as a rule by which future judgments may be formed; an axiom of divinity on which doctrine may be safely grounded, and so exactly fitting to such a place as that whereto, for the present, it has been consigned by Bishop Sandford, skilfully and judiciously supporting *his* doctrine.

I remain, Sir,
respectfully your's,

AITCHBEY.

Jan. 12, 1820.

BIBLICAL ILLUSTRATIONS.

(Continued.)

"And the child grew and was weaned: and Abraham made a great feast the same day that Isaac was weaned." Gen. xxi. 8.

"And she vowed a vow, and said, O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid and remember me, and not forget thine handmaid, but will give unto thine handmaid a man child, then I will give him unto the

Lord all the days of his life, and there shall no razor come upon his head."

"And when she had weaned him, she took him up with her, with three bullocks, and an ephah of flour, and a bottle of wine, and brought him unto the house of the Lord in Shiloh; and the child was young." 1 Sam. i. 11. 24.

Mr. Parker* observes, that it was the usage of various nations from time immemorial, solemnly to initiate their children, and especially if it was the first born, and a son by certain festival rites, soon after they could walk about, and had the use of their tongues, till which time it was not usual to take them from their mother's breast.

"The Mexicans made vows for their children, as well as for themselves, and frequently dedicated them to the service of their Gods in some temple or monastery." *Cullen's Mexico*, V. I. p. 250.

Morier in his Journey through Persia, informs us that the day a male child is weaned they carry him to the Mosque, and after having performed certain acts of devotion, return home; then collecting their friends and relations, they give a feast, of which they make the child also to partake.

"Mine horn is exalted in the Lord." 1 Sam. ii. 1.

In this, and many other parts of Scripture, we find mention made of the exaltation of the horn. Colonel Light thus describes the dress of the Druses, which tends greatly to explain the meaning. "The females of both Maronites and Druses appear in a coarse blue jacket and petticoat, without stockings, their hair plaited, hanging down in long tails behind. On their heads they wore a tin or silver conical tube about twelve inches long, and perhaps twice the size of a common post horn; over which was thrown a white piece of linen, that completely enveloped their body, and gives a most singu-

* See his 24th Occas. Annot.

lar and ghost like appearance. Upon Mount Lebanon the wife of the Emir sometimes made her appearance, in the costume of the country, adorned with a *golden horn on her head*, enriched with precious stones, instead of the ordinary one of the other women of the country,"—*Light's Travels*, p. 220. 232.

This which was originally an honourable mark, in after ages was converted into a reproach and a scorn. Philip the Bold, ordered them to wear a horn upon their hats, which proved a fatal distinction to many, for by thus distinguishing them from the Christians, they were exposed to the insults of the populace. The hat with a horn in it was ordered for the badge of the men in several places, by one of the early councils, and confirmed by that of Strasburg, in 1420.

"And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth upon his head." 1 Sam. iv. 12.

"Watch in the watch tower. Set a watchman, let him declare what he seeth." Isaiah xxi. 4, 5.

"One post shall run to meet another, and one messenger to meet another, to shew the King of Babylon that his city is taken at one end." Jeremiah li. 31.

The following passages tend more or less to illustrate the mode of communicating intelligence by messengers, and the use of the towers alluded to in the above texts.

"The couriers whom the Mexicans frequently employed, made use of different ensigns according to the nature of the intelligence, or affair with which they were charged. If it was the news of the Mexicans having lost a battle, the courier wore his hair loose, and disordered, and without speaking a word to any person went straight to the palace, where kneeling before the king, he related what had happened.

"In order that news might be more speedily conveyed, there were upon all the high ways of the king-

dom certain little towers, about six miles distant from each other, where couriers were always waiting in readiness to set out with dispatches. As soon as the first courier was sent off, he ran as swiftly as he could to the first tower, where he communicated to another his intelligence, upon the receipt of which, the second courier posted without delay to the next stage, and thus by a continued and uninterrupted speed of conveyance, intelligence was rapidly conveyed from place to place." *Cullen's Mexico*, V. I. 345.

"The first step amongst the South American Indians, when a war is agreed on, is to give notice to the nations for assembling; and this they call to *shoot the dart*, the summons being sent from village to village with the utmost silence and rapidity. In these notices they specify the night when the irruption is, to be made, and the advice of it is sent to the Indians who reside in the Spanish territories. Nothing transpires; nor is there a single instance among all the Indians that have been taken up on suspicion that one ever made the discovery." *Ulloa's Voyage*, V. II. 277.

"In the northern parts of China," says Mr. Bell, "we met with many turrets called post houses, erected at certain distances from one another, with a flag staff, on which is hoisted the imperial pendant. These places are guarded by a few soldiers who run on foot from one post to another with great speed, carrying letters or dispatches which concern the Emperor. The turrets are so contrived as to be in sight of one another; and by signals they can convey intelligence of any remarkable event. By this means the court is informed in the speediest manner imaginable, of whatever disturbances may happen in the most remote provinces of the empire. The distance of one post house from another is usually five Chinese Li, or miles, each Li consisting of 500 bow lengths. I com-

pute five of these miles to be about two and a half English." *Bell's Travels*. V. I. 341.

"On a bluff promontory is a square tower, and three others placed about a league distant from each other, on a range of high hills connected with the promontory. Our Sheik tells me that they were built for watch towers, to give notice of any armed force appearing in sight. In this neighbourhood (*i. e.* about ten days journey N.W. of Bagdat) there was once a large city (though I could not learn the name) and many considerable towns and villages. For many miles we discovered large blocks of alabaster lying on the ground, but no veins of it perceptible. The last three hours of our road this day was E.S.E. over barren ground, much the same as this on which we were encamped. Many little hills are to be seen on which are ruins of buildings. The tents of the Arabs we met with every half hour." *Parson's Travels in Asia and Africa*. p. 93.

Mr. Walter Scott avails himself of the traditionary mode of communication in the Highlands by the fiery cross—

When flits this cross from man to man,
(Vich Alpine's summons to his clan)
Burst be the ear that fails to heed,
Palsied the foot that shuns to speed——

Fast as the fatal symbol flies,
In arms the huts and hamlets rise;
From winding gleu, from upland brown,
They poured each hardy tenant down.
Nor slack'd the messenger his pace;
He shewed the sign, he named the place,
And, pressing forward like the wind,
Left clamour and surprise behind."

Lady of the Lake, Canto iii.

To the Editor of the Remembrancer.

Sir,

ANY general commendation of the writings of the venerable Hooker would be superfluous, after the high esteem in which they have been long holden by all who are capable of

duly appreciating their extraordinary merit. But there is one point in which they peculiarly deserve earnest and renewed attention, and that is, their applicability to the circumstances and temper of the present times. They are treasures of wisdom, serving for a light and direction to after ages; they seem to partake, in some measure, of the spirit of the prophetic writings, which, in many cases, give awful warnings, and point out the calamitous consequences of the neglect of them. It is well known that Hooker wrote his valuable books on Ecclesiastical Polity, at a time when the religion of this country had been recently delivered from the corruptions and errors of Popery; when the Reformation was scarcely settled and established by the prudence, learning, and sufferings of its martyrs. So great had been those sufferings, and so vehement, in consequence, was the general desire to recede as far as possible from every thing, in religious matters, which had any affinity with the intolerant spirit of that religion, under whose domination persecution had so fiercely raged, that, with the usual proneness of men to run from one extreme to another, reformation in the judgment of many could never be carried far enough. Hence arose a host of discontented and factious men, who, disdaining to tread in the steps of the first reformers, and to walk quietly and safely in that way of pure and undefiled religion which they had marked out, raised endless disputes about indifferent matters, and aimed at abolishing those excellent forms and ordinances which had been established for the decent administration of religion, and introducing the discipline of Geneva. To calm the restless spirit of these men, to counteract their efforts which tended to the subversion of religion, instead of further advancing its purity, to heal the divisions which distracted the nation, and to promote religious unity and concord, Hooker

wrote his incomparable Books of Ecclesiastical Polity. With almost prophetic foresight he described the numerous evils which must ensue from the prevalence of such contentious and schismatical spirit; and to every one who is acquainted with the history of those miserable times which followed, it is well known, that, through the neglect of his wise and warning voice, that spirit, having at length attained maturity in Puritanism, finally did prevail to the overthrow of Church and State.

How applicable still are the writings of Hooker to our own times; and how needful his wisdom to correct, if it haply may be, the dissatisfied, factious, and schismatical spirit, which alas! in defiance of repeated warnings, and to the evident hazard of the stability of our Church, still prevails among us! Whoever will carefully read the Preface to his Ecclesiastical Polity, will hardly fail to trace a strong resemblance between the times and the disorders of them which he is describing, and the present, and will be ready to think that he is drawing the picture of this age.

"The reader (says Dr. Wordsworth) will find his time amply repaid by a perusal of this Preface, especially the first four sections, which present one of the most instructive and interesting pieces of moral historical painting that were ever drawn by the pencil of a master: a subject of contemplation, unhappily, but too necessary for these times." *Eccles. Biography*, Vol. iv. p. 216.

It is highly important then that the wisdom of this sage and holy man, equally befitting his and our times, and enhanced in value to us by the fatal experience which followed the neglect of it, should not be lost upon us, but serve as a beacon to warn us of our danger. As of old, so now also, the reformed religion, which is happily established among us, is in danger from the Romish, which is so far from being satisfied with toleration, or any concessions that can be made,

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that it evidently seeks superiority and ascendancy; and if it should once attain it, from its spirit and principles which avowedly remain unaltered and always the same, a repetition of its wonted intolerance and persecution might naturally be expected as its genuine fruit. It would surely then be infatuation in Protestants to disarm themselves of that power which is essential to their preservation, and give it to Roman Catholics who, if they are actuated by the true domineering spirit of their religion, would turn it to the destruction of the present Establishment. Let us live peaceably with them, and shew them all that charity which our holy religion requires, though they, as is plain from past experience, would probably not be disposed to do the same by us: but let us not allow those, who are under the influence of a foreign head, to have any share in our legislation, or in the regulation of the affairs of our Church, which being in their judgment heretical, they would consider it a duty and a merit to subvert.

This great danger, still hanging over the Established Church, it might justly be expected, would compose all subordinate differences, and unite the hearts of all its members in a cordial attachment to its rules and ordinances, and in unfeigned endeavours to promote its welfare and peace. Especially might this be expected, when the excellence and purity of its Liturgy are considered, its exact conformity to Holy Scripture, its admirable tendency to inspire true devotion, and to set forward the present and future happiness of men. But alas! as it was in the days of Hooker, so now, neither the common danger which threatens the Established Church, nor its own native excellence, will unite men in its defence. The same factious, restless, and schismatical spirit which, formerly, would not be satisfied with that prudent reformation which had been

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established, but raised endless objections to the Liturgy and Articles, and sought to interpret the latter in a Calvinistic sense; which proceeded to stir up such an inveterate enmity against the Church as finally effected its overthrow, and plunged the nation into an abyss of misery: the same spirit still prevails, and, if it is not counteracted, may too probably work the same disastrous effects. We have still surely much to dread, for the interest of true religion, from the wide-spread mischiefs of schism, from the hostility of those who divide from the Church, from the evil reports which they raise and circulate against it, from the danger of their example to those whose principles are not well guarded, and even from many of its appointed ministers, who are more attached to Calvinism, than the real doctrines of the Articles of our Church, and more friendly to the Puritanical, than the true principles of the Church of England.

The best remedy that can be found in writings uninspired for the mischiefs likely again to result from a spirit such as this, is perhaps to be found in the writings of Hooker; who shews the necessity of a conscientious submission to established law, whose "seat is the bosom of God, and her voice the harmony of the world;" how essential order in the Church is to Christian edification; how "good and pleasant a thing it is for brethren to dwell together in unity;" how contrary to the mind of Christ and his apostles are schisms and divisions in religious worship; from what corrupt passions they generally proceed; and how prejudicial to the interest and advancement of true religion strife and contention must be, and yet how interminable, if those who have been confuted will still raise objections, and never peaceably and quietly submit to the decisions of authority. The objections that have been made to the rites and ceremonies, doctrines and Liturgy of our

Established Church, he refutes with such solid reasoning, without any intermixture of controversial virulence; he adduces arguments so satisfactory to confirm the truth of those doctrines which are taught, and to shew the expediency of that order which is established in our Church, that whoever reads what he has written with a portion of the writer's meek and humble spirit, will hardly fail to be convinced of the truth of his assertions, and to see the necessity of a peaceable and conscientious conformity. From those who dissent and divide from our Church, it would perhaps be too much to expect a patient perusal of the Ecclesiastical Polity; though, if their scruples be honest, and their dissent arise not from prejudice or spiritual pride, and if truth and reason had their due influence, they might justly be satisfied by such perusal; yet of all those who have been ordained to any holy function in our church, or are preparing for it, it is indispensably to be required, that they should give diligent attention to the judicious reasoning of Hooker, before they indulge that spirit of Puritanical insubordination, which was neither encouraged by our Reformers, nor can be justified by Scripture, and which, as it formerly proved ruinous to the Church, so now again threatens its safety. To the incontrovertible reasoning, and wise admonitions of Hooker, exhorting all men to submission, order, conformity, and peace, is now to be added, as has been before observed, the fatal result which followed the neglect of them: so that we shall be without excuse, if we will not be admonished by wholesome precepts as well as dear-bought experience, to follow in time those things which conduce to peace and mutual edification.

As both those who actually divide from our Church, and those who foment division by that litigious spirit, which is ever renewing oft refuted objections, and can hardly

brook submission to lawful authority, might learn wisdom by Hooker's writings, and, by the application of them to the present times, duly to estimate the dangers which threaten us; so lastly, his life and example, if they could be prevailed upon to contemplate them, as they are recorded by his faithful biographer Isaac Walton, would furnish a salutary admonition to the infidels and blasphemers of our times. Example will often influence many, on whose minds precept and abstract reasoning will make no impression. And let the life and example of this holy man be brought forward to demonstrate unto them the inestimable worth of Christian principles, and how they naturally produced in him, as their genuine fruit, whatever was virtuous, praise-worthy, and of good report. His superior abilities were not perverted to the malignant purpose of unsettling the faith of others, but uniformly dedicated to the service and glory of the Giver; and his whole life spent and concluded in humility, reverence, and godly fear. With the triumphant exit of those who have fallen under the sentence of the law, whose presumption is much less doubtful than the sincerity of their repentance, and who yet are frequently held forth, even by religious teachers, as models of a glorious and happy death: or, with the heart-rending anguish with which the spirit of that wretched infidel Paine is said to have been visited in his last hours, the poison of whose vulgar infidelity and blasphemy has again infected numbers, let there be contrasted the peaceful departure, and last words, of this holy and humble Christian:

"I have lived to see this world is made up of perturbations, and I have been long preparing to leave it, and gathering comfort for the dreadful hour of making my account with God, which I now apprehend to be near: and though I have by his grace loved Him in my youth, and feared Him in mine age, and laboured to have a conscience void of offence to Him, and to

all men; yet, if thou, O Lord, be extreme to mark what I have done amiss, who can abide it? And therefore, where I have sinned, Lord, shew mercy to me; for I plead not my righteousness, but the forgiveness of my unrighteousness, for his merits, who died to purchase a pardon for penitent sinners. And since I owe thee a death, Lord, let it not be terrible, and then take thine own time: I submit to it: let not mine, O Lord, but let thy will be done!—God hath heard my daily petitions; for I am at peace with all men, and He is at peace with me; and from which blessed assurance I feel that inward joy, which this world can neither give nor take away."

Let as many as are unfriendly to our Zion, who are perpetually controverting the established doctrines of our Church, who yield a reluctant and insincere submission to its rulers, or wilfully separate themselves from it by schism, listen with timely reverence to Him, who, though dead, yet speaketh with a warning voice, directed as well to the present as his own times: and let the infidel and blasphemer profit by his example, and learn from it to cast down all scornful and impious imaginations, and live the humble life, that they may also die the blessed and peaceful death, of this righteous man!

I am, Sir, &c. &c.

W. X. Y.

Jan. 27, 1820.

To the Editor of the Remembrancer.

Sir,

IN the introductory chapter to his Ecclesiastical History, when speaking of the first ages of the Church, Mosheim tells us, "that among the doctors of those early times there were some who acquired, by their learned labours, a shining reputation and a universal influence; they were regarded as oracles; their decisions were handed down to posterity as sacred rules of faith and practice; and they thus deserve

to be mentioned with particular distinction among the governors of the Church." Upon this passage, sufficiently clear and intelligible in itself, the Editor presents us with the following note; "By these our author means the Fathers, whose writings form still a rule of faith in the Romish Church; while, in the Protestant Churches, their authority diminishes from day to day." It was this sentence, on a question upon which my own mind had long ceased to doubt, which suggested to me the possibility of becoming the instrument of some good, by an attempt to excite (through the medium of the Remembrancer) a more general interest towards a subject so intimately connected with the faith and practice of us all.

The brief annotation, then, just quoted seemed to me to convey, either a confused idea of the meaning of the term *authority*, with a virtual misrepresentation of the first and fundamental principle of the Reformation; or, a partial view of the opinions really prevalent among Protestants now; or, lastly, a correct statement (accompanied, as it should seem, by an implied approbation) of the existence and the extent of sentiments deeply to be lamented, and most sedulously to be counteracted by every admirer of Christian antiquity, and every sincere friend to primitive truth. If by authority the annotator meant authority as a rule of faith, that can scarcely be said to be diminishing which never existed. The very key-stone of the Protestant temple has engraven upon it, in indelible characters, "the Bible is the only rule of faith." But, probably, by authority was meant, respect only, and deference, and esteem. Whether in this sense the authority of the Fathers is diminishing from day to day among the great body of Protestants, I will not presume to pronounce; but, as a member of that pure and apostolical branch of the Catholic Church, established in

our country, I cannot but hope most heartily, that the estimation in which those venerable and primitive confessors and teachers of our faith are held among us will not diminish; convinced, upon the most serious reflection, that the error of valuing them too lightly and holding them in too much neglect is the extreme, against which we of the present age need be the more watchfully upon our guard.

When the Fathers of our own Church had cast off the heavy and galling yoke of Papal Rome, had their estimate of the writers of the first ages of Christianity sunk as far beneath their real standard as they had been exalted above it, it could not have been an object of wonder or surprise. Had the veneration and love for the Bible, of which Christendom had been so long deprived, induced a distaste for every other class of writings, especially had that become nauseous which, mingled with much of baser quality, had been substituted for the pure food of the word of God, our regret, indeed, might have been excited, but not our astonishment or reprehension. Had not their clear and strong understandings and dispassionate judgments provided an antidote, that would have been the natural effect of the causes which we know to have existed.

But among the various characteristics of those great and good men, which raise our gratitude to God, and secure our admiration to them, no one stands more eminently conspicuous than their prudence and moderation, their zeal tempered with knowledge. This most essential and indispensable qualification in the workers of real reform displays itself in whatever they changed, and whatever they left unaltered; in all their sentiments and all their actions; and not least is it seen in the estimate they formed of the early Fathers of the Church. Instead of rejecting them as the cause of offence, instead of spurn-

ing them as those from whom the most profligate enormities in faith and practice had derived an apparent sanction, we find them devoting the most earnest care and study to these records of primitive truth, and appealing to them as faithful interpreters of the word of God. Like that of our Church herself, "*it was their wisdom to keep the mean between two extremes.*" They were aware of the tendency in the human mind, in affairs as well of religion as of politics, when convinced of the existence of a dangerous error, to rush inconsiderately and blindly into the opposite fault. They were alive to this, and effectually secured themselves against its operation. They removed tradition from that throne which she had so long usurped, but they did not trample her in the dust: they no longer paid her the homage she was wont to receive as the compeer of the word of God, but they respected her as the handmaid of that only perfect oracle of divine truth. They revered the old Fathers as examples of pious resignation, active zeal, and genuine charity; they followed them as they followed Christ. They would gladly see their own faith conformable to theirs, because they had been able to draw from the waters of truth nearer to the fountain head. They deferred to the opinions of these teachers, but bound themselves by them so far only as they were consonant to the written word of revelation. But let them speak for themselves. Their sentiments we shall find to be in perfect unison with those of the venerable Jewell, whose words breathe the purest spirit of reformed Catholicism; removed as far from the blind bigotry of the Romanist, as from that libertine rejection of all authority, to which (at least in its open avowal) it remained for modern days to give birth. In his "*Treatise on the Holy Scriptures,*" among others most deserving the

attentive perusal of every one, he presents us with the following sentiments: "What say we of the Fathers? what shall we think of them? or, what account may we make of them? They be interpreters of the word of God; they were learned men, and learned Fathers; the instruments of the mercy of God, and vessels full of grace. We despise them not, we read them, we reverence them, and give thanks unto God for them. They were witnesses unto the truth, they were worthy pillars and ornaments in the Church of God. Yet may they not be compared with the word of God. We may not build upon them; we may not make them the foundation and warrant of our conscience; we may not put our trust in them. Our trust is in the name of the Lord." And shortly after he proceeds: "Now to conclude this matter, they are learned, they have pre-eminence in the Church, they are judges, they have the gifts of wisdom and understanding; yet they are often deceived. They are our Fathers, but not Fathers unto God; they are stars fair and beautiful and bright, yet are they not the sun; they bear witness to the light, they are not the light; Christ is the sun of righteousness; his word is the word of truth; he is the day-spring which hath visited us from on high; he came down from the bosom of his Father; he shall guide our feet into the way of peace. He is the lamb without spot; out of his mouth goeth a two edged sword. This is he in whom all the ends of the world shall be blessed. Hear him, give heed to his saying, embrace his Gospel, believe his word."

Such were the sentiments of the founders and builders of our own Church, formed at a time when their prejudices would have led them to an indiscriminate disparagement of all human authority. And it gives us real pleasure to place side by side with these decla-

rations of the pious prelate, the words of a contemporary of our own*, whose Lectures upon the study of the Fathers of the three first centuries, with much valuable information, display correct reasoning, deep research, patient investigation, and pure Christian liberality, united with the soundest orthodoxy. "We pay implicit confidence," he says, "to no authority but Scripture; we owe no subjection but that which reason prescribes. It is granted that the Fathers were men fallible and infirm: they committed mistakes: neither did they write in the style of elegant scholars. But, notwithstanding all the deductions which truth and propriety suggest, the just and legitimate influence of the Fathers must rank very high. It cannot be supposed that Christians, who lived so near to the time of our Lord's incarnation and the miraculous effusion of the Holy Spirit, and who enjoyed the teaching of the Apostles, could err much in essential matters; they must have known the way of salvation. In attempting to teach the Gospel to others, their incidental mistakes are such as might be expected; for no compositions are perfect, except the volume of inspiration. It was, perhaps, providentially designed, that the best of human works should demonstrate, by a comparative inferiority, the necessity and transcendent excellence of God's revealed word. But it is not probable that any weakness or enthusiasm should obliterate the true faith in the breasts of these early proselytes. On the contrary, if the fundamental articles of vital religion are discoverable in any writings besides Holy Scripture, it is surely reasonable to conclude that they are contained in those of the primitive Fathers †."

Such is "that middle and just judgment" which lies between the two extreme opinions, on the one side of those who would make the writings of the Fathers an inviolable standard of religious orthodoxy, and on the other of those who would consign them over to oblivion and contempt. It is this latter extreme to which, if we must acquiesce in the representation of the annotator of the ecclesiastical historian, we, as Protestants, are rapidly and daily declining. But whatever injudicious and unwarrantable prejudices be entertained by members of other Churches, let us hope better things of our own. Especially let us trust that her clergy are still uncontaminated by the raging infection of contempt of authority. They, we have good confidence, are still proof against those insidious attempts that have been made to depreciate the model of primitive times, and still habitually contemplate the Fathers of the Christian Church with veneration, though not superstitiously; and have learned (under the guidance of the restorers of sound faith and pure worship in England) to form a sober rational estimate of the value of their works upon solid grounds.

Conceiving, Mr. Editor, that our views on these subjects would not in any material point be at variance with each other, and regarding the very title of your work as almost a pledge, that an article occasionally presented to your readers, professing to call to our remembrance somewhat of primitive Christian feelings, and doctrines, and practice, would not in itself be abhorrent from the principles of the Remembrancer, I have persuaded myself to offer this letter for insertion; trusting, from time to time, as opportunities may be afforded or matter present itself, to propose to you some memorials of the earliest times, selecting what might be thought in itself more generally interesting, or to have been less generally known.

* The Rev. John Collinson, Rector of Gateshead, Durham, Bampton Lecturer in 1813.

† First Bampton Lecture, p. 47.

Among the fragments of the wreck of ancient Christian literature, some of less intrinsic value have drifted to the shore, and these we may allow to remain neglected; but interspersed with these we find caskets full of the choicest treasures, enough to oblige us to mourn (with a more just estimate of our loss) for the rich and precious lading, of which the storms, during that long and gloomy night of centuries, made shipwreck. To discover, and examine, and select, and repair these scattered remnants, required more time than the great body even of theological students could devote, and more extensive means than they could command. But thanks to the well-directed labours and kindness of learned and pious men, much, especially of late, has been effected in the facilitating our acquaintance with them. For one work especially must the student feel deeply indebted to its author,—*The Reliquiæ Sacræ* of Dr. Routh; a work which will remain, long after he is in peace, a monument of recondite learning, sound criticism, and Christian benevolence. It is somewhat remarkable, and tells little, perhaps, to the credit of the times, that when every paltry pamphlet, on any the most trifling subject, has found its critic to analyse and applaud or condemn it at the infallible tribunal of a review, this work has not been tried by any of those great literary inquests. Whether there is a scanty supply of competent judges attached to their high commission to hold oyer and terminer on a case, for the due decision of which a knowledge of the laws and customs of so remote an antiquity is needed; or, whether they conceive the publication of their judgment on so unfashionable a subject to be not calculated to satisfy the ravening appetite for novelty, for which they are pledged to produce an adequate supply of provisions, I pretend not to divine. Of this I

am sure, the cause does not arise from any defect in the merits of the work itself. On its plan and its execution I purpose addressing you in my next Letter: meanwhile allow me to close my present remarks by another passage from Mr. Collinson, which I am desirous the rather of introducing, from an anxiety to recommend to those among your readers, who have not yet made themselves acquainted with it, the perusal of the book itself. "All nations regard, with a devoted attachment, the memoirs of their remote ancestry: the primitive Christians are our forefathers in the pedigree of opinion, a connection closer than that of consanguinity or country; and from them we inherit, in lineal descent, the best patrimony, religious truth. More especially when those ancestors are men of virtuous renown, heroes, and benefactors to mankind, we feel touched with the consciousness of the true dignity of human nature, exemplified in persons who, blessed with the aid of God's spirit, have withstood the vicissitudes and temptations of life with unshaken constancy, and have thus displayed marks of an immortal soul, superior in its essence to the perishable condition of earthly things. In this good way did the first disciples of our Lord and Master walk, animated by faith and hope in their crucified Redeemer, and these motives shed a radiance of sanctity over their memories."

GAGATES.

Extracts from Reports of the Society for promoting Christian Knowledge, (continued.)

Extract from Circular, 1719.

"The Society, taking into their consideration the method they have hitherto followed of distributing little Tracts for exciting in the minds of men a sincere love of true religion, and that by the blessing

of God on the Charity Schools, that branch of their design has obtained so general an approbation, that almost every corner of the kingdom is provided with an instance thereof, promising a blessed harvest to posterity, of a generation of men fearing God, and loving righteousness; and that whenever any of the seminaries are still wanting the arguments for recommending, and the means of effecting them, may well be supposed to be known by the Society's having dispersed above one hundred thousand books for this purpose.

"For these reasons, together with the impossibility of adapting the packets to the particular wants of their corresponding members, they have been induced seriously to consider wherein they might possibly improve their method of promoting the knowledge and practice of true religion; and to this end they have had two things in their view, which they should be glad to be instrumental, in some measure at least, of bringing about, viz.

"That the Holy Scriptures and expositions of the Church Catechism, and other good books, should be more generally known and read in private families. And,

"That Catechetical instruction be more frequently used, pursuant to the advice of His Grace the present Lord Archbishop of Canterbury, in the preface to his excellent Commentary on the Church Catechism, as one of the best means to preserve that knowledge which has been already diffused, and to instill good principles where they are wanting.

"The Society have deliberated on the means of accomplishing these important ends, and will be very thankful to any of their residing or corresponding Members, who shall suggest wherein their present thoughts may be improved.

"The greatness of the price of Bibles; New Testaments, Common Prayer Books, and longer Expositions on the Church Catechism, has hitherto obstructed the dispersion of them among the poor, but if the Society can be so happy as to fall on an expedient to facilitate the same, they shall think their charity and labour therein very well bestowed, though it should be chiefly applied this way.

"In order to which, they have agreed to desist from sending packets to their corresponding Members in the method hitherto annually used, and instead thereof to send parcels of the books mentioned in the catalogue hereunto annexed, to any of their Members that shall occasionally desire them, to distribute among the poor on the following terms: viz. Bibles, New Testament, Common Prayer Books, and

all other bound books, at prime cost inquires, as mentioned in the catalogue annexed, the Society being at the charge of binding them in calf or sheep graft, according to the size of the book; and that all stitched books therein mentioned shall be sent, at half price, to such Members as shall desire them for the like charitable uses.

"The Society cannot foresee what may be the extent of the demands of their correspondents annually upon this regulation, but at present they have resolved to appropriate two hundred pounds, to answer such demands as shall be made by their Members for the current year; so that those who do not signify their desires time enough to be included in the said fund, will of course be postponed to another year, unless, to avoid delay, they shall choose to pay the full price of the books they desire.

"The Society have likewise agreed, that whatever presents of books shall for the future be made to their store, shall be distributed gratis in such occasional packets, and the carriage of them into the country paid in London as usual, unless, for the more certain delivery of the parcel by the carrier, it shall be otherwise desired by their corresponding Members.

"The Protestant Missionaries in the East Indies continue to pursue their undertaking with such success, that by the blessing of God on their endeavours, they have in the year 1718 baptized into the Christian faith fifty-eight of the Heathen. This is a great enlargement of the Christian Church with them, considering the numbers baptized in former years, and the pains that are taken to instruct them in the truths of the gospel before they are admitted to holy baptism.

"The Missionaries continue very important for more labourers to assist them in forming a college or seminary for training up Indian youth for the service of the Church hereafter; since the supply of such persons from Europe is attended with many difficulties, by reason of the charge of transporting them, and the time which a Missionary going hence must necessarily spend after his arrival in India, to acquire languages before he can be capable of addressing himself effectually to the Heathen, to say nothing of the uncertain health which Europeans find on account of the change of climate. Upon these considerations it has been thought most advisable to erect a seminary there, for educating Catechists and school-masters from among the natives; and in order thereto three promising young gentlemen were sent by the Rev. Mr.

Professor Franck from Hall to London, in December last, who soon after embarked in one of the East India Company's ships; and the Society were not a little pleased to give them all the assistance and encouragement they could, as well as by the same opportunity to send to the Missionaries a fresh supply of money, books, and other necessities for printing, book binding, &c.

"The New Testament is entirely printed off in the Malabaric language and character at Tranquebar, and by being put into the hands of the Heathen, will, it is hoped, prove a good step to dispose them to hear the divine Oracles more largely unfolded to them.

"Give me leave to add as to proceedings at home, that the number of Charity-Schools reported to be set up since last year are,

	Schools.	Children.
"In Great Britain	35	Wherein are } 575 taught
"In Ireland - -	26	Wherein are } 432 taught
	61	1007

"Besides the children of several of these schools, whose numbers have not yet been signified.

Extract from Circular, 1720.

"The Society have the satisfaction to find by experience, that their new method for distributing books (beside the approbation it has met with among their Members, in diverse parts of the kingdom) has more than answered their expectation, upon the following accounts:

"First, As to the number; that there have been dispersed in a year, ending at Michaelmas last:

"Bibles, single - - - - -	555
"Bibles, with Common Prayer and Psalms - - - - -	493
"New Testaments, single - - - - -	674
"Common Prayers, single - - - - -	759
"Practical Tracts, many of which were bound - - - - -	19,067

Making in all 21,548

"Secondly, That by this method above twice the value in books that were wont to be dispersed in a year, have been disposed of among poor housekeepers, or the children of Charity-Schools, with this circumstance attending it, that the contents of each packet are now adapted to the wants of their respective correspondents who desire them, which in the former method

was not practicable. For these reasons the Society have agreed to continue to furnish their Members in the same manner as last year, with the books mentioned in the list hereunto annexed, as they shall occasionally desire them: namely, the bound books at prime cost in quires, the Society being at the charge of binding, and the stitched books at half price, as far as 200*l.* will go; for the Society's part the ensuing year, ending at Michaelmas, 1721.

"And they have likewise agreed, as opportunities present, to send, gratis, to all their corresponding Members such books as are either published by, or presented to the Society in the current year, provided the latter have been first perused and approved, according to the rules of the Society.

"A new list of the Charity-Schools being to be published next year, the Society desire you would be pleased to signify wherein the last account, anno 1718, was defective with respect of such schools as you find omitted, or to the numbers of children taught.

"The Society esteem themselves highly obliged to those who, by their advice and influence, have been instrumental to impress on the minds of the masters, mistresses, and children of these schools the duty of steady loyalty and affection to the present government, which is of so great importance to the welfare of these nurseries, as well as of the community, that the Society persuade themselves your prudent and zealous endeavours will never be wanting to continue them in so indispensable a duty.

"The best means of employing the poor has always had a share in the thoughts of the wisest men of this kingdom, and the present state of affairs, with respect to our trade, seems to require a continuance of your care and application to promote those employments among the children educated in charity-schools, which may be most for the advantage of the public; so that beside reading, writing, and arithmetic, and instructing them in the principles and rules of our holy religion, they ought also to be inured to some sort of profitable labour or business.

"It has been observed by a worthy corresponding Member, that where, in the want of other labour, the children of the country go a mile or two to school, even that has contributed to make them robust and active; and that gardening, plowing, harrowing, or other servile labour, every other day for their parents, has been no prejudice to their progress in learning.

Extract from Circular, 1722.

"The Charity Schools in Great Britain and Ireland still increase under the divine Providence, and the Society are glad to observe, that in many places where these schools are set up, endeavours are not only used to instruct and cloath the children, but also to employ them in such manner as to render them useful to the public; the doing of which, it is hoped, will effectually silence an objection some have made to this pious undertaking.

"It is not easy to prescribe such an employ as would suit all parts of the kingdom, and therefore it must be left to the prudence of those who are intrusted with the management of Charity Schools, to choose such employments for the children as they shall judge are most practicable in their respective places; and if any in your neighbourhood have been so happy as to fall into a proper method for employing poor children, you are desired to signify it in as particular a manner as you can, that when the Society are furnished with more variety of such methods, they may be communicated to the public for general practice.

"What the Society have formerly recommended in their Circular Letters, upon the subject of loyalty to his present Majesty, is, on account of the late traitorous and wicked designs against his sacred person and government, become now more particularly necessary to be urged. You are therefore most earnestly desired by the Society to use your utmost endeavours, that the masters and mistresses of the Charity Schools which you have any concern with, do make it a main part of their business to instruct and train up the children under their care in the principles of loyalty and subjection to our most gracious King, and with an utter abhorrence of every thing that tends to lessen the affections of the people to his Majesty's person and government.

"The principles of the Popish religion being so dangerous to the salvation of men, as well as inconsistent with the peace and prosperity of these Protestant kingdoms, the Society considered it might be very proper, at this time more especially, to cause an impression to be made of Archbishop Tillotson's sermon concerning the hazard of being saved in the Church of Rome, and his discourse against Transubstantiation in order to supply their Members, and particularly those that have any Papias in their neighbourhood, with such numbers of these books as shall be desired, on the terms aforementioned, to be dis-

tributed among such persons as they have reason to believe are in danger of being subverted by the emissaries of the Church of Rome.

"Among the many vices that at present prevail in the nation, none has increased more of late years than that of gaming; which, as it generally takes its first rise from covetousness, so it is fruitful of almost every thing that is evil. The Justices of Peace for Westminster and Middlesex have been so sensible of the mischievous effects of gaming, that they have lately, with noble and commendable zeal, animated by the approbation and encouragement of his Majesty, exerted themselves in an uncommon manner against this growing evil; and accordingly by a due execution of the laws several gaming-houses have been entirely suppressed. And the Society being desirous, as much as in them lies, to put a stop to a practice of such pernicious consequence, they have caused an impression to be made of a little book against gaming, a copy of which is also sent to you, with a desire that you would please to recommend it to such persons as you think stand in need of the admonitions therein contained.

"The Protestant Mission to the East Indies has, since the death of the excellent Mr. Ziegenbalg, suffered another great loss in the death of the pious Mr. Grun- dler, however the Society have the satisfaction to hear, that the great design of converting the infidels in those parts to the Christian faith does still go on. The Rev. Mr. Schultze at Tranquebar has, by the last ships, sent over copies of a translation of the Psalms into Portuguese, and two other religious Tracts in the Malabaric language, printed there last year, and at the same time informs the Society, that eighteen of the Heathen have been admitted by baptism into the Church of Christ at that place in the space of one year proceeding.

"It is God alone that can (and we hope will) bless the labours of his servants for carrying on this work of faith and labour of love, for his glory and the good of souls. What has been already done under immense difficulties animates the Society with a resolution, by the grace of God, to persist in giving what assistance they can to further such measures as may be concerted in Denmark and Germany, for the advancement of so Christian an undertaking."

[N. B. There was no printed Circular Letter, 1721, but a short written one was sent to the Members, with an apology for

not sending a printed one, for want of materials, viz. advices from Turkey and the East Indies.]

(To be continued.)

To the Editor of the *Remembrancer*.

Sir,

WHEN correspondents flag in their communications it is a good stroke of policy to throw into your pages something of a provocative nature; and this I strongly surmise to have been your incentive for inserting, in your last Number, the Letter of a humble Labourer in the Christian Vineyard. His sour grapes will, I am sure, have stirred up terrible commotions in the stomachs of many of your readers, and I shall be greatly disappointed if large libations do not flow in upon you as the effect of the combustion.

Your correspondent has, most certainly, furnished us with an excellent receipt for making an Evening Lecture: viz. Take a "large edifice," in "a large provincial town," "illuminate it" so as "to present the most striking and solemn appearance," engage "a choir" "singularly attractive," "for science and execution," and obtain the "very gratifying assistance of a considerable portion of the female auditory," distinguished for "their harmonious voices;" then invite an indiscriminate multitude "of different ranks, habits, and principles," not "confining" your cards of invitation to your own parishioners, or even "to the inhabitants of the town," but extend them to the adjoining villages, and further still to "parishes four and five miles distant." The potency of this spell is irresistible, and what the ingenious compounder of it experienced may be confidently anticipated on every repetition. Let "the design" be "but (very) partially known," and "more than 500 persons" will infallibly give their attendance at

the first opening, and "progressively increase" in numbers, till both Church and Church-yard overflow with the throng collected together, and the sight of the preacher's "blessed wig" becomes the whole recompence which the greater part procure in the way of edification.

I had got thus far, Mr. Editor, before my eye glanced back upon your preceding article, and the perusal of that threw new light upon your object in this latter insertion. I now see that you did not insert it as a provocative but as an illustration; and most certainly never was there a happier coincidence of articles than that which has thrown "MELANCTHON" and the "HUMBLE LABOURER" together. Upon a comparative view of the two Letters, the first idea that suggests itself is, that MELANCTHON has recently returned from the HUMBLE LABOURER's vicinity, and has been one of his congregation, and that the sketch he has given us is a transcript of what he saw. This would be a comfortable conclusion to rest upon were we permitted to indulge in it, for it would infer that the HUMBLE LABOURER was a solitary instance of incontinent zeal betraying a clergyman into the desecration of his Church by so flagrant and pernicious a profanation; but alas! we know, from too many sources of information, that the HUMBLE LABOURER is one of a large fraternity, who exchange the wisely ordered services of our Church for these Sunday evening theatricals.

What Melancthon has said upon them anticipates very much of what I had to remark. This, however, may be added to his reasonable observations, that the regular afternoon service was devoutly performed, and occasion being frequently taken to press upon the congregation the indispensable importance of the domestic duties of the day, will suggest occupations for the evening, and draw down a blessing upon the performance of them, by which ge-

nuine piety will be much more effectually established in the heart than by dispersing the household under the veil of darkness, to be carried here and there at the capricious excitement of their own conceits in pursuit of singing women and favourite preachers.

Your obedient servant,

HOMESPUN.

To the Editor of the Remembrancer.

Sir,

I HOPE soon to see the Remembrancer in the hands of the greater part of the clergy, that it may form a kind of *circulating medium* of much useful information and judicious observation; which would otherwise seldom go beyond the port-folios of the writers, on matters relating to our holy religion and excellent establishment. With this view, I beg leave to transcribe a passage from a very able author, on a subject of much importance to religion and the Church. "I cannot help lamenting the singular ill usage which the Scriptures have met with, in being fretted into *chapter and verse*, with so little attention to the sense. It is astonishing that the unauthorised barbarism of a printer * (I cannot give it a softer name, though he was certainly an able and a learned man) should be received so universally through Christendom. The only advantage which this strange interruption of the sense *can* have, might have been answered as well by marginal references. In the mean time the mischief is glaring. The narrative, or the argument, instead of running on, as in other compositions, in a continued discourse, is broken into aphorisms. In other words, the

paragraph ends at every third or fourth line. Passages thus insulated receive an independent form. The sense in each little paragraph seems drawn to a point, and the *unlettered* reader, at least, is apt to pause. Whereas, if he went on, and took all together, he must often affix a very different meaning to the words." *Gilpin's Sermons*, Vol. iv. Ser. 1.

Few persons, Mr. Editor, who have observed what perverted doctrines and meanings have been engendered by this fretting of the sacred text into chapter and verse, and fewer still whose office it is *publickly to read* the Scriptures, but must daily "lament the singular ill usage" they have met with in this respect. A correction of this perversion was suggested to the Society for promoting Christian Knowledge, in their publication of the Family Bible. The reply was, that the Society having pledged themselves to publish the text according to the authorised version, no alteration could be made. I have not an opportunity of seeing the act by which the printing of the Scriptures is regulated and limited to the Universities and king's printers. No stricter provision would, I imagine, be made for the Bible than for the Book of Common Prayer. This latter appears in many different forms: sometimes in columns, and sometimes thrown into long lines the whole breadth of the page.

Can there be any reasonable objection to the text of the Scriptures being printed in the like *readable* form, with the chapters and verses thrown into the margin, as in many editions of the Greek Testament? This need not at all interfere with the marginal references, which may be placed on the opposite side of the page. The compilers of our Liturgy have seen the absurdity of this "barbarism," and, in the selections for the Epistles and Gospels, have given the text in a shape which it ought undoubtedly to wear. I

* Robert Stevens, who was printing a Concordance and a Bible at the same time, and took this method of adapting the one to the other.

earnestly hope that this subject may be taken up by the Universities and king's printers; and if the law, as it now stands, will admit of no change, that then the bishops and clergy would seriously consider the importance of so easy an alteration, and the advantages to be derived from it, both by clergy and laity.

I am, Sir,

Your faithful and obedient servant,

A CLERK.

ON THE PRAYER FOR THE ROYAL FAMILY.

To the Editor of the Remembrancer.

Sir,

THE recent order of council, prescribing certain omissions in the Prayer for the Royal Family, and in the corresponding clause of the Litany, has excited, and probably will continue to excite, considerable discussion. It would be presumptuous in me, who am neither a lawyer, nor practised in the subtleties of legal argument, nor possessed of any means of legal information, to think of commenting upon an Act of Parliament, or defining the powers which it may or may not convey. I may, however, be permitted to compare the Order of Council with the Act of Uniformity prefixed to my quarto Prayer Book, and with several editions of the Liturgy which are lying in my parish Church.

The words of the Order of Council of Feb. 12, 1820, are these:

"Whereas, in the Act of uniformity which establishes the Liturgy of the Church of England, provision is made for such alterations in the prayers for the Royal Family as, from time to time, shall become necessary, and be directed by lawful authority; his Majesty was pleased, this day in Council, to declare his

royal will and pleasure, that in the prayer for the Royal Family, in the morning and evening service, the words, '*Their Royal Highnesses, George, Prince of Wales, the Princess of Wales, and,*' be omitted.

"That the same omission take place in that part of the Litany, or general supplication, in which the same words recur."

The clause of the Act of Uniformity, to which this order refers, and which appears to have been formally recited in the similar order issued upon the accession of his late Majesty, Oct. 27, 1760, is this:

"Provided always, and be it further enacted by the authority aforesaid, that in all those Prayers, Litanies, and Collects, which do any way relate to the King, Queen, or royal progeny, the names be altered and changed from time to time, and fitted to the present occasion, according to the direction of lawful authority."

There can, I conceive, be no question concerning the lawfulness of the authority by which the recent omissions have been prescribed, if the omissions themselves can be justified. It is obvious that these omissions must be made, in respect of the Queen, if the King shall be a widower, as in the case of George I. George II. George III.; or if the King shall be unmarried, as in the case of George III. at his accession; in respect of the Princess of Wales, if the Prince of Wales shall be unmarried, or a widower; and in respect of the Prince of Wales, if the heir to the throne shall be presumptive only, and not apparent. The only question, therefore, is, whether there is authority for merging the consort of a king regnant, under the general designation of "all the Royal Family," and for omitting the word "and," by which that general designation is coupled with some more particular title.

For the resolution of this question you will permit me to observe, I.

that the Act of Uniformity certainly provides no more than that "the *names* be altered and changed from time to time, and fitted to the present occasion:" 2. that this provision relates to the King not less than to the Queen or royal progeny, and that in respect of the King it must obviously refer to the alteration of the *name* only: and 3. that in all the editions of the Prayer Book which I have examined, the *names* are printed in a different character, denoting that the words so printed may be altered upon occasion. I have not seen any edition in which the word "and" before "all the Royal Family" is thus printed.

It is probably known to most of your readers, that the prayer in question, and the corresponding clause of the Litany, were introduced into the Liturgy in the reign of James I., who was the first protestant sovereign who was married and had issue. I have not been able to procure a Prayer Book of this reign, and am, therefore, not able to specify the form in which the Royal Family were then prayed for. I conceive that this deficiency may be supplied from the form of bidding prayer prescribed in the 55th Canon of 1603, in which I also observe that the names are printed in a different type.

"Ye shall also pray for our gracious Queen *Anne*, the noble Prince *Henry*, and the rest of the King and Queen's royal issue."

Wheatley, in commenting upon this prayer for the Royal Family, observes, "that the beginning of it, when it was first inserted, was, *Almighty God which hast promised to be a Father of thine elect, and of their seed*: but this, I suppose, being thought to savour a little of Calvinism, was altered about the year 1632 or 33, when (*Frederic, the Prince Elector Palatine, the lady Elizabeth, his wife, with their princely issue*, being left out) these

words were changed into *Almighty God, the fountain of all goodness.*"

Of this improved beginning, or form of adoration, Comber writes:

"The learned Selden gives us an ancient Saxon prayer, out of an old manuscript form, directing the coronation of a queen, whence this prayer seems to have borrowed its beginning, *O Lord, the fountain of all good and giver of all increase,*" &c.

Neither of these valuable commentators has noticed, that before the Act of Uniformity this prayer was entitled, "a Prayer for the Queen," &c. It is thus described in the edition of 1633, which was, probably, printed immediately after the alteration in the form of adoration, and in that of 1634. Now, although the title of the prayer has been changed, the change has been effected without prejudice to the Queen, who has always been distinguished by name, and not merged in the general title of "all the Royal Family." In the editions of 1633 and 1634 the *names* are, indeed, altered and changed; for Henrietta Maria, the queen of Charles I., is called by the name of Mary: the persons prayed for are,

"Our gracious Queen *Mary*, Prince *Charles*, and the rest of the royall progenie."

After the Restoration, and the passing of the Act of Uniformity, prayer was made for

"Our gracious Queen *Catherine, Mary*, the Queen mother, *James*, Duke of *York*, and all the Royal Family." Ed. 1666.

After the death of the Queen Henrietta her name was omitted. (Ed. 1670.)

I have had no opportunity of examining any Prayer Book printed in the reign of James II. William III. or Anne. Since the accession of the House of Brunswick my researches have been very copious, and, I believe, complete. Since

that period, the following persons have been included in the prayer :

In the reign of George I.

"His Royal Highness *George*, Prince of *Wales*, the Princess and their issue, and all the Royal Family." Ed. 1718. 1723. 1726.

In the reign of George II.

"Our gracious Queen *Caroline*, the royal issue, and the rest of the Royal Family." Ed. without title page or date.

"Our gracious Queen *Caroline*, their Royal Highnesses *Frederic*, Prince of *Wales*, the Duke, the Princesses, and all the Royal Family." Ed. 1732. 1735, 1736.

After the death of Queen *Caroline*, in 1737.

"Their Royal Highnesses, *Frederic*, Prince of *Wales*, the Princess of *Wales*, the Duke, the Princesses, and all the Royal Family." Ed. 1740.

"Their Royal Highnesses, *Frederic*, Prince of *Wales*, the Princess of *Wales*, the Duke, the Princesses, the issue of the Prince and Princess of *Wales*, and all the Royal Family." Ed. 1748.

After the death of *Frederic*, Prince of *Wales*, in 1751, his son, the late king, then heir apparent, was mentioned by name.

"Their Royal Highnesses, *George*, Prince of *Wales*, the Princess dowager of *Wales*, the Duke, the Princesses, and all the Royal Family." Ed. 1752, 6, 7, 8, 9.

In the reign of George III. and immediately after his accession :

"Her Royal Highness the Princess dowager of *Wales*, and all the Royal Family." Order of Council, Oct. 27, 1760.

After the marriage of the King :

"Our gracious Queen *Charlotte*, her Royal Highness the Princess dowager of *Wales*, and all the Royal Family." Ed. 1762.

After the birth of the Prince of *Wales* :

"Our gracious Queen *Charlotte*, their Royal Highnesses, *George*,

Prince of *Wales*, the Princess dowager of *Wales*, and all the Royal Family." Ed. 1762—1770.

After the death of the Princess dowager of *Wales*, her name was omitted, and no other alteration took place until the marriage of the Prince of *Wales*, when the form was :

"Our gracious Queen *Charlotte*, their Royal Highnesses *George*, Prince of *Wales*, the Princess of *Wales*, and all the Royal Family."

On the demise of the Queen her name was omitted, (see ed. 1819) and on the demise of the King, according to the Order of Council, other words were also omitted, so that the form now stands :

"All the Royal Family," without any specification of persons whatever ; a form certainly of very comprehensive brevity, but altogether without precedent in the history of our Liturgy. The only parallel which I can find is in two Forms of Prayer with Fasting, published during the American war, (1778. 1781) in which, in "a prayer for this Church and kingdom," is this clause :

"Be thou pleased also, with thine especial favour, to guard and prosper our gracious sovereign King *George*, with all the Royal Family."

I will beg leave to trouble you with some other remarks upon this Order of Council. It takes no notice, and, if precedents had been followed, it was not necessary to take any notice, of the form of bidding prayer, prescribed by the 55th Canon, and commonly used before the Universities, and other corporate bodies. Who are now to be included in this form of bidding prayer? Are the preachers to comply with the spirit and intention of this Order of Council, for which there is no precedent, or to follow the precedent which may be traced even beyond the publication of the Canon ; for, in the reign of Henry VIII., Queen Anne Boleyn

and the Princess Elizabeth were commended to the prayers of the devout?

The Order of Council proceeds to direct,

"That in the title to the Form of Prayer to be used on the day of his Majesty's accession to the crown, the words '*upon the twenty-fifth day of October*' be struck out, and the words '*upon the twenty-ninth day of January*' be inserted."

I have no doubt that this, also, is a new and unprecedented mode of continuing the office for the inauguration. In the reign of Charles II. the forms of prayer for the Martyrdom of Charles I. and for the Restoration of the Royal Family, included the religious service which his accession, under other circumstances, would have required. So, also, the office for November 5 was accommodated to celebrate the landing and accession of William III. In the reigns of James II., Anne, George I., and George II. the office for the accession was appointed by an express and particular Act of Council: under the late King it was comprehended with the other state services in one proclamation, bearing date October 7, 1761.

But though the office for the accession has been perpetuated at an earlier period than has been usual, no notice has been taken of the offices for November 5, January 30, May 29. These forms have been usually "annexed to the Book of Common Prayer" by an Order of Council, at various periods, after the accession of the sovereign: viz. by Charles II. on May 2, 1663; by George I. on November 9, 1714; and by George II. on September 12, 1728. From a comparison of these dates with the several days of accession it appears, that there has been, hitherto, no dilatoriness in authorizing the continuance of these services, as the unprecedented haste

in respect of the other office might seem to insinuate, and that the delay of issuing any notice concerning them does not imply that they are tacitly superseded. As, however, they have hitherto been annexed to the Prayer Book, by the will and pleasure of the King, declared in Council, it is desirable, for the removal of every doubt, that that will and pleasure should be declared.

The subject is not altogether irrelevant, and you will allow me to notice, that in the Common Prayer Book of 1663, the first rubric in the office for King Charles's Martyrdom is in the following words:

"If this day shall happen to be Sunday, this form of service shall be used the next day following."

This direction is clear and distinct, and no man who reads it can doubt whether the service may be used on the Sunday. But in the Common Prayers from 1715 to the present day, these explicit terms have been exchanged for others most ambiguous, except where the ambiguity is removed and an absolute error substituted, by means of a false punctuation, thus:

"If this day shall happen to be Sunday this form of prayer shall be used, and the fast kept the next day following."

According to this punctuation, which has sometimes been acted upon, the service may be used on the Sunday, if the fast be kept on the following day. I cannot trace this innovation farther back than the reign of George I., nor can I ascertain upon what occasion or upon what authority it was introduced. I presume that it was one of the alterations which the service underwent, when it was reviewed in the reign of James II. If it should ever again be revised, I trust that the original rubric will be restored.

OLD PRECEDENT.

To the Editor of the Remembrancer.

Sir,

THE name of Bishop Hopkins stands high in the list of eminent divines who have, at different periods, adorned our Protestant Episcopal Church. His writings contain a great deal of very valuable matter and clothed in strong and eloquent language. Having had occasion to refer to his works lately, I have, however, been struck with the inaccurate and, as it appears to me, contradictory manner in which this celebrated prelate treats of certain doctrinal points. A few passages which I have remarked, upon the subject of baptism, will serve to shew how much the Bishop's views are at variance with each other, and with those of our Church, as contained in the Catechism. So that my younger brethren in the ministry must be cautious how they take Bishop Hopkins for "a master in Israel."

In his "Doctrine of the two Sacraments," speaking of baptism, he ascribes the highest spiritual benefits to that holy ordinance. Respecting the "washing of water," (Ephes. v. 20.) he says, "I suppose none will doubt but that baptism is meant; or, if they should, yet so many other parallel places might be produced, where *remission of sins, justification, and regeneration*, are ascribed to this holy ordinance as the effects of it, that it may be sufficient conviction that baptism is likewise, in this place, to be understood."

Afterwards vindicating the practice of infant baptism, he mentions, that in the Church Catechism infants are directed to say, that "*in their baptism they were made members of Christ*," &c. and then brings forward, as his first argument for the lawfulness of infant baptism, that "*infants are members of the Church of Christ, and therefore to*

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be baptized." This matter is strangely enough cleared up by a reference to the circumstance of the king being sovereign before he is crowned. So the Bishop represents baptism to be "a public inauguration, a public oath taken by those who *are already* Christ's soldiers to be faithful unto their lives' end."

The Bishop likewise asserts, that "the children of Christian parents *are Church members*; and being Church members they have a right to baptism, which is appointed by Christ to be the standing ordinance for solemn admission into the visible Church. So that when they are, in our Catechism, said to be *made members of Christ in their baptism*, the meaning *only* is, that now they are owned and publicly acknowledged to be such by their solemn admission into the society of Christians. They are Christians *nati, born Christians* by the covenant."

Once more, the Bishop observes, "but this I say, that baptism is the ordinary means appointed by God for the sanctifying and cleansing of those for whom Christ gave himself to bring them to salvation;" yet he soon afterwards declares, "it is true, one great end of baptism is to be a sign of the washing away of sin, and cleansing of the soul." How far these representations are consistent with each other, and with our Church Catechism, I leave to your readers to determine.

W. J. B.

To the Editor of the Remembrancer.

Sir,

YOUR Biblical Illustrations are many of them very interesting and curious, and, if continued long enough, will form materials for some very important arguments in support of revealed religion. The

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following passage from a late publication, containing facts familiar to every school-boy, has not, I think, been yet compared with Gen. xlii. 34., which it serves strikingly to illustrate.

"At the public entertainments of kings, or commanders in chief, it was customary to discuss any important affair of state, or war, and to bestow rewards of a singular kind upon valour. On one occasion Agamemnon expresses his satisfaction with the conduct of Ajax, by placing before him a larger portion of meat than was allotted to the rest of the guests; and, on another, encourages Idomeneus to display his usual gallantry in the field, by the promise of the largest and fullest cup of any in the feast."—*Dr. Hill's Essays on ancient Greece, Essay I. p. 16.*

I must avail myself of this opportunity to advert to the malignity and injustice which has been displayed of late towards the city clergy, not only by the citizens, from whom, of course, it might have been anticipated, but by the editors of those journals who most ostentatiously affect candour and moderation. I, who have no sort of interest in the dispute, am disgusted to meet with such passages as the following, from a morning paper: "The city clergy already receive from their fellow-citizens the enormous sum of 20,000*l.* per annum!" Common honesty should have added, that this enormous sum is paid out of a revenue of millions, and divided among individuals, making the average stipend of each, to a set of educated gentlemen, who are expected, "by their writings and their preaching, to make all ex-officio prosecutions for blasphemy superfluous." *Mr. Waithman's Speech.*

I remain, Sir,
Your very obedient,
JHUOA.

NEW SOUTH WALES.

Observations upon the present State of New South Wales, as it is described in the Minutes of Evidence before a Select Committee of the House of Commons on Gaols, &c.

THE pending revision of the criminal code would alone have sufficed to direct attention to the colony of New South Wales. But its claims to notice have been increased by various accidental circumstances. The projected improvement in prison discipline, and in the general administration of the convict settlement, was coupled with serious charges against those who had hitherto conducted it. The government at home, and its officers abroad, were represented as very negligent, if not more seriously guilty; and the state of the hulks and of the convict transports were added to the list of the grievances, and assisted in rendering the subject notorious. It soon appeared that there was really very little accurate knowledge in this country respecting the state of its most distant possession; and a commissioner was sent out, with the approbation of all parties, to inquire on the spot and to report. In the mean time the committee on gaols have carried on an interesting investigation, by means of some gentlemen of the colony, who happened to be in England. And the minutes of evidence before the committee furnish valuable information upon almost every subject connected with New South Wales. One of the witnesses, Mr. Riley, had resided there for ten years; another, Mr. M'Arthur, is the son of one of the principal settlers; a third and a fourth are able to describe the management of the convict transports in their best and in their worst condition. The following sketch is designed to convey a specimen of the particulars to those who have no opportunity of consulting the ori-

ginal document. Individual complaints against the governor will be passed over in silence; because, as the committee properly observe in their report, the complaint only has been heard, and no opportunity has been afforded of receiving the answer or explanation. And though it is difficult to arrange information which is most immethodically given, and the contents of a hundred and forty folio pages are not easily reduced into the compass which can be allotted to this abridgement of them, the reader's attention may still be directed to an entertaining inquiry, and his curiosity be excited though it can hardly be gratified.

The system of transporting felons to settlements beyond the seas is familiar to us from our infancy, and is regarded as a matter of course. But if a stranger were told that this well governed nation had, in the course of little more than a twelvemonth, put six thousand convicts on board of ship, and sent them to the farthest extremity of the world, he would, probably, feel disposed to question the wisdom of our laws. The voyage, as he would hear, is frequently protracted to six, and is seldom performed in four months; during which time the prisoners necessarily associate with each other, and with none besides themselves. And upon their arrival at the point of destination they are sentenced to labour for the government of the colony or for individual settlers, some for the remainder of their lives, and some for a certain term of years. At the expiration of the term many return to their country, and of these not a few pay a second and final visit to New South Wales.

Without any inclination to dispute the general excellence of our institutions, it must be confessed that there is somewhat singular in this peculiar portion of them. The travelling to and fro over such an immense portion of the globe is palpably absurd. And transporting

for life, which is not liable to the same objection, appears, at least, a questionable method of strengthening a new colony, or reforming an old offender. The subject, however, which has excited such extensive and laudable interest, is not the propriety of abolishing the system in question, that alas! is rendered impracticable by the number of our offenders, but the possibility of amending the present mode of executing it, and of rendering it better adapted to its original purpose. Whether the institution, when it first took place, was wise or foolish, it is now in full operation, and must be taken for better and worse. It certainly may be made, though at a considerable expence, to co-operate with other branches of our criminal jurisprudence: and the advantages which may be ultimately derived from so fertile and extensive a colony, the nursery that it furnishes for our seamen, and the market that it will afford for our manufactures, are circumstances which cannot fail to make a very strong impression upon those who have read Mr. Riley's evidence before the committee of the House of Commons. It is from this gentleman that the most minute and valuable information is derived; and, as far as it is possible to decide upon a mere perusal of his testimony, he seems to be eminently qualified for the task which devolved upon him. He has resided four years at Van Diemen's Land, and ten years at New South Wales; during the former period he filled the situation of deputy commissary and secretary to the lieutenant governor; during the latter, he established himself as a settler and merchant at Sydney; and during the whole of the period, he discharged the duties of a magistrate. His means of obtaining local knowledge are thus placed beyond all doubt; and the soundness of his judgment, and the general fairness of his statements may be easily in-

ferred from his detailed examination.

The name of Botany Bay has so completely superseded that of New South Wales, in the colloquial language of our own country, that the former will long continue to designate the colony, though it is a place of no consequence at some distance from Port Jackson, and was never seen by Mr. Riley, excepting once when on his voyage. The territory, however, which is, strictly speaking, denominated New South Wales, and has been taken possession of under that name by the crown of Great Britain, consists of one half of the continent of New Holland, bounded by an ideal line parallel with the 135th degree of longitude, and commands, within itself, a breadth of latitude exceeding the acquisitions of any power in the world. It extends from the 10th to the 45th degree; and the country is, consequently, capable of yielding every vegetable product, from the nutmeg, which already grows wild, to the humblest European herb. A large portion of the soil is well calculated for the growth of hemp, flax, and tobacco: there is scarcely any landholder who is without a portion of grapes; and the wine of New South Wales will soon find its way to England. The olive has been introduced with every prospect of success, and the fig is abundant throughout the whole of the colony; and a long list of fruits have been planted by the settlers, and may be obtained in the highest perfection. The total number of acres returned as cleared is 43,000, of which, in 1817, 14,500 were sown with wheat, 11,700 with maize, 300 with oats, peas, and beans, 650 with barley, and 350 with potatoes. The gardens and orchards occupy 850 acres. Forty bushels of wheat an acre have been frequently produced, but the average crop does not much exceed twenty. Horses and cows thrive remarkably well, and they are now to be procured at

a reasonable rate. The wool promises speedily to rival the Saxon and Spanish; the quality of some which has been recently imported is considered as fully equal to any that the manufacturers can procure, and an improvement in the mode of cleaning it is all that they now require.

The Anglo-South Wales population are much taller than their fathers and mothers, but not so athletic as Englishmen in general. The appearance of the natives in youth is healthy and favourable, but subsequently they become disfigured from want of food, and their general habits. The number of them residing near Sydney diminishes daily, but some of them are always to be seen in the town. Great efforts have been recently made to conciliate these people, and to induce them to give up their children for the purpose of receiving education: but their wandering gypsy-like life renders them very averse to the plan; and the utmost number that had been in the school at one time did not, in 1817, exceed fourteen. On the whole, however, the ferocious habits of the natives are improved; and in a few instances they are to be found acting as servants and labourers in the colony.

The capital of the territory, which, a short time ago, had no better inhabitants than these, but which now bids fair to take its place among the nations of the earth, is Sydney. It contains upwards of a thousand houses, and the population amounts to between seven and eight thousand. The greater part of the houses have gardens attached to them, and all the new buildings are of a substantial description. One part of the place, called the Rocks, is the St. Giles's of Sydney, and is in a very deplorable state; but a stranger set down in any other situation could not suspect that he was in a settlement principally composed of con-

victs, but would rather imagine himself to be in an orderly English town.

When a ship arrives with convicts they are mustered by the secretary of the governor, and the governor selects such a number as he thinks fit to be employed in what is termed the government gang. He generally prefers the artisans. At sun-rise these men are required to repair to the lumber yard, or to different spots which are pointed out, and where their overseers await them. They are occupied in building, or any other work that may be on hand; and their labour continues till three o'clock. During the remainder of the day, and on Saturday from an earlier hour, they are at liberty to work for themselves. Formerly those who were disposed had no difficulty in finding employment, but the case is otherwise at present with all but superior workmen. Food is furnished to them by the government: they receive their gram once a week, and fresh meat twice; and up to the end of 1818 they had to find themselves lodgings and the means of cooking their food from the produce of their extra labour. They often lodged together in bodies of three or four, each man paying from a shilling to two shillings and six pence a week for rent. The number thus situated in Sydney amounted to nearly 500; of whom it was notorious that a considerable proportion had no resource but robbery from which to procure a supply of these and other necessities. The earnings, in his extra hours, of an industrious man, who was able to procure employment, would average ten or fifteen shillings a week, but would be considerably higher if he was a mechanic. These convicts are clothed twice a year by government, and in a liberal manner. The majority of them do not continue long in this employment, but get gradually into the service of settlers: carpenters, however, and bricklayers, and masons, who are

essential to the public works, are often retained for a long period. It is usual, in consequence, for such persons, on their arrival at Port Jackson, to conceal their various qualifications, being instructed to do so by their ship-mates who have been transported before. There are three gradations of reward to men in the government gang: first, to be handed over to a settler; secondly, to have what is termed a ticket of leave, which permits them, in the language of the colony, to be on their own hands, and to employ themselves as they think most desirable; and thirdly, emancipation, which is a pardon within the territory, but does not include permission to quit it. This last appears, in reality, to be the greatest favour a convict can receive; as though he naturally prefers a full and free pardon, yet in nine cases out of ten its permanent effect is unfavourable. If any of this government gang disobey the orders of their superintendent, he complains to the governor, the police magistrate, or the magistrate of the week, and the three modes of punishment, when the complaint is substantiated, are, to put the offender into the gaol gang, to send him to the coal river, or to inflict corporal chastisement. In the former case he is confined in the gaol, and obliged to work the whole of the day, without any time to labour for himself; the sort of work which is allotted to him is the most irksome that is going on, generally repairing the roads: and men of desperate character are made to labour in irons. The term for which sentence is past never exceeds a twelvemonth, and may always be shortened by good conduct. Banishment to the coal river is very much dreaded as a separation from their companions, and a species of second transportation; the work there, however, is much lighter than in our English pits, and is carried on by the convicts in the same manner

as that of the gaol gang. Corporal punishment is not often inflicted; and a hundred lashes were the utmost that Mr. Riley remembered to have been given, and these much more leniently than in the case of military flogging.

The convicts who on their arrival are not selected by the governor, are allotted at his discretion to such of the settlers as have made application for servants; with an understanding that food and clothing should be allowed to them in the same proportion as to the government gang; and that according to a recent regulation ten pounds a year should be given to each of them for extra labour. And unless the convict obtains emancipation, or is returned by his master to the government, he continues in the same situation during the whole term for which he is transported. The master is not at liberty to inflict the slightest punishment; but both he and the convict must have recourse to the magistrate, or to the superintendant, when cause of complaint arises on one side or the other. The punishment of the latter is the same as in the case of those who labour for government; and the master is made to feel the ill effects of any misconduct which may be proved against him, by being deprived of his servant. The only direct mode which the master possesses of calling forth the exertions of the convicts allotted to him, is by adding somewhat to the allowance which he is bound to make them for extra work. They usually sleep in out-houses adjoining the dwelling of the master, and it would be considered dangerous to allow the male convicts to sleep under the same roof; though pilfering is not as common among them as their situation would lead us to expect. The demand for convicts upon these terms is always great; and if the settlers could obtain the description of men of which they stand in need, it would answer to them to employ

a very considerable number. But at present, when a settler in want of a shepherd, applies to the governor for a convict, it frequently happens that he is supplied with a London thief, a rogue and vagabond, who has no means of making himself useful; who consequently is a burden, and is soon returned to the government gang. And as the good workmen are also retained in the same service, it thus happens that the result of idleness and industry is the same. These useless convicts bear a large and an increasing proportion to the rest. In the early stages of the colony, labour was so scarce, that any man who had strength was valuable: but at present the settlers have a great disinclination to take such as are ignorant of agricultural or other business. The number of convicts in the employ of any settler, is seldom, if ever, known to exceed a dozen; and about twice as many are occasionally allotted to those who are engaged at the same time in farming and trade. The number of Scotch and of Welch convicts is extremely small, and the few there are generally set a very good example. The Irish also are often found of very great service; and from being accustomed to country labour are more valuable to a farmer than the English. Among the latter, those that have been sentenced in the country, and come from country gaols, are decidedly superior to the rest. The convicts are transported a second time in considerable numbers; and when one of them having received a free pardon is desirous of returning home, it usually turns out that he is in reality going from home. The greater number of those who come out are merely sent for seven years; and criminals in this situation are for the most part better behaved than those who have been transported for life. If one of the latter, however, has a prospect of getting his sentence remitted, this proves a powerful stimulus to good be-

haviour. After the expiration of their sentences, the majority do not return to Europe. A large proportion of the present settlers, probably about one half, is formed of persons who came out as prisoners, and have remained voluntarily in the colony. Many of them are very deserving men; one of the best agriculturists and settlers is found among their ranks: he has recently built a fine vessel of upwards of a hundred tons burthen, from the forest at the back of his farm, for the purpose of carrying on the seal fishery. Land is always granted to these convict settlers in proportion to the number of their family, or the capability of the individual. About fifty acres are allotted to a single man, with a condition that he shall clear ten in the course of five years. An allowance of provision and working tools was also formerly made; but it is now too inconsiderable to afford material assistance. The first dwelling which these men provide, is a mere temporary hut; and in a very short time the industrious and successful are able to replace it with a wooden or shingle house; but brick buildings are as yet seldom seen on the farms. The produce of the land is not so valuable as it was a few years ago. And this has arisen from a reduction in the price paid by government for the stores with which it is furnished by the settlers. In 1817 the number of full rations delivered out by government were 6000; and as the population of the settlement, including children, only amounted to 20,000, more than one third of the whole food of the country was in fact issued from the public stores. The meat was formerly purchased there at 9d. a pound; but recently the governor has determined to pay no more than 6d.; and the price to private consumers, and to the merchants for exportation, has fallen in the same proportion, having been 1s. in former times; and being about 8d. or 9d. at present. The sudden depre-

ciation in the value of stock, which was produced by these events, proved a severe calamity to the settler. The price of his grain too has been much affected, by importation from India, and by a temporary closure of the public stores. The last government price for wheat was ten shillings a bushel; but it was sold at Sydney, in 1817, for not less than 25s., and then again, upon a sudden change, it would not produce 5s. The great remedy recommended for this evil, is the permission of distillation; and if spirits are to be consumed, which at present they appear to be in large quantities; it certainly seems fair that what corrupts and degrades one portion of the settlement should be allowed to reward and stimulate the diligence of the other.

The most lamentable branch of the establishment must come next under consideration. The state of the female convicts was brought before the public last year; and every thing that was then asserted is fully confirmed by the witnesses who were examined before the committee. When a transport ship first arrives, the women are mustered in the same manner as the men: the governor then gives notice in the gazette, that any persons wishing for female servants may apply to the superintendent; the government having no necessity for their labour. The demands of the various settlers are usually complied with; and the remainder are sent up to the factory at Paramatta. They are there employed, generally to the number of fifty, in the various processes of the woollen manufactories; the employment is considered as corresponding with the gaol gang for the men; and refractory females are sent to it as a punishment. These last are occasionally confined within the walls of the factory, which is contiguous to the gaol; but the greater part are provided with rations and clothing like the men, and have to procure their own lodgings, as they

can, in the town. The consequence, as might be expected, is, that nearly all of these women have recourse to prostitution as a means of procuring subsistence; and that Paramatta is exposed to many disgraceful scenes of riot. It is different with the females who are taken into the service of settlers: some of these, it is true, turn out more outrageous and drunken than the men, and are sent for these offences to the factory, or the coal-river, or are suffered, if not complained of, to live at large in a scandalous manner. But many reform, and become excellent members of society; assisting their husbands in earning an independence, and rearing a family. Indeed a considerable portion of the trade of Sydney is carried on by these women, while their husbands remain comparatively idle. The wages to which the female convicts are entitled, as the price of their extra labour, are seven pounds a year; but more is commonly given if they are inclined to deserve it. Few of them return to England: in fact, scarcely one has any reputable means of defraying the expences of the voyage. Marriage has been very much encouraged by the present governor; and convicts are permitted to marry before the expiration of their sentence. The children are brought up in various ways; occasionally much care is bestowed upon their education; but a more unfavourable state of things appears to predominate. There is an orphan school for girls at Sydney; and public schools for boys are raising in different parts of the colony; hitherto they have certainly been inadequate to the instruction of the children. The number of girls in the Sydney school is fifty; and the governor and chaplain take an active part in superintending it. The girls are apprenticed, if possible, to respectable inhabitants; and they turn out in the same proportion well, as the young women of the lower

orders in our English towns. The school is about to be removed to Paramatta; which is considered as a very great improvement; it was formerly situated in the very heart of Sydney, and in the worst part of it. The illegitimate children, of which there are a great number, are supported almost always by the labour of their parents, who, though not married, generally live together; there is no parish relief; and there is little or no application for charity. On the whole, the general opinion seems to be, that what they term the old hands, persons who came out convicts, and have been long in the colony, are in an improving state; but that those who have been recently transported are very much the reverse. Crime upon the average has been decreasing since 1810; particularly when the increased number of inhabitants is taken into consideration: and there seems every reason to suppose that a farther improvement may result from the correction of abuses, and a general improvement of the system. Several particulars connected with this branch of the subject will be brought forward in another number: the present article must conclude with the following very unsatisfactory statement respecting the means of religious instruction which the colony and the convicts possess.

In 1818 there were only six clergymen in the colony. One at Sydney, one at Paramatta, one at Liverpool, one at Windsor, and one at Wilberforce. There was only one clergyman in the whole island of Van Diemen's Land; and there was none at all at Port Dalrymple or at Newcastle. The churches were one at Sydney and one at Paramatta; but both at Liverpool and at Windsor a church was building, and nearly finished. The duties of the Sydney chaplain are peculiarly arduous: he has to perform three whole services on a Sunday; and his different congregations do not amount to 1500. At Paramatta about 400

persons may attend public worship. The convicts in the towns are taken regularly to Church, and in the country they are mustered on the Sabbath, and attend divine service if it is performed within three miles of the place of muster. A respectable man has asserted, that out of nearly 4000 women, not more than 400 are in the habit of frequenting Church. Schools have been established, to a small extent, by the Methodist Missionaries; and there is a wish on the part of some of the inhabitants that more Missionaries should be sent out. But there seems to be an objection to this plan, and probably a very well founded one, on the part of the governor. There is at present no Catholic priest in the settlement, though the number of Irish Catholics is considerable; and they stand in great need of instruction. It is said also that the want of a priest is one cause why they are generally reluctant to marry. It must be observed, however, that there was a priest not long ago in the colony; and that the governor was under the necessity of sending him away. The peace and good order of the country would have been hazarded by his stay, as he was making a party among the inhabitants, and would soon have become formidable. It may easily be conceived that such evils are likely to occur, and great discretion must be required in selecting instructors for such a settlement. It is natural also that there should be an unwillingness on the part of respectable Clergymen to repair to so distant and uninviting a post; but still it is certain that some might be found to undertake the voyage; and their arrival in a considerable proportion to the number of the colonists appears to be an indispensable portion of every scheme of improvement. The forced attendance upon public worship which has been instituted by the present governor, is allowed to

have produced material benefit. How quickly and permanently would that benefit be increased, if the private ministrations of the Clergy were adequately discharged, and the convict who is eager to escape from temporal slavery, could be taught to consider the heavenly yoke as an inestimable privilege.

(To be continued.)

Extracts from Bishop Jeremy Taylor's Considerations upon the Crucifixion.

“JESUS was led out of the gates of Jerusalem, that he might become the sacrifice for persons without the pale, even for all the world: and the daughters of Jerusalem followed him with pious tears till they came to *Calvary*, a place difficult in the ascent, eminent and apt for the publication of shame, a hill of death and dead bones, polluted and impure, and there beheld him stript naked who clothes the field with flowers, and all the world with robes, and the whole globe with the canopie of heaven, and so dressed, that now every circumstance was a triumph. By his disgrace he trampled upon our pride; by his poverty and nakedness he triumphed over our covetousness, and broke in pieces the fetters of concupiscence. For as soon as *Adam* was clothed he quitted Paradise; and Jesus was made naked that he might bring us in again. And we also must be despoiled of all our exteriour adherences, that we may pass through the regions of duty and divine love to a society of blessed spirits, and a clarified, immortal, and beatified estate.”

“And now behold the Priest and the sacrifice of all the world laid upon the altar of the cross, bleeding, and tortured, and dying, to reconcile his Father to us: and he was arrayed with ornaments

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more glorious than the robes of Aaron. The crown of thorns was his mitre, the cross his pastoral staffe, the nails piercing his hands were instead of rings, the ancient ornament of priests, and his flesh rased and checker'd with blue and blood instead of the parti-coloured robe. But as this object calls for our devotion, our love, and eucharist to our dearest Lord, so it must needs irreconcile us to sin, which, in the eye of the world, brought so great shame, and pain, and amazement upon the Son of God, when he only became engaged, by a charitable substitution of himself in our place; and, therefore, we are assured, by the demonstration of sense and experience, it will bring death and all imaginable miseries as the just expresses of God's indignation and hatred: for to this we may apply the words of our Lord, in the prediction of the miseries to *Jerusalem*, *If this be done in the green tree, what shall be done in the dry?* For it is certain Christ infinitely pleased his Father, even by becoming the person made guilty in estimate of law; and yet so great charity of our Lord, and the so great love and pleasure of his Father, exempted him not from suffering pains intolerable; and much less shall those *escape* who provoke and displease God, and *despise so great salvation* which the holy Jesus hath wrought with the expence of blood and so precious a life."

"In the midst of two thieves, three long hours the holy Jesus hung, clothed with pain, agony, and dishonour, all of them so eminent and vast, that he who could not but hope, whose soul was inched with divinity, and dwelt in the bosome of God, and in the cabinet of the mysterious Trinity, yet had a cloud of misery so thicke and blacke drawn before him, that he complained as if God had *forsaken* him; but this was the *pillar of cloud* which con-

ducted Israel into Canaan: and as God behind the cloud supported the holy *Jesus*, and stood ready to receive him into the union of his glories. And we follow this cloud to our country, having Christ for our guide: and though he trode the way, leaning upon the crosse, which, like the staffe of Egypt, pierced his hands, yet it is to us a comfort and support, pleasant to our spirits as the sweetest canes, strong as the pillars of the earth, and made apt for our use, by having been born and made smooth by the hands of our elder brother.

"In the midst of all his torments Jesus onely made one prayer of sorrow to represent his sad condition to his Father; but no accent of murmur, no syllable of anger against his enemies: instead of that he sent up a holy, charitable, and effective prayer for their forgiveness, and by that prayer obtained of God that within 55 days 8,000 of his enemies were converted. So potent is the prayer of charity, that it prevails above the malice of men, turning the arts of Satan into the designs of God: and when malice occasions the prayer, the prayer becomes an antidote to malice. And by this instance our blessed Lord con-signed that duty to us which, in his sermons, he had preached: that we should forgive our enemies, and pray for them, and by so doing ourselves are freed from the stings of anger, and the storms of a revengefull spirit: and we oftentimes procure servants to God, friends to ourselves, and heirs to the kingdom of heaven.

"Of the two thieves that were crucified together with our Lord, the one blasphemed, the other had, at that time, the greatest piety in the world*, except that of the

* "Latro non semper prædatorem aut grassatorem denotat, sed militem qui fortassis ob zelum Judæorum aliquid contra

blessed virgin ; and particularly had such a faith, that all the ages of the Church could never shew the like : for when he saw *Christ in the same condemnation* with himself, crucified by the *Romans*, accused and scorned by the *Jews*, forsaken by his own Apostles, a dying and distressed man, doing at that time no miracles to attest his divinity or innocence, yet then he confesses him to be a Lord and King, and his Saviour : he confessed his own shame and unworthiness, he submitted to the death of the *crosse*, and by his voluntary acceptation and tacite volition of it, made it equivalent to as great a punishment of his own susception ; he shewed an incomparable modesty, begging but for a *remembrance* onely ; he knewe himself so sinful, he durst ask no more ; he reproved the other thief for *blasphemy* ; he confessed the world to come, and owned Christ ; he prayed to him, he hoped in him, and pitied him, shewing an excellent patience in this sad condition. And in this I consider, that besides the excellency of some of these acts, and the goodness of all, the like occasion for so exemplary faith never can occur ; and until all these things shall, in these circumstances, meet in any one man, he must not hope for so safe an *exit* after an evil life, upon the confidence of this example. But now *Christ* had the key of Paradise in his hand, and God blessed the good thief with this opportunity of letting him in, who at another time might have waited longer and been tied to harder conditions. And, indeed, it is very probable that he was much advantaged by the intervening

accident of dying at the same time with *Christ* ; there being a natural compassion produced in us toward the partners of our miseries. For *Christ* was not void of humane passions, though he had in them no imperfection or irregularity, and therefore might be invited by the society of misery the rather to admit him to participate his joys ; and St. Paul proves him to be a *merciful high Priest*, because *he was touched with a feeling of our infirmities* ; the first expression of which was to this blessed thief : *Christ* and he together sat at the supper of bitter herbs, and *Christ* payed his symbol, promising that he should *that day* be together *with him in Paradise*.

“ By the *crosse* of *Christ* stood the holy Virgin-Mother, upon whom old Simeon’s prophetic was now verified ; for now she felt a *sword passing through her very soul* : she stood without clamour and womanish noises, sad, silent, and with a modest grief, deep as the waters of the abyse, but smooth as the face of a pool, full of love, and patience, and sorrow, and hope. Now she was put to it to make use of all those excellent discourses her holy Son had used to build up her spirit and fortifie it against this day. Now she felt the blessings and strengths of faith, and she passed from the griefs of the passion to the expectation of the resurrection, and she rested in this death as a sad remedy ; for she knew it reconciled God with all the world. But here hope drew a veil before her sorrow ; and though her grief was great enough to swallow her up, yet her love was greater and did swallow up her grief. But the sun also had a veil upon his face, and taught us to draw a curtain before the passion, which would be the most artificial expression of his greatness, whilst by silence and wonder we confess it great beyond our expression, or, which is all one, great as

leges Romanas fecerat: alioqui vir fuit non omnino malus.

“ Titubaverunt qui viderunt Christum mortuos resuscitantem ; credidit ille qui videbat secum in ligno pendentem. Recolamus fidem latronis quam non invenit Christus post resurrectionem in discipulis suis.” *S. Aug. Serm. 144. de tempore.*

the burthen and baseness of our sins. And with this veil drawn before the face of *Jesus*, let us suppose him at the gates of Paradise, calling, with his last words, in a loud voice, to have them opened, that *the King of glory might come in.*"

REVIEW OF NEW PUBLICATIONS.

Journals of the General Conventions of the Protestant Episcopal Church in the United States of America, from the Year 1784 to the Year 1814 inclusive. Also First Appendix, containing the Constitution and Canons; and Second Appendix, containing three Pastoral Letters. Philadelphia. 1817.

ALTHOUGH we have formed and avowed a very unfavourable opinion respecting the moral and religious prospects of the North American republic, it can hardly be supposed that we are indifferent to its fate, much less that we wish to see our prophecies accomplished at the expence of all the misery by which such an event would be attended. In addition to the universal and inextinguishable claims of humanity, the citizens of the United States are connected with us by the ties of one language and one blood; and in the midst of all their national and their individual faults and follies, we think that we can trace a resemblance to her from whom they sprung. Their situation, from the day in which they afforded a receptacle for our convicts to that in which they established their present formidable power, has been perplexed and difficult. The war of the revolution affected and unsettled every thing. It destroyed the authority of unassuming, sober citizens, and raised the intriguing and the active to an undue elevation. It took place at a time when Europe was admiring infidelity, and had not yet experienced its effects. The

parent state, whose yoke was thrown off with such contempt, had not brought up her child in the way he should go. And those persons who are inclined to be lenient judges of American conduct, may doubt whether the absence of a National Church is to be numbered among their misfortunes or their faults. The internal evils with which they are threatened, in consequence of their refusal to establish or sanction Christianity, have been already submitted to the reader, in our review of *Bristed's Resources*. And the political encroachments and injustice, of which so many specimens are visible, plainly prove that the United States will be a plague to others as well as to themselves. Not one of these circumstances ought to be lost sight of, while we are considering the probability of American improvement: and if any means should occur which may forward and augment it, the same circumstances should induce us to hail them with greater satisfaction, and promote them with more decided zeal.

And, perhaps, there are some symptoms which may encourage, if not justify, the sanguine in hoping that the truth of Christianity may yet be recognized by the laws of the United States, and that God may hereafter be acknowledged and adored by those who, at present, appear to deny, or to overlook his existence. For comparing their government with that of ancient heathens, the difference between them is, that the former professes no religion and the latter professed a

false one. And whatever may be the case with this or that individual, it is certain that the majority can find no rest for their souls in a state of unbelief; and it is probable that they may be persuaded to renounce their infidelity more easily than they would have been induced to reject an erroneous faith. There can be little doubt that at the era of the American revolution, the principles of the sceptical philosophy had made great progress among its leaders. A system so flattering to human pride, and which, in that day, was supported by eminent talents, was naturally formed to prevail among the half-educated American, on the whole so inadequately provided with religious instruction, and deriving a considerable proportion of what he did possess from Puritanism; and prone, in consequence of civil changes, to overturn every ancient land-mark. The result was a constitution which derived no support from religion: and Christianity exists in America as it existed in Europe before Constantine, in the character of a private and partial bond, by which certain portions of the citizens are distinguished from the rest. If the principles of any such portion should be adopted by the whole population, which is very improbable, or by the governors, which is far more likely, or by either of the subdivisions into which, sooner or later, the empire must split, then the alliance between Church and State may be cemented as in the old world, and a regular ecclesiastical establishment may be formed.

To maintain that any consummation of this sort is at hand would be highly unreasonable; but it would, at least, be as unwise to say that it never can arrive. There can be no doubt about the existence of much sincere Christianity in the United States. Their unassisted and independent churches would have ceased to exist, had not their members been sincerely Christian.

There is no pretence for saying that they are mere nominal professors of the faith, since that profession is neither required nor expected of any man; and no credit or emolument appears to be attached to it. By these means the body is preserved in health, although not enabled to increase in stature; and if it takes its constant and permanent direction from the revealed will of the Almighty, imbibing the spirit, and exhibiting the fruits of the Gospel, in time it must surely increase in favour with all men, be blessed with the privileges and the success which other Churches have enjoyed, and in some lamentable instances have abused and forfeited. In our own country we look to a comparatively small body dispersed among the crowd of careless nominal believers, as the nucleus round which a larger and brighter constellation may gather: and in America we may equally hope that the visible Church will be increased until every one of its inhabitants has an interest in the covenant of grace, and the new world, which was a wilderness at our Saviour's advent, shall people his kingdom with her millions and tens of millions.

The Episcopal Church of the United States is the only body which is, in any measure, calculated to fulfil these high destinies. The Independents and Presbyterians, who held so distinguished a situation among the original settlers, and to whom the praise of having suffered for conscience sake cannot be denied, have little reason to congratulate themselves upon the present situation of their descendants. An irregular zeal and an unwarrantable schism have been attended by their ordinary effect and punishment, a declining from the faith; and the doctrines of the Gospel have fallen into disrepute among congregations that once considered themselves its exclusive professors. And if it is otherwise among the

various denominations of modern sectaries which Wesley and his disciples carried across the Atlantic, and planted in a soil which was luxuriant even to rankness, still what permanent or general success can be expected from a system which addresses itself merely to one portion of the community, and which has no principle or bond of union beyond the caprice and interest of the passing hour? Happily there is a different prospect afforded by the Episcopal Church. In its original consolidation much wisdom, sincerity, and earnestness, were exhibited; it has been carefully revised and improved from time to time; its numbers and general estimation appear to be regularly on the increase; and the bishops seem to be qualified, by their piety, activity, and good sense, to strengthen and farther its progress. Placed at an immense distance from the scene on which they act, we can, of course, only judge from appearances: but unless these are fallacious, to an extent which charity forbids us to believe, the American Church is well governed, and must soon become eminent upon earth. Nor will it be found materially at variance, in its spirit and constitution, with the laws of the land in which it is placed. The bishops are chosen by their respective districts, or dioceses; and, at the general convention, they form a separate house, with the right of putting a negative upon the propositions of the clerical and lay deputies. In this there is nothing inconsistent with the sternest republicanism; on the contrary, there is a close resemblance to the American congress. And if republicanism is not unfavourable to reason and moderation, if the professed principles of their government really pervade and actuate the American population, what should prevent them, at a future day, from enrolling themselves generally among the members of a pure and apostolic

Church? But the reader will feel less hesitation in answering this question after he has been put in possession of the facts which the volume before us unfolds; and we shall endeavour to communicate them in an abstract of the general conventions, which will at once shew the present situation of the Episcopal Church, and the steps by which that situation was attained.

The intimate connection which subsisted, before the American revolution, between the Episcopal Church in that country and the Society for the Propagation of the Gospel in Foreign Parts, has already been explained in the fifth number of our Journal. Not less than ninety ministers were in the employment of the Society when the United States ceased to acknowledge the sovereignty of Great Britain; and the support which these persons had derived from the mother country was unavoidably, but not hastily, withdrawn, at a moment when newly-acquired independence made the majority in love with change; and many of the most distinguished members of the Episcopal congregation were either preferring their loyalty to their homes, and quitting the country which gave them birth, or remained in it under considerable suspicion. Add to this the non-existence of a single American bishop, and the total absence of union among the various branches of the Church, and there can be no hesitation in assenting to a remark in the volume before us, that there was required no small measure of faith, as well in the integrity of their system as in the divine blessing upon their endeavours, to elevate them above the apprehensions which described the continuance of their communion as problematical, if not to be despaired of. It appeared, however, from correspondence and personal communication, that there was, at least, sufficient attachment to the principles of the Church to make

an attempt at its preservation neither visionary nor hopeless; and the steps which were publicly taken up for this purpose are detailed with great clearness in the Journals of the General Conventions from the Year 1784 to the Year 1814.

The preface informs us, that in May, 1784, some of the clergy of New York, New Jersey, and Pennsylvania, assembled in the city of New Brunswick for the purpose of reviving a charitable corporation which had existed before the revolution; and they availed themselves of the assistance of a few respectable lay members of the Church who were accidentally upon the spot. The clergy from Pennsylvania took this opportunity to communicate some measures recently adopted in that state, with a view to organize the Church throughout the Union; and the result was a general invitation to attend the next meeting of the corporation, which was to be held at New York in the ensuing October. The invitation was generally accepted, and deputies attended in considerable numbers: but as they were not vested with powers to bind their constituents, they merely issued a recommendation to the Churches in the several states to unite upon a few plain fundamental articles, and send delegates to a general convention to be held at Philadelphia, in October, 1785.

The recommendation was attended to, and deputies from the states of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South Carolina, assembled at the appointed time. The first business which came before them was to consider the alterations which it was necessary or expedient to make in the Liturgy, to prepare an outline of an ecclesiastical constitution, and to take steps for procuring the consecration of bishops. The two former were entrusted to commissioners, who entered immediately upon their respective duties;

and on the subject of the latter a respectful and affectionate petition was addressed to the Archbishops and Bishops of England, requesting them to confer the episcopal character on such persons as might be recommended by the several states. It was resolved to hold another general convention in June, 1786, and once in three years for ever after. To this the Church in every state was to send a deputation consisting of not more than four members of each order; each state having one vote, and the decision of the majority being conclusive. The Book of Common Prayer, &c. was to be published with certain alterations; the Bishops of those Churches who had acceded to the articles were to be *ex officio* members of the convention; and they were to be elected in each state according to its individual rules and orders. They were to confine the exercise of their office to their respective jurisdictions; and they were amenable, with the rest of the clergy, to the authority of the convention of the state to which they might belong. Provision was made for the admission of the Episcopal Churches in the other states of the Union; and it was determined that no person should be ordained, or permitted to officiate as a clergyman, until he had signed a declaration of his belief in the truth and sufficiency of the Holy Scriptures, and engaged to conform to the doctrines and worship of the Protestant Episcopal Church, as set forth in the Book of Common Prayer and Administration of the Sacraments.

At the meeting in June, 1786, the first subject which came under consideration was the answer that had arrived from England. It was signed by the Archbishops, and nearly all the Bishops, and expressed the greatest satisfaction at the request that had been preferred, and perfect readiness to comply with it, as soon as the laws would permit; stipu-

lating, at the same time, for a previous examination of the altered prayer-book, and for a right to withhold the consecration, if the changes should appear to involve an essential departure from the doctrine or discipline of the Church of England. It was resolved to assure their Lordships, that the rumours which had reached them upon this subject were devoid of foundation; and to furnish them with authentic documents for the establishment of the fact. And a committee was appointed to correspond with the English hierarchy, and with power to call a general convention whenever they should think it necessary. This convention was accordingly assembled in the October following at Wilmington, in the state of Delaware, and deputies again attended from the fore-mentioned states.—They entered immediately upon the consideration of several very important letters, which had been received from the Archbishops of Canterbury and York. These prelates commenced by saying, that they observed with much concern, that if the essential articles of their common faith were retained, less respect was paid to the Liturgy than they were prepared to expect; that two of the confessions of the Christian faith had been entirely laid aside; and that even in the Apostles' creed, an article was omitted which had been thought necessary in early ages, with a view to a particular heresy, and had since received the sanction of universal approbation. They farther stated, that they had nevertheless prepared a bill which would enable them to consecrate the American Bishops without transgressing the laws; and it is announced, in a subsequent letter, that this bill had passed. They next advert to the qualifications which are indispensable to a due discharge of the episcopal functions; and having explained and praised the caution with which the Church of England confers holy

orders, they admit that such part of their practice as concerns the personal examination of the candidates, cannot be enforced in the case of Bishops, without diminishing that reverend estimation in which they ought to be held; that with respect to subscription, they will be satisfied with that which has already been explained, but they most strongly recommend, as a means of removing an obstacle to the success of the negotiation, that previously to such subscription, the Apostles' creed be restored to its integrity; and they request, as a proof of the attachment which has been professed for the English Liturgy, that the two other creeds should have a place in the book of Common Prayer, even though the use of them be left discretionary; and they still further observe, that the mode of trying the clergy is a degradation of the clerical, and still more of the episcopal character. On the subject of testimonials they are also very decided; thinking it necessary that the candidates for episcopal consecration should bring certificates both from the general, and from their respective national conventions. The requisite forms are subjoined, and it is worthy of remark, that they were not only adopted upon this occasion, but that they also were embodied into the canons of the Church, and make a part of the prescribed requisites to this very day.

This judicious and conciliatory letter produced considerable effect. The clause in the Apostles' creed, "he descended into hell," was restored to its original situation; the Nicene creed was also inserted after the fore-mentioned confession, and it was left to the minister to use whenever he pleased. With these concessions, the convention hoped that the English prelates would be satisfied; and a letter of the president describes them as comprising whatever could be done towards a compliance with their wishes and advice, consistently with local cir-

cumstances, and the peace and unity of the Church. The general convention was also informed, that Dr. Samuel Provost had been nominated Bishop by the convention of New York, Dr. William White by that of Pennsylvania, and Dr. David Griffiths by that of Virginia.

The consecration of the two former took place in February, 1817, and was duly certified to the general convention which assembled at Philadelphia in July, 1789; but Dr. Griffiths relinquished the office to which he had been appointed. An address of thanks was voted to the Archbishops of Canterbury and York for their good offices in procuring the aforesaid consecration; and the new Bishops were speedily called upon to increase their number. The clergy of Massachusetts and New Hampshire having elected the Rev. Edward Bass their Bishop, applied to the Bishops in the states of Connecticut, New York, and Pennsylvania, to afford their united aid in consecrating Mr. Bass, and canonically investing him with the Apostolic office. The Bishop in Connecticut was Dr. Seabury, who had received consecration from the Episcopal Church of Scotland; and who subsequently produced a list of the consecration and succession of the Scotch Bishops since the Revolution in 1688, in proof of the validity of his own consecration. That validity, after some discussion, was unanimously acknowledged, and the Episcopal Churches, both in Connecticut and Massachusetts, were invited to a conference in the ensuing September. And in the mean time, ten canons were drawn up, and ratified for the government of the Protestant Church; and the general constitution was farther amended and improved. The canons prescribe the testimonials which are to be produced by Bishops elect, and by candidates for Holy Orders; and require that the convention of each Church shall appoint a standing committee, to superintend the eccle-

siastical affairs of the diocese, whenever the convention may not be sitting. The principal alteration in the general constitution consists in permitting the Bishops, when three or more of them are present, to form a house of revision; with a power to reconsider the acts which have passed the general convention, and to remit such as they think fit to that body; by whom, however, they may still be enacted, with the concurrence of three-fifths of their members. It was also determined, that at every trial of a Bishop, one or more of the episcopal order should be present, and that none but a Bishop should pronounce sentence of deposition or degradation from the ministry on any clergyman.

Bishop Seabury, and the deputies from Connecticut and Massachusetts, attended the convention in September; and it having been determined by that body, that in all future general conventions, the Bishops, when there were three or more of them present, should form a separate house, with a right to originate and propose acts for the concurrence of the deputies; and that they should have a negative upon all acts that had passed the house of deputies, unless four-fifths of them persisted in proposing it: these improvements having been made at the instigation of Bishop Seabury, he and his colleagues agreed to the constitution of the Church, and took their seats as members of the convention. It was occupied during the remainder of its sitting with reconsidering the alterations in the book of Common Prayer, and making further additions to the canons of the Church. The same business was resumed in the next general convention, which assembled at New York in September, 1792. The Episcopal Church in Rhode Island was admitted into union in that session; and a scheme was adopted for the establishment and support of missionaries, to preach the Gospel on the frontiers of the United States. A list was

also formed of all the clergy in the union, and their numbers amounted to one hundred and fifty-six, exclusive of those in New Hampshire and Massachusetts, from which no list had been delivered.

No event of any consequence occurred in the convention of 1795. As the deputies from several Churches were unable to attend, it was resolved farther to postpone the consideration of the articles of religion; but notice was given that their adoption would certainly be proposed in the next general convention. It met at Philadelphia in 1799; when it was determined, after some opposition, that such articles should be framed; and a committee was appointed to prepare them; but it was found difficult to complete them in the short space of one session, and the subject stood over to the convention of 1801. That convention rejected the seventeen articles which had been previously proposed, and which contained considerable alterations from the thirty-nine articles of the Church of England, intended apparently to prevent the possibility of understanding them in a Calvinistic sense; and the thirty-nine articles were adopted with a few alterations and omissions: the article on the creeds omits all mention of the Athanasian creed; the 21st is left out as of a local and civil nature, and the 35th, 36th, and 37th are adapted to the American Church and government. Their Prayer Book was thus at length completed, after more than ten years consideration and delay. In all material points it agrees with our own; but in the service for the administration of the Lord's Supper, it approaches more to the form which is contained in King Edward's first book, and which was inserted by Archbishop Laud in the Scotch Episcopal Liturgy, than to that which is in use among us now. There is also added a set of select Psalms, which may be used at the

discretion of the minister, instead of the Psalms for each day of the month. Forms for the visitation of the prisoners, for thanksgiving for harvest, for the consecration of churches, and for family worship, are also added: and on the whole there is every reason to feel satisfied with the compilation, and to rejoice in the prudence and piety of its authors.

The principal business which appears to have been transacted between 1801 and 1814 was a gradual enlargement and revision of the canons, the concession of an absolute *veto* to the house of Bishops, the institution of regular triennial reports upon the condition of the Church, and the publication of a pastoral letter to the members of their communion from the Bishops assembled at each convention. Three of the latter are contained in the second appendix to the volume before us, and abound with most admirable information and advice. The first, which appeared in 1808, after recapitulating the providential escape which the Episcopal Church had experienced at the revolution, and after congratulating its members upon the unanimity and moderation with which its discipline and public formularies had been composed and embraced, reminds the Church that it is bound especially to be grateful for the advantages which it enjoys with respect to doctrine, worship, and discipline, and proceeds to enforce the necessity of making due use of its privileges and exhibiting the result of them in an holy life and conversation. On the first head we are presented with the following remarks:

“ In regard to doctrine, although it would be foreign to the design of this address, to display to you the whole body of Christian truth, as affirmed in the articles of our Church, yet we think ourselves called on by the occasion to refer to some points, the contrary to which are the most apt to show their heads among persons

calling themselves of our communion. For the guarding of you, therefore, against that great danger, we affectionately remind you, that whatever derogates from the divinity of our blessed Saviour, or from the honour due to the Holy Spirit, with the Father and the Son divine; that whatever detracts from our Lord's sufferings on the cross, as a propitiatory sacrifice for sin; that whatever supposes man in himself competent to his salvation, or to any advance towards it, without the grace of God going before to dispose him to the work, and concurring with him in the accomplishment of it; also, that whatever describes the favour of God in this life and the happiness which he offers us in the other, as the purchase of human merit, or any thing else than of the free grace of God in Christ, and through the merits of his death; still, in connection with its end, which is the bringing of us to be holy in heart and in conversation; in short, that whatever is in the least degree infected with the poison of the recited errors, was intended to be guarded against by our Church, in her decisions in regard to doctrine.

"We are not ignorant of the prejudices, which represent all ecclesiastical decisions on these, and the like points, as the arbitrary acts of man interfering with the word of God revealed in Scripture. And we are ready to acknowledge that, did this charge lie, the matter censured would be not only presumptuous in itself, but especially inconsistent in a Church which has so explicitly declared her sense that the Scriptures contain all things necessary to belief and practice. Let it then be understood, that we disclaim all idea of adding to the word of God, or of its being infallibly interpreted by any authority on earth. Still it lies on the ministers of the Church to open to their flocks the truths of Scripture, and to guard them against interfering errors. What then, is the making of a declaration of the sense of the church, but her doing that as a social body which must be done by her pastors individually; although, as may be supposed, in some instances not with due judgment and deliberation. It is evident, indeed, that this does not answer the objection in another shape in which it meets us—the supposed hardship laid on those who are otherwise minded than as the standard may have prescribed. Still the Church exercises in this matter no power but such as must be exercised by every minister in his individual capacity, under the danger of great abuse, the effect of there being always the interference of discretion, and sometimes that of passion. To go no further than to the few evangelic truths

which have been referred to, there is no faithful minister of Christ who will endure the denial of them, in a Church under his pastoral care, and in circumstances in which there shall be no authority superior to his own for the remedying of the evil, and not exercise that authority within its reasonable limits, in order to defend his flock from errors. Thus there would, and ought to be, accomplished by the individual, in the event of the silence of the Church, what she has rescued from arbitrary will, and made the subject of deliberate law.

"While we exhort all to sustain the evangelic truths found in the articles, as deduced from Scripture, and attested by the earliest ages of catholic Christianity, we would particularly impress on the clergy, not only a sufficient frequency in professionally stating to their hearers the same truths, but also to manifest their salutary influence on all the other subjects of their public administrations. We are aware of the interference of this advice with the opinion that mere morals are the only suitable topics of discussion, and the only ends of exhortation, in discourses from the pulpit. Far be from us the thought of assigning to morals, considered as comprehending not only a correct course of conduct, but an holy state of heart, a subordinate rank in the scale of Christian endowment. For what is morality, thus defined, but the living godly, righteously, and soberly, in this present world; which an apostle has pronounced the very end for which the grace of God, bringing salvation to all men, hath appeared. But when we take, in connection with the subject, the depravity of the human heart, when we recollect the influence of this wherever the Gospel is unknown, as well on the theory of morals as on practice, and when there are many evidences before our eyes, how little there is in the world adorned by the attribute of moral virtue, in any other association than as embodied with, and growing out of, the high and leading sense of revelation, we suppose a fallacy in every modern scheme of religion, which professes to make men virtuous, without the motive to virtue supplied to them in the Gospel; and we think, that, in every endeavour of this sort, in which infidelity is not avowed, we discover it in disguise."—P. 354.

The subject of worship is treated in the same plain and sensible manner; and the advantages of social devotion, and of a precomposed form of prayer, are shortly and cor-

rectly laid down. On discipline, of which such inadequate notions now prevail in this country; the American Bishops speak in the following terms:

"From worship we proceed to discipline. And here we wish our clerical and our lay brethren to be aware, as, on one hand of the responsibility under which we lie; so, on the other, of the caution which justice and impartiality require. The Church has made provision for the degradation of unworthy clergymen. It is for us to suppose that there are none of that description, until the contrary is made known to us in our respective places in the manner which the canons have prescribed. And if the contrary to what we wish is, in any instance to be found, it lies on you, our clerical and lay brethren, to present such faulty conduct; although with due regard to proof, and, above all, in a temper which shows the impelling motive to be the glory of God, and the sanctity of the reputation of his Church.

"While we are not conscious of any bias, which under an official call would prevent the conscientious discharge of duty, we wish to be explicit in making known to all, that we think it due to God, and to his church, to avoid whatever may sanction assumed power, however desirable the end to which it may be directed. We have at least as weighty reasons to restrain us from judging without inquiry, and from censuring without evidence of crime. These are ends to which men of impetuous spirits would sometimes draw. But we would rather subject ourselves to the charge of indifference, however little merited, than be the means of establishing precedents, giving to slander an advantage against which no innocence can be a shield: and leaving to no man a security, either of interest or of reputation. Although we have no reason to complain that sentiments in contrariety to these prevail among us to any extent, yet we freely deliver our sentiments on the subject, in order to give us an opportunity of calling on all wise and good men, and we shall not call on them in vain, to aid us in resisting, wherever it may appear, that mischievous spirit which confounds right and wrong, in judging of the characters and of the rights of others.

"We should not discharge our consciences, could we be on this part of the subject, without declaring, unequivocally, our hope that the time will come when there shall not be acknowledged, even as nominally, of our society, any person of an immoral life and conversation. We are not

unapprized of the property of the Christian Church, stamped on it by the hand of the author, that it was to comprehend the opposite characters of good and bad, until the appointed time of an eternal separation. But this, as is evident, relates to the hearts of men, which cannot be known to one another. Every notorious sinner is a scandal to the Church of Christ, although he may be less guilty in the sight of God than some hypocrite, whose depravity lies concealed within her pale. Still it must be acknowledged that there is no Christian work more full of embarrassment than the one here referred to. And we freely confess, that it were better left undone forever, than to be accomplished at the expense of the violation of impartiality, much more of the gratification of malice. Still the presenting of this object to your view is what the integrity of the Christian economy requires of us, until it can be brought about, let us, at least, fence the table of our Lord from the unhalloved approach of every ungodly liver. And while we address this admonition especially to our brethren of the clergy, we rejoice in the conviction that there is no part of their duty which they can execute, if it be done with a good conscience, and with piety, to the more entire satisfaction of the people generally. For there are few, perhaps none, disposed to tolerate the profanation of an ordinance, of which there is, on the part of so many, a neglect.

"But while we thus admonish our brethren of the ministry to guard against the profanation of the Eucharist, we ought not to lose the opportunity of exhorting them to increase the number of the attendants on it, as by all proper means, so especially by opening the nature of the apostolic rite of confirmation, and by persuading to an observance of it. Were it an institution of human origin, we should admire it for its tendency to impress on persons advancing to maturity, a sense of obligations resting on them independently of their consent in this ordinance voluntarily given. But we remind our brethren, knowing, that they agree with us in the opinion, that it was ordained and practised by the Apostles of our Lord and Saviour Jesus Christ; and that in the ages immediately subsequent to the age of the Apostles, it was one of the means of exciting to the sublime virtue which adorned them. Let us remember, that the same grace first given in baptismal regeneration is increased and strengthened by confirmation. And let us extend the use of this holy and apostolic rite, as one of the first principles of the Christian religion, and a

great mean of leading on towards that perfection of Christian morals which is its object." P. 359.

They then strongly recommend every possible attention to extending Christian preaching and worship to the states recently risen, and still rising, within the republic; and conclude with fervent exhortations to a godly life.

The second Pastoral Letter is the shortest and least important; yet it comprizes many valuable directions to the clergy, respecting a punctual compliance with their canons, respecting the due preparation of young people for receiving the rite of confirmation, and the kindred and inseparable subject of catechetical instruction. It adverts also to the impropriety of signing testimonials for Orders without an entire conviction of their truth; and it calls upon the laity to enable the Bishops to take cognizance of any scandalous conduct of which the clergy may be guilty, by making it the ground of a formal complaint.

The last Letter, viz. that of 1814, may be considered as the most important; for it contains a view of the present state of religion in America, drawn up by those who are in possession of the best materials for examining it; and it points out wants and deficiencies in which our own Church unhappily participates, together with some of the sources from which they may possibly be supplied. After a brief introduction, the letter proceeds as follows:—

"One branch of the encouragement referred to, is the visible decline of infidelity, and the growing disrepute attaching to activity in its cause. It is within the memory of most of the present generation, when that destroyer of human happiness broke in like a flood on civilized society, as well in the New as in the Old World, threatening destruction to all its best interests; although with the boast of introducing a new era, relieved from prejudices of former times, and embellished by improvements, not heard of before, in public policy and in private morals. In this threatened revolution there was nothing

new in the line of argument, so that the defenders of the Christian revelation had need of no other than the old stores of answers to objections which had been made at different times, during the lapse of ages. Whatever there was of novelty in the event arose from an extraordinary combination of circumstances in the political concerns of nations, which produced an imaginary alliance between projected improvements in civil policy and the eradicating of religion, under the name of superstition, whereby whatever was corrupt or unreasonable in the former line was supposed to be upheld. Under gigantic struggles for the reformation of political abuses, there rose into notice and into power a species of philosophy which proclaimed war with religion generally, and with Christianity in particular; and very extensive were the ravages which happened in consequence, in every line wherein human happiness, either temporal or spiritual, is concerned. The issue, which we hold out as a subject of congratulation, although not without painful sensibilities on account of intermediate mischief, is an opening of the public mind to the shallowness of the pretences by which so many have been deceived and demoralized.

"It is more and more confessed, that religion enters essentially into all the interests of individuals, of families, and of states: and while some are induced, on that account, to encourage it with a view to public order and private morals, doubtless a prevailing sentiment to this effect must lead others to contemplate the important subject, as it is a manifest bearing on the interests which will remain, when the present state of things shall be forever at an end. For when we suffer ourselves to proceed in the correct reasoning, which ascends from what we observe and know to causes competent to the producing of it, we cannot but perceive that the benefits resulting from the due exercise of the religious principle, are evidence of its being given by the great Author of nature for the government of the human mind. The consequence is undeniable, unless on the pretence that in the contrivance of the present system, its order and its continuance have been provided for by a salutary deception, which yet has been so ingeniously contrived as to escape detection by the discernment of those who cherish a sentiment so foolish and so profane.

"This leads us to remark another article of encouragement, tending more immediately to the same blessed end. We mean

an increased attendance on the duties of public worship, and an increasing desire to provide the means of sustaining and continuing it, over a considerable proportion of the territory of these states. While we ascribe this partly to the detection of the insidious pretensions of infidelity, we cannot but have our eyes open to the fact, that from whatever secondary cause it may happen, there are seasons of religious sensibility, wherein it is more easy than under ordinary circumstances to call the attention of the people to the things which belong to their everlasting peace. It is for the purpose of improving an opportunity of this description that the remark is made: and, accordingly, we invite all serious persons of our communion, and especially the ministers of the Gospel, to avail themselves of existing circumstances for the sowing of the seed of Gospel doctrine, under the hope that through the influences of the Holy Spirit of God it will bear fruit thirty, sixty, and an hundred fold. A considerable addition to the number of our houses of public worship, a growing measure of attendance in them, an extending demand for the Holy Bible and for books on subjects of Christian doctrine tending immediately to practice, and, we hope there may be added, greater liberality for the supply of the wants of those who seclude themselves from all lucrative employment that they may devote themselves to the ministry, are among the favourable appearances, on the ground of which we indulge ourselves in the prospects here intimated. We are aware how easily there may take place counterfeit revivals of religion, and how often it has happened in different times and places. There are now alluded to what have been the effect of violent agitations of the passions, suddenly excited and soon subsiding. We neither aim nor rejoice at such revivals, perceiving nothing like them either in the word of God or in the history of the primitive Church, nor any thing favouring them in the institutions of our own. Accordingly, when we refer to a growing attention to religion, we mean of that cast which is agreeable to truth and soberness, and congenial with the known devotions of our Church. While we thus define the religious profession which we are desirous of perpetuating, we do not set up any institutions as conceiving them to be acceptable to God, any further than as the outward form may be expressive of an inward power. But we do not aim at revivals of religion in a departure from the principles of Christian worship, which we believe to have descended to us from Jesus

Christ and his Apostles, through the channel of the primitive Church of England. On this ground, when we rejoice at what we conceive to be observable within our communion, of an increased interest in religious enquiries and attention to religious duties, we mean to be understood as speaking of these within the bounds which have been defined.

“ Having alluded, under the preceding head, to some extravagancies interfering with the spirit of the worship of this Church, which in some districts of country, wherein there was the want of an intelligent and zealous ministry, have withdrawn many from her communion, it is with great satisfaction that we go on to remark, as another cause of congratulation, a decrease of the disorder. In various vicinities of the United States, wherein our communion was formerly numerous and respectable, for we speak of the subject only as it has a bearing on our own religious interests, there has been a visible decline of the effects of a species of zeal, covering itself with the character of our Church, although not in harmony with her institutions, and no longer continuing to wear her name, than until circumstances sustained it in secession, and often in undisguised hostility. We are not at a loss to discover some of the causes of this inroad existing within ourselves. And although we plead that it was partly owing to a cessation of public ministry, in consequence of events brought about by the providence of God, yet if any should lay a share of the blame on the want of godly and rational zeal, or a holy life and conversation in some of our clergy, we wish to humble ourselves under the charge, and to call on all our brethren of the clergy to do the same, as a body, in proportion as it may be just, and each individual, on his own account, who may be conscious of having given occasion, in any degree, to the resulting evil. Whatever may have been the cause of it, we are persuaded of the fact, that it is on the decline. We know that there are many who feel the loss of the substantial nourishment of doctrine which they had abandoned, and who testify that they have not found in other quarters the satisfaction which they had expected. We anticipate the growth of the sentiment, in proportion as, under the divine blessing, we can send qualified and faithful labourers into the vineyard. We deplore, as a lessening of the prospect of this, every instance in which there may have intruded into our ministry any person destitute of zeal for the work, or any one who may have adopted the scheme of

checking extravagancies extraneous to our communion, by introducing the like to them within her pale; conduct which we expect to see checked, by its being found to be an expedient for the obtaining of popularity, not commonly attended by permanent success, and always contrary to a good conscience." P. 372.

The Bishops urge their flocks, as they are grateful for these blessings, to avail themselves of them with zeal and perseverance; pointing out the strong claims of the newly settled territory upon their Christian liberality and encouragement; and advertng, at the same time, to the many deficiencies which still exist in the old states, with respect to a regular and adequate celebration of divine service. The support of well-disposed young men during their education for the sacred office, is recommended as a very laudable undertaking; and the following cautions are judiciously subjoined:—

"But while we would thus expedite the means of accession to the ministry, we would be far from pressing the subject in such a manner as may incite to the forwarding of expectations of any persons, concerning whom it may afterwards appear, that due attention would have shewn them to be very unlikely to be either useful or respectable. Our stations have familiarized us to two great dangers on the present subject. One is, that the desire of being engaged in the sacred functions, occupies some persons, concerning whom there are manifest evidences, on the one hand, of sincere piety, and, on the other, of such imbecility, as will not suffer us to believe, that they are within the meaning of that qualification of our ordination-service, the being called by the Holy Ghost to this office and ministry. The other case is, that of persons who fancy the clerical profession, sometimes from vanity in the display of talents, real or imaginary, while their characters and their conversation may show, that they have not an adequate apprehension, either of the contemplated character, or of the temper of mind, with which it should be engaged in. However sensible of the disadvantage of the paucity of our Clergy, we do not wish to add to their number by either of these descriptions of persons. On the contrary, we consider the discou-

raging of them as a meritorious act in any members of our Church, who have opportunities to that effect.

"Increased exertion for the building of Churches, and to keep in decent order those heretofore erected, is another matter to be recommended. In a country so much advancing as ours in population, it is evident that a very great proportion of the people must be without the benefit of social worship, unless there be a proportionate addition of houses in which it is to be offered. We appeal to it as an incontrovertible fact, that in general, of the mass of society, in the portion of it who become lost to this great mean of whatever is estimable in every department of social life, there ensues manifest evidence of depravity in their conversation and in their manners. Here is a canker in the body which cannot fail to spread; unless it be subdued by active efforts for the putting of the means of public worship within the power of all. In this debt to the public welfare have not we a share? Have we not also a like debt, to the Church of which we call ourselves members? Certain it is, that very many have left the membership of it because they and their families could not enjoy the means of grace within her pale. It is not improbable that, from the same cause, many have been lost to the Christian profession in whatever shape. The keeping of Churches in decent repair, is so manifest a dictate of propriety, that we should not have mentioned it were not the fact known to us, that in some places there is delinquency in this matter to the dishonour of those to whom it is to be ascribed: since in the vicinity of such neglect, there is scarcely a passing stranger who can forbear to remark severely on the indifference, or the parsimony, which are the causes of it." P. 378.

The address concludes with high encomiums upon the British and Foreign Bible Society, and the Society for promoting Christian Knowledge; and the tracts of the latter are particularly recommended as a store-house, from which may be drawn the religious armour of which the Americans stand in need. After having made so many extracts from these interesting letters, it is hardly necessary to insist upon their merits. We have selected from them almost at random, and much that is important has been overlooked; but

enough has appeared to establish their general character, and to shew that while they are freer from *Americanisms* than the generality of transatlantic compositions, they are also possessed of far more substantial excellence, and are drawn up in a spirit of piety, moderation, and earnestness, which cannot fail to promote the improvement and extension of the Church.

Our notice of this volume is already extending beyond the usual limits, and two very important branches of it are hardly touched, viz. the nature of the canons of which the origin has been briefly described, but which have been altered and enlarged at every subsequent convention, and the reports which have been published latterly respecting the state of the Church. On one subject the canons are certainly defective; they do not prescribe the mode in which the state conventions shall proceed, but leave them to be arranged at the pleasure of their respective members. And as these conventions, and the standing committees, which sit during their recess, are possessed of considerable authority, even where a Bishop exists, and are the sole ecclesiastical rulers when the diocese happens to be vacant, there is, in fact, no security for the uniform administration of clerical affairs. We can easily believe that this inconvenience is not unperceived; and it has been the commendable practice of the American convention to proceed with measured steps, and to put up with what was sufficient when what was preferable could not be obtained. But still we trust that at some future day they may be able to remedy this defect, and thus put the finishing hand to a system which is already so valuable. The election of Bishops still continues on its original footing; no diocese containing less than six officiating presbyters is permitted to choose one; and no person can be consecrated until he

is thirty years of age. Deacons orders are not conferred before the candidate is one and twenty, nor priests before he is four and twenty years old. A year's notice of his intention to apply for deacon's orders is required to be sent by every candidate to the Bishop of his diocese: and this notice is not counted valid until it has been backed by testimonials from the standing committee. In general no person can be ordained until he has shewn that he is well acquainted with the Holy Scriptures, can read the New Testament in the original Greek, and give an account of his faith in the Latin tongue; and he is also expected to have a competent knowledge of natural and moral philosophy and church history, and to have paid attention to composition and pulpit eloquence; and it is declared desirable that every candidate should be acquainted with the Hebrew language. But the Bishop, with the unanimous consent of the standing committee, may dispense with the knowledge of the learned languages in consideration of other qualifications peculiarly fitting their possessor for the Gospel ministry. Four different examinations are assigned to the candidate for deacon's orders, at each of which he is to produce and read a sermon of his own composition. And a farther examination is undergone before priest's orders can be obtained. A candidate for the latter must produce a satisfactory certificate of his having been engaged by some congregation, and that they will allow him a reasonable support; unless he is engaged as a professor in an incorporated academy, or his ordination is requested by the standing committee: and every deacon remains subject to the regulation of the Bishop by whom he was ordained, or of the ecclesiastical authority of the diocese in which he resides. When a Bishop rejects the application of any candidate for orders he is bound to

give immediate notice to every other Bishop, or diocesan committee. Episcopal visitations and confirmations are triennial. On the election of a minister into any church, or parish, the churchwardens certify the same to the Bishop; and if he be satisfied that the person so chosen is a qualified minister of the church, he transmits the certificate to the convention; and proceeds to institute the nominee, if he be already in priest's orders, according to an office which has been provided for the purpose. If the nominee be a deacon he must receive priest's orders before institution can take place. No minister, after institution, can be dismissed from his cure without the concurrence of the ecclesiastical authority; nor can he quit his congregation against their will, except upon similar terms. Controversies between ministers and their parishioners are submitted to the Bishop, and he is at liberty, if he judge that such controversy is incurable, to recommend the rector to resign his title upon reasonable conditions; and the penalty for refusing obedience to such a recommendation is suspension in the case of the minister, and in that of the parishioners exclusion from a seat in the convention. The canons contain no rules for the maintenance of the clergy; and we presume, therefore, that it varies in every state, if not in every parish. In some instances we are aware that there is a regular fund for this purpose, in others it depends upon voluntary and accidental contributions received and allotted by the vestry of the parish. On the whole it is, probably, very inadequate to the necessities of the Church, and ought to be numbered among the most formidable obstacles to its progress.

A regular course of ecclesiastical studies has been established by the house of Bishops, and it does not appear to differ in any material

point from that which would be recommended to an English candidate for holy orders. A list of books is also published for the benefit and assistance of such as have the means of procuring them; and in addition to the works which have been enumerated by the Bishop of Lincoln, in his *Elements of Christian Theology*, it contains the sermons of Bishops Pearce, Wilson, Horne and Porteus, of Doctors Jortin and Brady, of the American Bishops Seabury and White, Bishop Horne's *Commentary on the Psalms*, the works of Jones of Nayland, Nelson's *Fasts and Festivals*, and several others. No student can be ordained without being fully qualified to pass an examination at least in the following works, *Paley's Evidences*, *Mosheim*, with a reference to *Hooker for Episcopacy*, *Stackhouse's Body of Divinity*, and *Mr. Reeves on the Common Prayer*, the *Constitution and Canons of the Church*; nor unless he be possessed of that proficiency in the study of some approved commentator on Scripture, which may enable him to give an account of the different books, and explain such passages as may be proposed to him. In the hopes of rendering this system more complete and beneficial, it was determined in the convention of 1814, that the Bishops and standing committees should be requested to consult and report upon the expediency of establishing a theological seminary, under the general authority of the Church; and we hope that such a plan will be carried into effect.

A few words must still be added upon the condition of the Church in each diocese. In the states of Massachusetts, Rhode Island, and Vermont, the general appearance of the Church is encouraging, and the confirmations in three years amount to 1594. In Connecticut there is a decided improvement in numbers and piety, and the confirmations in

two years were 464. The congregations in the diocese of New York are very numerous and respectable, and they are well supplied with ministers. The confirmations in 1812 and 1813 amount to 1600. No less than seven Churches have been consecrated during the same period. Four missionaries have been employed in the part of the state west of Albany; the canons of the Church are faithfully observed, and the congregations increase in attachment to it, in numbers, and in piety. In New Jersey there are twenty-seven duly organised congregations, but only seven of these enjoy the constant services of their clergy, and the whole number of officiating ministers is nine; but attention to the concerns of religion is certainly on the advance. The confirmations in Pennsylvania appear to increase with rapidity: in 1811 they were 61, in 1812, 306, and in 1813, 581. The Churches in Delaware and Maryland are in a state of great depression: the former, with eleven congregations, has only two resident ministers; and in the latter, with the exception of Baltimore and George Town, the livings are quite insufficient for the support of the clergy. But in both states there is an increasing demand for ministerial services, and it is hoped that they may soon be obtained. The Virginian Church, which had once been in a flourishing condition, has fallen into a deplorable state. Nothing can exceed the scenes of desolation which have been witnessed there. It appears, however, that of late there is a great improvement in the public mind, and nothing more seems to be now wanting, under the blessing of God, than active and faithful ministers, to restore the walls of their Zion. South Carolina had experienced a somewhat similar fate; yet as it had never fallen quite so low as Virginia, so it seems to be rising again with greater rapidity.

The confirmations in 1813 were 516. The rubricks and canons also are strictly observed; and in the words of the Bishop, as near an approach to the happy state of perfect unity and concord, as is compatible with the condition and infirmities of man, is, through the good blessing of God, enjoyed in that diocese.

Such then, in 1814, was the condition of the Protestant Episcopal Church in the United States of America; and the inference to be drawn from it, is, in the first place, highly favourable to our own established religion, by proving that it can flourish under the most accumulated disadvantages; and that it does not owe its success, as the dissenter and the sceptic would insinuate, merely to its alliance with the powers that be. In the second place, the benefits of that alliance are equally manifest; for the American Church, supported at one time with constancy and zeal, sinks at another, and is almost annihilated; and the carelessness or misconduct of a single individual threatens to destroy the religion of a diocese.— If the congregations disperse, there are no land-marks by which they can re-assemble; and if the general character and education of the people shall improve, there are no funds which will enable the clergy to make a similar advance, or to obtain and reserve that degree of learning and knowledge, which will be necessary to procure respect and attention. If the liberality of the more opulent members of the episcopal communion shall induce them to found colleges, and to build and endow churches, the progress which we have described will be permanent; if not, the very existence of the society must be perpetually in danger, and our American brethren will encounter a struggle of indefinite length, and of which the result is very hazardous, and very uncertain.

The Chronology of our Saviour's Life, or an Inquiry into the true Time of the Birth, Baptism and Crucifixion of Jesus Christ. By the Rev. C. Benson, M. A. of Trinity College, Cambridge: Author of an Inquiry into the Sacrament of Baptism. Cambridge. 1819. Pp. 343.

THE auspices, under which this work appears, are such as entitle it to very considerable attention. It is dedicated to the Rev. John Kaye, D.D. Regius Professor of Divinity in the University of Cambridge, and in a brief advertisement,

"The author begs leave to express his thanks and acknowledgments to the syndics of the University press, for their kindness and liberality in undertaking to defray the expence of printing the following work."

These acts of academical patronage are not of such frequent occurrence, as to allow a suspicion that they are ever conferred without a mature consideration of the importance, and a competent knowledge of the merits of the work which they are intended to distinguish. It might be sufficient to assume these points, and to recommend the present publication on the mere authority of its patrons: and it is with the most cordial approbation of their judgment, and of their liberality to the author, that we proceed to analyse this scheme of evangelical chronology, and to put the reader in possession of the principal parts of the argument which it contains. The difficulty of this attempt is considerably abated by the distribution of the matter into chapters, and into sections, embracing the more minute points of the question. The general subject is clearly announced in the title. The more particular topics of discussion are: Chap. I. Nature and Importance of the Inquiry. Chap.

II. The Vulgar Era, and the Death of Herod. Chap. III. Probable date of our Saviour's Birth, comprehending Sect. 1. the probable Year, and Sect. 2. the probable Month of that Event. Chap. IV. Difficulties attending the probable Date of our Saviour's Birth. Sect. 1. To what Taxing St. Luke (ii. 1, 2.) does *not*: Sect. 2. to what he does *probably* allude. Sect. 3. The Date of the Taxing to which St. Luke probably alludes. Sect. 4. An Objection to the Correctness of the preceding Calculations and Dates considered and answered. Chap. V. The probable Date of our Saviour's Baptism. Chap. VI. Difficulties attending the probable Date of our Saviour's Baptism. Sect. I. S. Luke computed the fifteenth Year of the Government of Tiberius from the Date of his Proconsular Empire. Sect. 2. Pontius Pilate was Governor of Judea in J. P. 4739. Sect. 3. Considerations upon John ii. 20. Chap. VII. Probable Date of our Saviour's Crucifixion. Sect. 1. Duration of our Saviour's Ministry. Sect. 2. Probable Year. Sect. 3. Probable Month and Day of our Saviour's Crucifixion. Conclusion. Chronological Table.

There can be little doubt of the importance of an inquiry, which professes to explain any part of the sacred history, and to remove objections which have perplexed, or may perplex, the faith of believers, or lead them to doubt the truth and authenticity of the sacred records. The alleged errors of scriptural chronology are one of the points, upon which infidels have always been prone to insist. The exception is not one, which alone, and by itself, will shake the faith of such as have been duly instructed in the evidences of its divine authority, and have never doubted of its truth; but it may have a fatal effect upon those, and they are very many, whose religious education has been neglected, and who may be tempted,

without adequate preparation, to listen to the objections of unbelievers.

"Any man, therefore, and any young man, especially, who commences his investigation of the truth of Christianity, by directing his attention, as is generally the case, to the doubts with which it has been assailed, and the difficulties with which it is in many parts attended, will receive a very improper bias against the arguments by which it may be maintained. For his first, and, therefore, strongest impressions, having been those, which teach him the possibility of the Gospel's being false, he will be imperceptibly led to magnify every objection against a system, which he cannot but perceive so unrelentingly condemns the indulgence of every passion, and his impartiality being injured by the contemplation of the weaker parts of its evidence, its very strongest proofs will afterwards descend with less than their due weight, into an imagination irritated and pre-occupied with the habit of doubt. Thus to him varieties will appear contradictions, and contradictions be construed into falsehoods, and should he find or fancy the date assigned by St. Luke for the baptism of Christ, to be absolutely irreconcilable to other historians, the mistake will seem to his prejudiced understanding, to involve the genuineness and authenticity of the whole of the New Testament, and throwing Christianity aside, he will resolve, perhaps, never again to trouble himself with the difficulties of a system, of the falsehood of which he will imagine, that he has been thoroughly and rationally convinced." P. 6.

There are others, whom these difficulties may not lead to a general renunciation of their Christian profession, to whom they may nevertheless give a fatal bias in favour of the Socinian creed. It is known, that on the imputed impossibility of reconciling the chronology of St. Matthew with that of St. Luke, the Socinians, against all the internal evidences of manuscripts and versions, dispute and reject the genuineness of Matthew i. 17.—ii. 23. and of Luke i. 5.—ii. 52. and the truth of the doctrines which those chapters contain.

"In the twelfth page of the 'Calm Inquiry' we meet with the following remark: 'From Luke iii. 1. compared with verse

23, it appears, that Jesus was born fifteen years before the death of Augustus*, that is, at least two years after the death of Herod, a fact which completely falsifies the whole of the narrative contained in the preliminary chapters of Matthew and Luke.' This is his (Mr. Belsham's) most prominent objection to the immaculate conception. The rest, without this, are weak and inconclusive, depending upon this as their original foundation; so that if we can once fairly account for those contradictions which appear to exist, and harmonize the relations of the two Evangelists with each other, and with the writers of profane history, we shall have done something to destroy his frail and feeble fabric of doubt, and have contributed something to establish a doctrine, which as it has been generally opposed by Socinian writers, may not improperly be considered as in some measure subversive of the Socinian scheme.

"But be this as it may, there are other and independent grounds, upon which it may be maintained, that the elucidation of the chronology of the Gospels is worthy of all the attention it has hitherto received. To preserve a general resemblance to the scenes and period in which the actions recorded are laid, is a quality at once common to the poet and historian, to the writer of fiction and of truth. The leading features of any time, or place, or characters, cannot be mistaken, and may easily be preserved. But to extend the likeness to the minutest particulars, is beyond the power of the most careful inventor; and intentionally to insert an apparent contradiction, which it would demand the labour of centuries to remove, is more than can be expected, even from the most finished artifice. Such a proceeding would infallibly defeat the object of imposture, which necessarily aims at immediate success. Whoever, therefore, shall be able to point out the method, by which the harmony between the narratives, contained in the two opening chapters of St. Matthew and St. Luke, may be clearly established, and the dates which they have separately assigned to the birth and baptism of Jesus, be shewn to correspond with the dates assigned by the Roman and Jewish historians, to the events with which they are connected, will have conferred an essential benefit upon Christianity and mankind; by pre-

* "This is a *petitio principii* not unusual with Socinian writers."

cluding the use of a very favorite objection to the accuracy of the Evangelists, and affording, at the same time, one of the strongest examples of minute resemblance, and undesigned coincidence." P. 8--13.

The principal point, from which the author deduces the chronology of the New Testament, is the death of Herod. It is recorded by the Evangelist, that our blessed Lord was born "in the days of Herod the king:" and it is commonly objected, that if he attained the age of thirty years, in the fifteenth year of Tiberius, he could not have been born in the days of Herod the king; at least according to the common computation. That computation is "decidedly wrong," because it fixes the time of our Saviour's birth to December 25, of the 753rd year of Rome, or of the Julian Period, 4713, whereas it is impossible to extend the reign of Herod beyond the year, U. C. 751, i. e. of the Julian Period, 4711.

To remove this difficulty, it is necessary to ascertain the real date of the death of Herod: and for this purpose Mr. Benson enters into an elaborate examination of the circumstances of his reign, recorded by Josephus, and especially of the events which marked its conclusion.

"The commencement of Herod's reign, then, is to be dated from the summer or the autumn of the J. P. 4674; and he reigned, according to Josephus, 37 years after he was declared king by the senate of Rome; that is, he did not reign less than 36, nor more than 38 years.

"July, J. P. 4674, the *earliest* commencement of Herod's reign + 36 years its *shortest* duration = July, J. P. 4710. December, J. P. 4674, the *latest* commencement of his reign + 38 years its *longest* duration = December, J. P. 4712. The month of December, J. P. 4712, is, therefore, the *latest* period to which we can assign the death of Herod, and July, J. P. 4710, the *earliest* by the same method of computation. The former of these conclusions, which fixes the death of Herod before the end of December, J. P. 4712, has been universally allowed. To the latter,

which, upon precisely the same grounds, attributes the same event to a period subsequent to July, 4710, it is strange to say, that considerable opposition has been raised." P. 21.

"It is certain that Herod was alive on the 13th of March, J. P. 4710. This may be undeniably proved from the testimony of Josephus, combined with one of the most unequivocal of all chronological marks, the astronomical calculation of an eclipse of the moon." P. 22.

"This eclipse has been almost universally decided by the best writers upon the subject, to be that which occurred on the night of the 13th of March, J. P. 4710, and hence it necessarily follows, that on the 13th of March, J. P. 4710, Herod was alive.

"The passover of that year is computed to have fallen on the 11th of April, and it is certain, from the tenor of Josephus's narrative, that Herod died no long time before *some* passover. It is also plain from the report which prevailed, that Herod was dying or died, on the 13th of March, J. P. 4710, that his disease had made *some* progress at that time. The question, therefore, to be determined is, whether Herod's death took place before the passover next after the 13th of March, J. P. 4710; that is, between the 13th of March and the 11th of April, J. P. 4710; or whether he did not continue under his disease until a short time before the passover, J. P. 4711, or J. P. 4712." P. 23.

The use of the algebraic signs affords a good indication of the force and precision of Mr. Benson's reasoning. Cautious and circumspect, he makes no assertion without proof: he neither eludes the difficulties, which the advocates of other opinions occasionally throw in his way, nor suffers them to pass without refutation. Josephus is the principal authority upon which he relies in this chapter; and he comments upon his text in a very masterly manner, and reconciles with his interpretation such other passages of the Jewish historian and of Dio, as may seem to conflict with his opinion. The whole chapter is rendered highly interesting by the variety of historical anecdote with which it abounds, and the summary of the argument is,

"1. That Herod could not have died before the passover, J. P. 4710, because he could not then have entered upon the 37th year of his reign, according to the express and reiterated testimony of Josephus. 2. That he could not have survived the commencement of the year J. P. 4712, because if he did, Archelaus could not have completed the eighth year of his reign, when banished in J. P. 4719. 3. That Herod did die a short time before *some* passover, and, consequently, must have died before the intermediate passover, J. P. 4711." P. 53.

The death of Herod is thus assigned, and consequently the days of Herod, within which our Lord was born, are limited to the passover which occurred in J. P. 4711. We are thus introduced to the subject of the third chapter, which comprehends the probable date of our Saviour's birth, and involves two questions, how long it *must*, and how long it *may* have preceded the death of Herod. The author proceeds in resolution of the first question to ascertain the probable year, and of the latter, the probable month of our Saviour's birth. On the first question his reasoning is principally and almost exclusively scriptural, and the leading purpose is to ascertain the time of the arrival of the magi at Jerusalem, which he establishes by a series of very natural and just observations upon the records of the Evangelist and of Josephus, the result of which is, that the magi arrived in Jerusalem before February 13, J. P. 4710. Their arrival at Jerusalem he considers to have been a proximate occurrence with the birth of Christ, collecting his argument from the narrative of St. Matthew, and confirming it on the authority of Justin Martyr. Mr. Benson here refers to the original text of St. Matthew, and seems to propose a doubtful and gratuitous interpretation of the word *γενναται*, as if it were, the actual question of Herod: Πῶς ὁ Χριστὸς γενναται; Where is the Christ born? If Herod really asked this question, and made inquiry into a matter of

fact, would he not have spoken in a different tense γεννηθη, which occurs wherever the birth of Christ is spoken of as a fact, e. g. τῇ ἡμέρᾳ γεννηθῆναι—πῶς ἵσται ὁ τοιοῦτος—τις αὐτὸν σῶσει. Matthew ii. 1, 2. Luke ii. 11. Again, if the question of Herod had been concerning the fact, it was evaded in the answer of the chief priests and scribes, which refers only to the doctrine, as is evident from their appeal to the prophecy. Such an evasion would hardly have been tolerated by Herod upon any occasion; certainly not when he was desirous of receiving information concerning a particular fact. It was very consistent with his character to ask of the old scribes, where the Christ should be born, without arguing with them upon the general report, or the general consternation which prevailed at Jerusalem; and having learned of them, when the Christ might be expected to appear, to send for the magi, and enquire of them when the star appeared, and require them to inform him of the place where the child was, a requisition which was not necessary, if the scribes had already apprized him of the fact. If his words be interpreted in this sense, Herod must be supposed to have acknowledged Jesus to be the Christ: the scribes also must have made the same acknowledgment, and confirmed their acknowledgment by reciting the prophecy concerning him. We offer these observations to Mr. Benson, whose argument does not need this equivocal confirmation, and who admits in other places, and argues upon, the correctness of the authorized version of the text. We are persuaded, that he is one of the last men to support an inconsistent interpretation of the Scriptures, or to strain a point of verbal criticism, in favour of an hypothesis.

A more important objection to the proximity of the arrival of the magi at Jerusalem with the birth of Christ, is collected from the order

of Herod to slay the infants from two years old and under. It was the misapprehension of the reasons of this order which superseded the antient tradition, and gave rise to the supposition, that the magi did not arrive until two years after the birth of Christ. In explaining this difficulty, Mr. Benson introduces a succinct disquisition upon the massacre of the infants, and accounts for it not only by the occasional and natural effervescence of Herod's cruelty, nor by the improper use of the word *διετης*, but by insisting with very great and with very just force, upon the opinion which Herod had imbibed concerning the time of the appearance of the star, which he had so much anxiety to ascertain. Matthew ii. 7. 16.

In proceeding to determine more exactly the period which elapsed between the arrival of the magi at Jerusalem and the birth of Christ, the author weighs all the circumstances of the history, and makes a very important distinction between their arrival at Jerusalem, and their arrival at Bethlehem, and he arranges the events in the following order :

" Assuming the truth of what I have suggested, and supposing the magi to have arrived in Jerusalem a little before, and in Bethlehem a little after the presentation, every thing in the account of St Matthew will be found reasonable. A little before the presentation of Jesus, the magi arrived at Jerusalem, in special search for the new born King of the Jews. Herod struck with the motive of their mission, and its coincidence with the general expectation then entertained of the coming of the Messiah, inquires of the learned and religious, in what place the Messiah should be born. Having ascertained this point, he next inquires of the magi the probable date of his birth, as deducible from the appearance of the star, (an enquiry quite needless if he was already acquainted with the presentation) and for this purpose he privately and particularly examines them, and commands them when they had found the object of their search, to return and give him information. In

the mean time, perhaps, during the very period of this interview, Joseph brings his wife for purification, and his son for presentation, to the temple, and then returns to Bethlehem, a distance of but five miles. Having received in the evening the offerings of the magi, he is warned to fly from Herod, and sets off with his family for Egypt by night. In the morning Herod not finding the magi return, in order completely to relieve his suspicions, sends forth his emissaries to slay every child within the sphere of his suspicions, both as to place and time. But learning afterwards from the report made to him, relative to the transactions which on the preceding day had attended the presentation of Jesus, that he was the object of whom he was afraid, and from the names of the children destroyed, that he had not been cut off in the general massacre, he continued seeking the child's life, (Matthew ii. 20.) to the very day of his death." P. 79.

It is an important confirmation of this argument, that the magi found the young child at Bethlehem. But when his parents had performed all things according to the law of the Lord, they returned into Galilee, i. e. eventually and after the flight into Egypt, which immediately followed the offerings of the magi. St. Luke's report of the *return* unquestionably refers to the event, which, in the authorized version of St. Matthew, is called, with less propriety, the *turning aside* (*ἀνχωρησαν*) into the parts of Galilee, and the subsequent residence at Nazareth, is recorded by both Evangelists. But, if all things were performed according to the law, and the purification of the Virgin took place at the customary period of the forty-first day after the birth of the child ; if the magi also arrived at Jerusalem a day or two before, namely, on or before Feb. 13. J. P. 4710, then reckoning

" 40 days back from that date, we fix the birth of Jesus either on or before the third of January, I. P. 4710 ; that is, he must have been born at least one year before the death of Herod, supposing him to have died about the beginning of J. P. 4711." P. 83.

The result of the inquiry, as far as it has hitherto proceeded, has been to authenticate the chronology of St. Matthew's assertion, that our Lord was born in the days of Herod, and to shew that he was born before Jan. 3, J. P. 4710. It is to the *early* part of this year that the nativity is assigned in the chronological tables of Blair. A little deduction from this date will bring it back to the customary and popular period of Dec. 25, (J. P. 4709.) Not satisfied, however, with this date, the author examines the two methods which chronologists have pursued for ascertaining the *season* in which this event occurred. The first method is to discover the period of Elizabeth's conception, by means of the courses of the priests: but this "mode of calculation is too questionable, and the conclusion to which it leads too indeterminate, to be relied upon in any matter of real difficulty, and importance." The second method is, to compare the circumstances which seem to describe the season, such as the nightly watch of the shepherds, the census of the inhabitants of Judea, and the flight into Egypt. "The end, however, to which these circumstances are capable of being applied, is not so much to decide affirmatively in favour of any one particular hypothesis, as to determine negatively against the common date by which the nativity is placed in the calendars of all modern Churches in the middle of winter, and on the 25th of December." The last method proposed by the author himself, is, to examine the traditions of the Church, of which there are several:

"An ancient tradition of the oriental Church fixed the nativity to the 6th of January, and that opinion prevailed amongst the Greeks until the fourth century..... Since that period, the 25th December has prevailed almost exclusively in Christendom.

"In the midst of the Stromata of Clement Alexandrinus, he has devoted one portion of his work to the discussion of the

year and the month in which in which our Saviour was born, and states it, apparently as his own opinion, that there were between the birth of Jesus and the death of Commodus 194 years, one month, 13 days, or about the middle of November, it is the declaration of Clemens, that Jesus was born.... There were others, who pretended to have been most laboriously accurate in the investigation of this date, who differed from him altogether in their results, and fixed the birth of Jesus, some to the 25th of the Egyptian month Pachon, or in May; and some to the 21st or 25th of the month Pharmuthi, or in April."

"As the ultimate conclusion of this very long discussion, we arrive at J. P. 4709 as the year, and April or May as the month, in which the blessed Saviour of the world was most probably born. In other words, he *may* have been born about two years before the death of Herod, which took place in the beginning of J. P. 4711; and, to confirm this conclusion, we have the testimony of Epiphanius, in the third century." P. 117.

We proceed to the chronology of St. Luke's Gospel, and especially of the assertion: "this taxing was first made, when Cyrenius was governor of Syria." Four methods have usually been proposed for removing the difficulty of this passage. 1. To correct the translation either of *ἡγεμονεύοντος*, or of *πρωτον*. 2. To correct the text, either by substituting the name of Saturninus or Quintilius, for that of Cyrenius, or by inserting *η* after *πρωτον*, and understanding the words *η απογεαφν*. 3. By imputing a misapprehension to St. Luke himself, for which there is no foundation; or, lastly, By acknowledging our own ignorance of the proper mode of computation, and concluding—

"That St. Luke did not originally mean to declare that Jesus was born under the taxing made by Cyrenius, after the banishment of Archelaus, but under some other and previous *απογεαφν*. This is not a conclusion to which we are driven only from the impossibility of finding any other resource, though, under the circumstances of the case, it would, even in that point of view, be entitled to much consideration. It is, in fact, an inference, which, to all appearance, is very strongly fortified by the authority of Tertullian, who certainly seems

to have either read or understood St. Luke in a different manner from that in which he is now read and understood." P. 1: 8.

This father mentions a census made under Augustus, "*per Sentium Saturninum*," which is necessarily different from that made by Cyrenius on the banishment of Archelaus; and which, upon more than one occasion, the authors of the ancient Universal History seem to understand of a general assessment of the whole empire, which in its progress had reached Judea at the time of the birth of Christ. Without disclaiming the advantages or the justice of the plea of ignorance, we are content to understand *πρωτη* in the sense of priority of time, and to translate the words: "This taxing was made before Cyrenius was governor of Syria." It is not true, that this interpretation was "originally propounded" by Scaliger, nor is it of importance that "after mature deliberation it was renounced and rejected" by him. Whitby, in his useful notes, recites the paraphrase of Theophylact, and, in the exposition of his own language, it is not easy to contend with the authority of a Greek father; *τουτοιςτι προτερα ηγεμονευοντος ηγουν προτερον η ηγεμονευου της Συριας Κυρηνιος*. This sense is still retained by the eminent biblical lexicographers, Biel under *πρωτος*, Schoettgen under *πρωτος* and *ηγεμονω*, and by Schleusner. In this sense the adverb is commonly used, as is also the adjective, John i. 30. *ας εκπροσθεν μη γενωσκον, οτι πρωτος μη ην*. xv. 18. *εμει πρωτος υμων μεμισσησιν*. And also by Aristophanes, as quoted by Schoettgen, on the authority of Alberti. The words, therefore, will bear this meaning: to account, in some measure, for the insertion of the name of Cyrenius, when the assessment was not made by him, it may be observed, that the first census did not concern Judea, either solely or principally, and was therefore of less account in the estimation of a Jew, whose memory was inde-

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libly impressed with that which was made under Cyrenius, and which was the pregnant source of the heaviest calamities to the nation.

Mr. Benson contends, that there is in the Antiquities of Josephus, (lib. xvii. c. 3.) a passage which corresponds with this record of St. Luke. The passage is to the following effect:

"When the whole Jewish nation took an oath to be faithful to Cæsar, and the interests of the king, the Pharisees, to the number of above six thousand, refused to swear. The king having laid a fine upon them the wife of Pheroras paid the money for them."

The whole argument in favour of the identity of the *taxing* of St. Luke, and of this *oath* of Josephus, may be briefly summed up in the following terms:

"1. In every leading point, the oath mentioned by Josephus, very strongly resembles the *απογραφή* mentioned by St. Luke.

"2. There is not one single circumstance in which they can be said to be absolutely and irreconcilably dissimilar.—It would, therefore, be by no means improbable to suppose that they *might* be the same.

"3. The *απογραφή* mentioned by St. Luke, and the massacre of Bethlehem, were events which followed very closely upon one another.—The oath mentioned by Josephus, and the execution of the Pharisees &c. were also events which followed very closely upon one another.

"4. The visit of the magi intervened between the *απογραφή* mentioned by St. Luke, and the massacre of Bethlehem.—The visit of the magi appears also to have intervened between the oath mentioned by Josephus and the execution of the Pharisees.

"Hence it would seem highly probable that the oath mentioned by Josephus, and the *απογραφή* mentioned by St. Luke, were the same." P. 159.

Now if the memorable 15th of March of J. P. 4710, to which frequent reference has been made, be taken for a fixed point, and a reasonable portion of time be assigned to the several events which occurred between that period and the taking

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of the oath recorded by Josephus, it will appear, that the oath was taken

"A little more than two months before the 13th of February, of J. P. 4710. Now the 13th of February, J. P. 4710 = 10 months = 13th of April, J. P. 4709. This computation, therefore, assigns to the oath the very same date which our previous and independent reasonings have concluded to be the most probable date of our Saviour's nativity. Therefore the oath and the rising being the same, and Christ being born during the taxing, that conclusion is confirmed. Yet is the computation not absolutely adverse to those who would place them either in May or March; a little more or a little less time than we have allowed for, might have been consumed in the events which succeeded each other, and our computation may not therefore be free from all inaccuracy. But of this I feel tolerably secure, that the error, as to any important purposes to which we may wish to apply the date, will be found altogether immaterial. It will still fix the nativity of Jesus to the early part of J. P. 4709." P. 166.

The next point to be ascertained, is the period of our Saviour's baptism, which the Evangelist ascribes to the time when he began to be about 30 years of age, and to the fifteenth year of the reign, or government of Tiberius. The recorded age of our Lord at the time of his baptism has been the principal point from which the theories of former computists have been collected. Mr. Benson regards it as a subordinate matter, which may be regulated by other arguments and conclusions. The expression of the age is indefinite, and can only denote, that our Lord at his baptism was not more than thirty-one, nor less than thirty years of age, i. e. he was baptized between the month of April, J. P. 4739, and the month of April, J. P. 4740.

"I would, therefore, strongly incline to the month of November, J. P. 4739, as the most probable date of our Saviour's baptism; because, in the first place, it accurately corresponds with St. Luke's designation of his age at the time; because, in the second place, it is favoured by an ancient and approved tradition of the

Church; and, lastly, because it gives an easy solution to a circumstance which all the Evangelists have noticed in their accounts of the forty days temptation in the wilderness." P. 188.

The more important æra of the fifteenth year of the reign, or government of Tiberius, according to the arguments of Pagi and Lardner, approved and digested by Mr. Benson, must be reckoned not from the death of Augustus, but from the admission of Tiberius to a participation of the imperial power in the army and in the provinces. This association is matter of positive testimony; and, on the authority of Suetonius, whose text is rightly explained and reconciled with the assertions of Patroculus, this joint reign is said to commence from the end of the year J. P. 4724. This computation, which, whether it be considered with reference to profane or to sacred chronology, is highly interesting, is powerfully vindicated from various exceptions, some of which had been and others had not been, refuted by the predecessors of Mr. Benson. It is also confirmed by certain proof, that in the language of the New Testament the word *πρωτοια* denotes not principal, but subordinate and delegated power, and that it was thus understood by the primitive Fathers.

"Thus it appears, that if we fix the commencement of the Baptist's ministry about six months before the baptism of Jesus in November, J. P. 4739, we place it as early, and if we place it one month before the baptism of Jesus, in November, J. P. 4739, we place it as late as the circumstances which are recorded in the New Testament will permit. Nov. J. P. 4739 = 6 months = May, J. P. 4739, which is therefore the earliest, and Nov. J. P. 4739 = one month = Oct. J. P. 4739, which is therefore the latest period at which the word of God came to John, and corresponds exactly to the 15th year of the consular government of Tiberius, which comprehends at least the greater part of J. P. 4739, being to be dated, as we have before shewn, from the latter end of J. P. 4724, to which, if we add 15 years, we

shall arrive at the latter end of J. P. 4739, as the final limit."

From all that has been said, it follows, that supposing St. Luke to have computed the years of Tiberius from the date of his association to the empire, the propriety and period of which computation we have laboured by various considerations to establish—

"The word of God which came, as we suppose, to John the son of Zechariah, in J. P. 4739, came to him in the fifteenth year of the government of Tiberius Caesar. In other words, our calculation most accurately agrees with the statement of the Evangelist, as far as the circumstance is concerned." P. 220.

• But it is objected, that Pontius Pilate did not enter upon his government before January, J. P. 4740, and therefore could not have been governor of Judea in J. P. 4739, or in the fifteenth of Tiberius, according to this computation. Mr. Benson satisfactorily refutes this objection, and the sum of his reasoning is:

"The first passover after Pilate's removal must have been the first passover before the death of Tiberius, that is the passover J. P. 4749, for Tiberius died on the 16th of March, J. P. 4750. Now Pilate was removed after being governor of Judea for ten years, J. P. 4749—10= J. P. 4739. Consequently Pilate was appointed governor of Judea before the passover J. P. 4739, and was therefore undoubtedly the governor of Judea, as St. Luke observes, when the word of God came unto John, in the spring of that year." P. 229.

So much of the chronology of the New Testament, as relates to the æra of the baptism of our Lord, is thus settled, and made to rest upon a foundation, which leaves no just ground of exception to the sceptic to deny the general truth of the sacred history, or to the heretic to dispute the authenticity of particular passages. The probable duration of our Saviour's ministry, after some just observations on the precision of St. John, as a chronologist, is inferred from more direct proof, that

it comprehended not four passovers as some, nor five passovers as others, have imagined; and yet more than two, which number is assumed in the hypothesis of a third party; in other words, that it occupied more than two, and less than three years.

"I have now made all the observations which seem to me necessary upon this subject, and the conclusion I would draw is this—that there is very little reason to suppose that the feast in St. John, chap. v. 1 is to be considered as a passover—no sufficient argument or authority for rejecting the passover mentioned by him in chap. vi. 4.—and no intimation or foundation whatever in his Gospel to induce us to imagine that he omitted to record any of the passovers which occurred in our Saviour's ministry. It therefore follows, that as he has enumerated, as his Gospel now stands, only three passovers, the most probable opinion is, that which assigns to our Saviour's ministry a duration of two years and a half." P. 291.

According to this computation, our Saviour was crucified at the passover, J. P. 4742.

"This conclusion has the peculiar advantage of corresponding with the most ancient and uniform tradition, which exists upon the subject in the Church. for it fixes the death of our Lord to the consulship of the German at Rome, and the fifteenth year of the sole empire of Tiberius, which is the date assigned to this event by every one of the fathers of the first three centuries, who have made any mention at all of the period at which it occurred." P. 293.

The only remaining difficulty arises from these circumstances: our Lord was crucified on a Friday; he was also crucified on the fifteenth day of the Jewish month Nisan: did that day fall upon a Friday in the year 4742? The question is extremely intricate and perplexed, by our ignorance of the exact methods of the Jewish computation. There are, however, various arguments and facts, to shew that such coincidence is in no wise impossible or improbable:

"All, I trust, will acknowledge the intricacy and obscurity of the subject, and

perceive that no decisive objection can be raised against *any* year, merely from the circumstance of our Saviour being known to have been crucified on a Friday. Whether he was crucified in J. P. 4742, or J. P. 4746, can neither be affirmed or denied merely by our calculations of the Pasch & full moon, because we know not, with sufficient accuracy, the Jewish method of determining the passover, but must be settled by other considerations, by a comparison of the testimonies of ancient writers with the duration of our Saviour's ministry, and his age at the time of his baptism." P. 334.

The conclusion is:

"I have now brought these observations to a close, and endeavoured to prove that our blessed Saviour was born into the world in the spring of J. P. 4709, baptized in the month of November, J. P. 4739, and crucified at the passover, J. P. 4742, after a ministry of about two years and a half. To be positive in a matter of such extreme difficulty, would ill become any man; I shall therefore only remark, that if I have forgotten, or undervalued, any objection, it is because I was ignorant either of its existence or importance. I have wilfully misrepresented nothing, but endeavoured to lay before the reader every argument connected with my subject in the very light in which it appeared to my own mind."

The length to which this article has been extended, and the copious extracts by which it has been illustrated, sufficiently express our opinion of the matter and manner of this inquiry, and supersede the necessity of the more formal recommendation which it deserves. It is not easy to analyze a work abounding in facts, and in compressed reasoning upon those facts, and we shall rejoice, if the imperfection and inadequacy of our attempt shall lead the reader to consult the original, which will gratify the general scholar, at the same time that it confirms the faith of the Christian inquirer.

At a time when the strenuous exertions of unbelievers are encouraged by the numberless divisions of Christians, upon questions of minor importance, it is consolatory to examine the labours of Mr. Benson, and to commend the judicious patronage by which his labours have been distinguished. It is satisfactory to know that there are still men both able and willing to investigate the most intricate questions of theology, and that there is no weak part in our religion which may not be defended, no objection of the adversary, which may not be repelled. It has been proved, almost to demonstration, that the chronology of the Gospels is not only not irreconcilable, but peculiarly consistent with itself, and with other histories, and that the Evangelists have shewn a precision and a copiousness in reference to matters of chronological detail, which, however difficult it may now be to comprehend and explain, indirectly prove the truth of the record which they are supposed to impugn. An impostor would not have registered the numerous signs and marks of the times to which he alludes, which St. Luke has registered, and, through the accuracy of Mr. Benson's investigation, hardly an exception lies to any of those signs, and all appear in complete harmony with each other.

It is no small merit, that the varied research and erudition of Mr. Benson are exhibited in a graceful and perspicuous style, which it requires no attention to comprehend. — There is another recommendation of this volume, which, among its higher merits, we are almost ashamed to mention; but it is of too rare occurrence to be omitted; it is *very cheap*.

MONTHLY REGISTER.

Society for Promoting Christian Knowledge.

THE number of books and tracts that have been issued in the last three months, by the Special Committee for counteracting blasphemous and infidel Publications, exceeds four hundred thousand. One additional new tract, A Letter from a Manufacturer to his Son upon Radical Reform, has been published in the last month; and several of the works already on the Society's Catalogue, are reprinting in a cheap form for sale at a low price to the public.

Ostervald's Abridgment of the History of the Bible,

The Cottager's Friend; or, a Word in Season to him who is so fortunate as to possess a Bible or New Testament, and a Book of Common Prayer: in two Parts,

The Christian's Daily Devotion; with Directions how to walk with God all the day long: being a continuation of the Pastoral Letter from a Minister to his Parishioners, Parsons's Sermon preached at the Funeral of the Right Hon. John, Earl of Rochester, who died July 26, 1680,

are already prepared, and several others are in the press.

The attention of the Committee has been particularly called to the efforts of the irreligious in the Diocese of Chester, and grants of tracts have been voted to several parishes.

Clergy Orphan Corporation.

At a Special General Meeting of this Incorporated Society, for cloth-

ing, maintaining, and educating Poor Orphan Children of Clergymen of the Established Church of England, holden at Freemasons'-hall, on Tuesday, the 7th of March, the Right Rev. the President laid before the Meeting, a letter from Sir Benjamin Bloomfield, stating that he had been honoured with the commands of the King to signify that his Majesty had been graciously pleased to become the Patron of their Society, also to express a deep interest in its prosperity, and to mark his approbation of its designs by a donation of 100 guineas.

The following Resolutions were thereupon unanimously agreed to:

Resolved, That his Majesty's most gracious communication to the Right Rev. the President, contained in Sir Benjamin Bloomfield's letter, be entered on the records of this Institution.

Resolved, That an humble address be presented to his Majesty, expressing the dutiful thanks of this Society to his Majesty for his condescension in extending his royal patronage, protection, and bounty, to this Incorporated Society.

Resolved, That a Committee, consisting of the Right Rev. the President, the Lord Bishop of Exeter, the Vice-President, and Treasurers, be appointed to draw up the said address.

Resolved, That the Right Rev. the President of this Society be requested to obtain his Majesty's permission to present the above address.

There will be an election in the month of May, when six children will be admitted.

MISCELLANEOUS INTELLIGENCE.

ECCLESIASTICAL PREFERMENTS.

The rev. William Clayton, B.A. to the rectory of Ryburg Magna and Parva, Norfolk; patron, Samuel Cooper, Esq. of Norwich.

Rev. Richard Eaton, B.A. to the rectory of Elsing, Norfolk; patron, rev. R. Browne, of Elsing.

Rev. Dr. Sandiford, to the sinecure rectory of Ashbury, Berks, vacant by the death of the rev. Charles Mordaunt, M.A.

Rev. Charles David Brereton, Clerk, M.A. to the rectory of Little Massingham, Norfolk; patron, Joseph Wilson, Esq. of Highbury Hill, Middlesex.

William Hooker, Esq. of Halesworth,

Suffolk, appointed regius professor of botany in Glasgow university.

Rev. R. B. Beague, M.A. fellow of Emmanuel college, Cambridge, to the valuable vicarage of King's Brompton, vacant by the death of the rev. T. Todd; patrons, the master and fellows of that society.

Rev. T. F. F. Bowes, M.A. to the rectory of Barton in the Clay, Bedfordshire, in the room of the late rev. Mr. Hawkins; patron, the king.

Rev. G. Mettram, to the vicarage of Arnesby, Lincolnshire.

Rev. T. H. Ashhurst, Clerk, LL.D. to the rectory of Yaverland, in the Isle of Wight; patron, John Atkins Wright, Esq. of Crowsley Park, Oxfordshire.

Rev. John Keate, D.D. to be prebendary of St. George's chapel, Windsor, void by the death of Dr. W. Cookson.

Rev. H. B. Tristram, B.A. student of Christ church, Oxford, to the vicarage of Bramham, Yorkshire; patrons, the dean and chapter of Christ church.

UNIVERSITY INTELLIGENCE.

OXFORD, Feb. 19.—On Saturday last the following degrees were conferred.

MASTER OF ARTS.—Rev. Frederick Charles Spencer, Christ church.

BACHELORS OF ARTS.—Rev. Henry Palmer, Worcester college; Christopher Sidney Smith, Corpus Christi college; John Leigh, Brasenose college; Bernard John Ward, Trinity college; James Espinasse, Balliol college.

Thursday last, the rev. Robert Mason, of Queen's college, was admitted bachelor in divinity.

Feb. 23.—The nomination of the rev. G. Porter, M.A. fellow of Queen's college, and of the rev. G. V. Short, M.A. student of Christ church, to be public examiner, was approved in convocation.

Feb. 26.—Saturday last the hon. and rev. Edward Rice, M.A. late fellow of All Souls' college, and prebendary of Worcester cathedral, was admitted bachelor and doctor of divinity, grand compunder; and Philip Wilson, of Trinity college, was admitted bachelor of arts.

On Wednesday the nomination of the rev. George Porter, M.A. fellow of Queen's college; and of the rev. Thomas Vowler Short, M.A. student of Christ church, to be public examiners, was approved in convocation.

March 11.—On Wednesday the 1st, the hon. Morton Eden, and the rev. Charles Webber, B.A. were admitted Masters of Arts; and C. G. V. Vernon, student of Christ church, was admitted B.A.

On Monday last the rev. Philip Ward, of Trinity college, and George Trevelyan, were admitted Masters of Arts; and John

Clement Wallington, of St. John's college, was admitted B.A.

On Tuesday last, Richard Bethel, B.A. scholar of Wadham college, was unanimously elected vinerian scholar in canon law.

March 18.—On Thursday last the following degrees were conferred:

BACHELORS IN DIVINITY.—Rev. Rowland Grove Curtois, fellow of Corpus Christi college; rev. Edward Whitehead, fellow of Corpus Christi college.

MASTER OF ARTS.—Rev. James Evan Philips, of Queen's college; Stephen Creyke, scholar of Corpus Christi college; John Blake Kerby, of Magdalen hall; rev. Samuel Hollinshed Burrows, of Pembroke college.

BACHELORS OF ARTS.—William Armistead, of Brasenose college; Duncombe Steel Perkins, of Trinity college.

The late Dr. Smith's annual prizes of 25*l.* each, to the two best proficient in mathematics and natural philosophy among the commencing Bachelors of Arts, are this year adjudged to Mr. Henry Coddington, and Mr. Charles Smith Bird, of Trinity college, the first and third wranglers.

Feb. 25.—The hon. Berkeley Octavius Noel, of Trinity college, and the hon. F. E. H. Carzon, of Magdalene college, were on Wednesday last admitted Honorary Masters of Arts.—Rev. J. G. Brett, of Jesus college, was on the same day admitted Bachelor in Civil Law; and Mr. K. Roupell, of Trinity college, Bachelor of Arts.

CRAVEN SCHOLARSHIPS.—Mr. Alfred Olivant, of Trinity college, was on Wednesday last unanimously elected a scholar on lord Craven's foundation.—The undermentioned gentlemen, named in alphabetical order, have distinguished themselves in the examination:—Arnold, Trinity; Barnes, Trinity; Coleridge, King's; Long, Trinity; Macaulay, Trinity; Malden, Trinity; Malin, Trinity; Marriott, Trinity; Okes, King's; Talbot, Trinity.—There will be an election of two scholars upon Dr. Bell's foundation, on Friday the 17th of next month. Richard Waterfield, Esq. B.A. of Emmanuel college, was on the 13th inst. elected a fellow of that society.

CAMBRIDGE, March 3d.—*Members' prizes.*—The subjects for the present year are, for the senior bachelors, "Quantum momenti, ad studium rei theologicæ promovendum, habeat literarum humaniorum cultus." For middle bachelors, "In Georgium tertium, oratio funebris."—W. Blackstone Rennell, Esq. fellow of King's college, was last week admitted Bachelor of Arts.

His Majesty has been pleased by his royal grant to the master, fellows, and

scholars of St. John's college, in this university, to remove the restrictions in their statutes which prevented the election of more than two fellows, from the same county, into the Foundress' fellowships. These fellowships are now open to all candidates born in any part of England and Wales.

March 10.—Sir William Browne's medals. The subjects for the present year are, for the Greek Ode, *Μνημοσύνη*. For the Latin Ode, "Ad Georgium Quartum Augustissimum Principem Sceptra Paterna accipientem." For the Greek Epigram Inscriptio in Venam Aquæ ex imis visceribus Terræ arte educatæ. For the Latin Epigram, "Impransi disquirite."

W. Blackstone Rennell, Esq. B.A. is elected to one of the travelling fellowships founded by the late William Worts, Esq.

March 17.—The chancellor's medallists for the present year, (Messrs. Waddington and Platt, of Trinity college) have been decided by the examiners to be equal.

Rev. William Jones, fellow of St. John's college, has presented to the Fitzwilliam museum, a beautiful set of casts, taken from a collection of antique medals which he brought with him from Greece.

DEATHS IN AND NEAR LONDON.

The rev. Matt. Haynes, of Westminster.

At Haberdashers school, Bunhill-row, in his 79th year, the rev. William Lens, the master of that foundation; chaplain to the City of London Lying in Hospital, and to the worshipful Company of Apothecaries.

In Lower Brook-street, rev. John Toke, vicar of Beakshourne, and rector of Harbledown, Kent.

At Kentish Town, rev. William Lucas, late of Doctors' Commons, aged 76.

BERKSHIRE.—Died, at Windsor, in his 29th year, the rev. T. S. Smith, M.A. and fellow of Madalen college, Oxford.

At Windsor Castle, the rev. Dr. Cookson, aged 63, canon of Windsor, and rector of Binfield and West Ilkley, Berks.

Died, the rev. John Davies, rector of Longworth, formerly fellow of Jesus college, and youngest son of the late Evan Davies, esq. of Penylan.

ESSEX.—Died, the rev. Henry Wells, A.M.

LANCASHIRE.—The Cymrigddion Society in Liverpool, held its last anniversary at the Castle inn, J. Butler Clough, president. The poets present became inspired into a voluntary combat: such a display of genius, wit, sound sense, and readiness of the "Arven," peculiarly national, would be scarcely credible to English readers. The rev. T. Jones, their honorary chairman, being elected their bard, he recited a few extempore verses. The rev. John Richards, of Anglesea, was proposed an hono-

rary member and critic to the society, when an address from the reverend gentleman was read. The old officers pronounced an eulogy upon the members for the astonishing progress they had made in their vernacular tongue, and the latter, on succeeding, animadverted on the happy omen of the establishment of the Cambrian Society. Some good penillions were sang by way of accompaniment to the harp, and the greatest harmony prevailed.

Died, the rev. Henry Crookenden, minister of St. Clement's church.

At Parbold Hall, near Wigan, the rev. John Wadsworth, aged 56, leaving a widow and ten children.

LEICESTERSHIRE.—Died, at Leicester, the rev. William Babington.

At Ashby de la Zouch, the rev. J. Dredge.

LINCOLNSHIRE.—Died, the rev. Samuel P. Harper, rector of Caythorpe.

Died, the rev. W. Bates, rector of Swayfield and Creeton, aged 90.

NORFOLK.—The whole of the eastern wall and window of New Buckenham church fell with a tremendous crash, during the late storm of wind and snow.

Died, at Shropham Hall, in his 25th year, the rev. James Thurlow Tompson.

Died, aged 63, the rev. Charles Mordaunt, rector of Little Massingham, and uncle to sir C. Mordaunt, Bart. M.P.

NORTHAMPTONSHIRE.—An institution for the purpose of clothing the poor in the adjoining parishes of Creaton and Spratton, was established by the exertions of the rev. Thomas Jones, in January, 1817, and is still carried on with increasing success. Every Monday, the poor meet their secretaries at the vestry-rooms to pay their weekly subscriptions. At the end of the year, the money so collected is laid out in various articles of clothing, &c.

OXFORDSHIRE.—Died, the rev. William Couture, rector of Checkendon in this county, and formerly fellow of University college.

SHERBORN.—Died, at Ludlow, in his 74th year, the rev. Samuel Sneade, many years rector of Bedston.

At Alderley, the rev. William Judgson, rector, and one of his majesty's justices of the peace.

SOMERSETSHIRE.—On the 11th of February, the church of St. Mary at Bathwick, was consecrated by the lord bishop of Gloucester, at the request of the venerable bishop of the diocese, who could not personally attend, in consequence of indisposition. It is a spacious and elegant specimen of modern Gothic architecture.

Died, at Bath, the rev. John Amyatt Chandy of Charlynch; he was buried in

the Abbey Church, at the unusual hour of eleven at night.

Died, at his house at Bath, aged 86, the rev. Thomas Haweis, LL.D. M.D. rector of All Saints, Northampton, chaplain and principal trustee to the late countess of Huntingdon, founder of the London Missionary Society, &c.

Died, at Bath, the rev. John Potticary, late of Blackheath.

SUFFOLK.—Died, at Woodbridge, in his 70th year, the rev. Robert Reynolds, late rect. of Boulge and Debach, in this county.

SURREY.—The consecration of the New Church at Egham was performed by the lord bishop of Oxford, attended by his chaplain and other officers. His lordship was accompanied to the church by the lord viscount Bulkeley, Harvey Bathurst, Edgell Wyatt Edgell, esq. and other persons of distinction, where he was received by the rev. J. W. Gostling, vicar of the parish, the churchwardens and trustees, and the principal inhabitants, bearing white staves.

Died, at Malden, the rev. R. Ruding, B.D. vicar of that place, and F.S.A. and M.A.S.

WORCESTERSHIRE.—Died, at Hanbury, aged 74, the rev. William Burslem, rector of that parish.

Died at Hallow, the rev. Charles Lewis Shipley, M.A. vicar of Grimley.

YORKSHIRE.—The present churches at Sheffield being incapable of containing half the members of the established church in this populous town, his Majesty's commissioners have determined to grant such a sum as may be sufficient to defray the expense of erecting three new ones there, each capable of containing at least 2000 persons.

Died, at York, the rev. George Clerc, one of the justices of peace for the north riding.

At Wadsworth, near Doncaster, the rev. Henry Dickson, vicar of Wadsworth and rector of Addington, Gloucestershire.

WALES.

Died, at Lampeter, aged 67, the rev. E. Williams, M.A.: he was an excellent poet and divine, and is deservedly regretted.

At Hendre Rhys Gethin, aged 75, the rev. D. Price.

MONTHLY LIST OF PUBLICATIONS.

Prayer for the King, the Duty and Interest of the People. A Sermon, delivered (in substance) at Trinity Church, in Cambridge, January 20, 1820. By the Rev. C. Simeon, Fellow of King's College, Cambridge.

Arguments and Exhortations, for the very important Duty of a holy Observance of the Sabbath Day. A Sermon, preached at the Church of the united Parishes of St. Matthew, Friday Street, and St. Peter, Cheap, in the City of London. By George

Avery Hatch, M. A. Rector of the said Parish. 8vo. 1s.

Thoughts on Residing in Villages, with Respect to the Observation of religious Duties and Obligations; and an Appendix, containing Scriptural Proofs of Baptism and the Lord's Supper. By John Brewster, M. A. Rector of Eggescliffe, in the County of Durham. 8vo. 1s. 6d.

The Christian House built by Truth on a Rock; or, an Antidote to Infidelity: with Engravings. 1s.

LITERARY INTELLIGENCE.

A fifth Part of Bishop Marsh's Divinity Lectures.

A Refutation of the Objections to Mr. J. Bellamy's New Translation of the Bible.

A second Volume of Sermons, by Mr. J. Bradley of High Wycombe.

A Memoir of his late Majesty and the Duke of Kent, by Mr. T. Williams.

Royal Virtue, or a Tour to Kensington, Windsor, and Claremont.

A Treatise on Inflammation of the mucous Membrane of the Lungs, by Dr. Charles Hastings.

NOTICE TO CORRESPONDENTS.

W. X. Y., *Sevi*, and P. E. T. S. have been received, and are under consideration.

C. P. and C. P. W. shall be inserted.

The conduct condemned by *A Freholder*, is evidently most improper; but is he aware of the advantage which would be taken of his letter?

We are decidedly of opinion, that the Institutions alluded to by *A Churchman*, are unnecessary and mischievous.

Lancasterianis, is requested to furnish us with a direction, as we wish to address a few lines to him.

THE CHRISTIAN REMEMBRANCER.

No. 17.]

MAY, 1820.

[VOL. II.

ON THE HOMILIES.

IN an early stage of this work there was expressed an intention of offering some remarks upon the real nature and tendency of the doctrines which are contained in the book of Homilies. The increasing notice which they appear to attract renders it exceedingly desirable to redeem the pledge.

In some respects these Homilies have experienced a singular fate. Since the days of Queen Elizabeth every subscriber to the thirty-nine articles has assented to the truth of the declaration, that both the former and the latter books "contain a godly and wholesome doctrine, and necessary for these times," and that "therefore they are to be read in Churches by the Ministers diligently and distinctly, that they may be understood of the people." The first of these propositions does not appear to have been controverted by any of the Ministers of our Church; in early times little is to be found respecting the contents of the Homilies, either in the way of approbation or disapprobation; but the use of them in the manner pointed out in the article, was severely reprehended; those who adhered to the practice were exposed, for a long season, to all the severity of puritanical wit; its great patrons and protectors were called Arminians, Papists, and Pelagians, and it was denounced by the zealous reformers as unedifying and unchristian.

REMEMBRANCER, No. 17.

Those who boast of having inherited many of the puritanical tenets, are entitled to considerable credit for their behaviour with regard to these Homilies. Instead of persisting in the ill-advised indignation of their predecessors, they never mention the volume but in terms of praise; they appeal to it as a correct statement of Christian faith and duty, and they are delighted at any opportunity of urging the majority of the Clergy with an authority that cannot be rejected with propriety, nor as it is insinuated, be consistently acknowledged.

These charges have been repeatedly met by a positive contradiction. It is not requisite to admit the correctness and propriety of every particular expression contained in the volume; but let the scope of any portion of it, more especially of that which relates to the Calvinistic controversy, be fully and fairly stated, and it will be found in exact coincidence with the orthodox principles of the Church. The Clergy will readily acknowledge it as "a godly and wholesome doctrine;" and if the semi-Calvinist is equally prepared to abide by it, a large proportion of the disputes which now agitate the Established Church are needless, vain, and verbal. Several benefits may be expected to result from this joint admiration of the Homilies. The volume will furnish a considerable addition to the common or neutral territory, on which both parties can meet amicably, and discuss treaties of peace;

and at the same time it holds out fresh inducements to union, and diminishes the probability of farther separation or secession. The reader who entertains this view of the subject, will not be displeased to see a brief analysis of the Homilies on the Misery of all Mankind, on the Salvation of all Mankind, on the True and Lively Faith, and on Good Works; when this task shall have been accomplished, it will probably be followed up with some remarks upon various perversions of the important and fundamental doctrines which are involved in these discourses.

The second Homily is entitled, a "Sermon on the Misery of Man, and of his Condemnation to Death everlasting by his own Sin." It sets out with stating that "The Holy Ghost in writing the Holy Scripture is in nothing more diligent than to pull down man's vain glory and pride, which of all vices is most universally grafted in all mankind, even from the first infection of our first father Adam." And it proceeds to enumerate the many lessons of humility which we find in the Bible. God declared unto Adam that he was but dust, Abraham acknowledged the propriety of the title; many holy men and women cast dust and ashes on their heads; Isaiah was instructed to cry that all flesh is grass, and the glory thereof is but as the flower of the field. Job repeatedly testifies the miserable and sinful state of man. Noah's flood was brought down by God's indignation against sin; and the prophet Jeremy calls all men in the world, earth, saying, O thou earth, earth, earth, hear the word of the Lord. St. Paul declares in a well known passage that there is none that doeth good, no not one. "And in another place he writeth thus, God hath wrapped all nations in unbelief, that he might have mercy on all. The Scripture shutteth up all under sin, that the promise by the faith of Jesus Christ should be given

unto them that believe. St. Paul, in many places, painteth us out in our colours, calling us the children of the wrath of God when we are born; saying also that we cannot think a good thought of ourselves, much less can we say well or do well of ourselves." Job feared all his works, the Baptist granted that he had need to be washed of Christ, St. Paul openly confesseth what he was of himself, ever giving all praise to his Master and Saviour. St. John condemns every one who says he has no sin; and David is ashamed of his sin but not to confess his sin. All these declarations are wound up and completed by that of Jesus Christ; who says that there is none good but God; and that we can do nothing that is good without him, nor can any man come to the Father but by him. He commands the best of us to say that we are unprofitable servants; "He preferreth the penitent publican before the proud, holy, and glorious Pharisee. He calleth himself a physician, but not to them that be whole, but to them that be sick; and have need of his salve for their sore. He teacheth us in our prayers to acknowledge ourselves sinners, and to ask righteousness and deliverance from all evils at our heavenly Father's hands. He declareth that the sins of our own hearts do defile our ourselves. He teacheth that an evil word or thought deserve condemnation, affirming that we shall give account for every idle word. He saith that he came not to save but the sheep that were utterly lost and cast away. Therefore few of the proud, just, learned, wise, perfect, and holy Pharisees were saved by him; because they justified themselves by their counterfeit holiness before men."

The inference from all this, as drawn in the second part of the Homily, is that we are crab trees that can bring forth no apples. Of ourselves we can but bring forth weeds, nettles, brambles, briars, cockle, and darnel. Our fruits are declared

in the fifth chapter of Galatians. We have nothing that is good but of God, and therefore the virtues of faith, charity, hope, &c. are called in that chapter the fruits of the Holy Ghost, and not the fruits of man.

We are consequently exhorted to acknowledge before God that we are miserable and wretched sinners; to repent, and humble ourselves, and cry for mercy; to confess with mouth and heart that we be full of imperfections, to know the imperfections of our own works, and not to stand foolishly and arrogantly in our own conceits, nor challenge any part of justification by our merits or works. "For truly there be imperfection in our best works: we do not love God so much as we are bound to do, with all our heart, mind, and power; we do not fear God so much as we ought to do; we do not pray to God but with great and many imperfections; we give, forgive, believe, live, and hope imperfectly; we speak, think, and do imperfectly; we fight against the devil, the world and the flesh imperfectly. Let us therefore not be ashamed to confess plainly our state of imperfection; yea let us not be ashamed to confess imperfection even in our best works." For the example of all good men in Holy Scripture teaches us to humble ourselves, and to exalt, extol, praise, magnify, and glorify God.

Thus of ourselves we have no goodness, help, or salvation; but contrariwise, sin, damnation, and death everlasting; which will enable us to understand the great mercy of God, and how our salvation cometh only by Christ. "For in ourselves and of ourselves we find nothing whereby we may be delivered from this miserable captivity into which we are cast, through the envy of the devil, by breaking of God's commandment in our first parent Adam. We are all become unclean, but we all are not able to cleanse ourselves, nor make one another of us clean. We are by nature the children of

God's wrath, but are not able to make ourselves the children and inheritors of God's glory." It follows from this that we must not glory in ourselves, nor rejoice in our works, but must either flee to God, or else we shall never find peace, rest, and quietness of conscience in our hearts.

And that we may the more readily take this prudent and necessary step, we should remember that he is the Father of mercies, and God of all consolation. With him there is plenteous redemption, "of his own mercy he saveth us, and setteth out his charity and exceeding love towards us, in that of his own voluntary goodness, when we were perishing he saved us, and provided an everlasting kingdom for us. And all these heavenly treasures are given us not for our own deserts, merits, or good deeds, which of ourselves we have none, but of his mere mercy freely." And this he did for the sake of Jesus Christ; that dearly beloved Son, for whose sake God is fully pacified, satisfied, and set at one with man. The Lamb of God that taketh away the sins of the world, is the only one who can say, the Prince of this world came and hath nothing in me; and which of you reproveth me of sin? He is the high and everlasting priest who hath offered himself once for all upon the altar of the cross, and with that oblation hath made perfect for evermore them that are sanctified. He is the Mediator who hath paid our ransom, "and cleansed us all from sin; the Physician which healeth all our diseases, the Saviour who saveth his people from all their sins." Wherefore let us all, with one accord, burst out with joyful voice, ever praising and magnifying the Lord of Mercy for his tender kindness shewed unto us in his dearly beloved Son Jesus Christ our Lord.

The conclusion of the whole argument is contained in the following words, "Hitherto we have heard what we are of ourselves; very sinful, wretched and damnable. Again,

we have heard how that of ourselves, and by ourselves, we are not able either to think a good thought, or work a good deed, so that we can find in ourselves no hope of salvation, but rather whatsoever maketh unto our destruction. Again, we have heard the tender kindness and great mercy of God the Father towards us, and how beneficial he is to us for Christ's sake, without our merits and deserts, even of his own mere mercy and tender goodness. Now, how these exceeding great mercies of God set abroad in Christ Jesus for us be obtained, and how we be delivered from the captivity of sin, death, and hell, shall more at large, with God's help, be declared in the next sermon."

(To be continued.)

FARTHER OBSERVATIONS ON THE CONSTRUCTION OF Πᾶς.

To the Editor of the Remembrancer.

Sir,

A LETTER which appeared in your number of October last, on the pas-

sage in Titus ii. 15. has induced me to add some observations to those which I have already offered, on the collective and distributive sense of the adjective πᾶς. To illustrate my position, that the article being prefixed to the substantive, or its omission, is the criterion by which its sense must be determined, I have selected a few striking examples. To comment at length on them would be useless, but I cannot forbear to point out the emphasis of the article in Coloss. iii. 20. as expressive of the Divinity of Christ. I must also remark that the passage in Ephes. iii. 15. is incorrectly translated; and that it should be rendered, "of whom every family in heaven, and on earth, is named." That there are different families in heaven, may be assumed from the declaration of our Saviour, "In my father's house are many mansions." On earth we know that there is one family distinguished above all others, namely "the household of faith."

Πᾶς distributively, without the article.

"ἵνα πᾶν ἄνθρωπος φραγῇ. Rom. iii. 20.

Πεπληρωμένως πάση ἀδικίᾳ. Rom. i. 29.

"Εἰς πᾶσαν υπομοχλὴν καὶ μακροθυμίαν μετὰ χαρᾶς. Colos. i. 11.

Περαιτέτος πάσης κτίσεως. Colos. i. 3.

Πᾶσα δόξα ἀνθρώπων. 1 Pet. i. 24.

Πάσης ἀποδοχῆς ἄξιος. 1 Tim. i. 15.

"Οὐ δὲ Θεὸς πάσης χαρίτος. 1 Pet. v. 10.

"Εν πάσῃ δεήσει μὴ ὑπὲρ πάντων ὑμῶν. Philip. i. 4.

Πᾶσα γὰρ φύσις θνητῶν. Jac. iii. 7.

Οὐ πᾶσα σαρεὶ ἡ αὐτὴ σαρεὶ. 1 Cor. xv.

Εἴ ἢ πᾶσα πατρία ἐν οὐρανοῖς καὶ ἐπὶ γῆς οἰκοῦνται. Ephes. iii. 15.

Διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας. Ephes. iv. 16.

Πᾶς collectively, with the article.

Καὶ ὑποδίκος γίνεται πᾶς ὁ κόσμος. Ibid.

Πᾶν τὸ πλήρωμα τῆς θεότητος. Colos. ii. 9.

Εὐδίζονται Ἰησοῦς Χριστὸς τὴν πᾶσαν μακροθυμίαν. 1 Tim. i. 16.

"Οὐδαμὲν γὰρ ὅτι πᾶσα ἡ κτίσις. Rom. viii. 22.

"Εν πᾶσῃ τῇ δόξῃ αὐτοῦ. Matt. viii. 24.

Καὶ πάσης τῆς προθεκίας τῆ λαοῦ. Acts xii. 11.

"Εἰς πᾶσαν τὴν ἀληθειαν. John xvi. 13.

"Επὶ πᾶσιν τῇ μνήμῃ ὑμῶν. Philip. i. 3.

Εν πάσῃ τῇ κτίσει τῇ ὑπὸ τὸν οὐρανόν. Colos. i. 23.

Πᾶν τὸ σῶμα. Col. ii. 19.

Πᾶσα ἡ Ἰουδαία καὶ πᾶσα ἡ περιχωρος τῆ Ἰερουσαλὴμ. Matt. iii. 5.

Εξ ἢ παντὸς σώματος συναρμολογούμενον. Ephes. iv. 16.

The examples now cited, have not, as far as I know, yet appeared; but the rule by which my interpre-

tation of these examples is sanctioned, is thus laid down by Bishop Middleton,

"When *was* or *was*, in the singular number, is used to signify that the *whole* of the thing implied by the substantive with which it is joined is intended, the substantive has the article; but when it is employed to denote that *every individual* of that species is spoken of, then the substantive is *anarthrous*."—*Middleton on the Greek Article*, p. 137.

I am, &c.

OXONIENSIS.

SCRIPTURE CRITICISM.

To the Editor of the Remembrancer.

Sir,

BISHOP HORSLEY was of opinion that *ἄνθρωπος* is spoken of *persons* only. A correspondent in the Gentleman's Magazine, October, 1783, p. 842, brings two examples in refutation, viz. John vi. 50. 58. *ἄνθρωπος ἐστὶν ὁ ἀπὸς*, and Luke xx. 17. *ἄνθρωπος* subaud. *λίθος*. But surely in both these instances the *person* of Christ is understood. "This man is the bread." "This person is the stone." If therefore the admirable Bishop's opinion can be attacked on no better grounds than these, it may pass into a rule.

I am not satisfied with any of the commentators on Isa. lxvi. 24, quoted by our Lord, Mark ix. 44. 46. 48. They speak of Tophet and the Valley of Hinnom; but surely the allusion is to the two methods of disposing of dead bodies in general use among mankind; inhumation and cremation. The fleshly worm dies, the funeral pyre is quenched; but in the second death these destructive agents shall never cease to act. Perhaps some illustration of this remark is derived from Thucydides, l. 2. — at least that passage first suggested it to me.

JHUOA.

BIBLICAL ILLUSTRATIONS.

(Continued.)

"Now therefore make a new cart, and take two milch kine, on which there hath

come no yoke, and tie the kine to the cart, and take the ark of the Lord, and lay it upon the cart." 1 Sam. vi. 7.

"None ought to carry the ark of God, but the Levites; for them hath the Lord chosen to carry the ark of God, and to minister unto him for ever." 1 Chron. xv. 2.

Mr. Craufurd, in describing the funeral of the Lama, says, "In the procession came the musicians, with their instruments, and a *Burcham*, (or idol) carried in a red box, followed." *Sketches of the Hindoos*, V. II. P. 222.

Bishop Cumberland makes the following remark upon a passage in Sanchoniatho, respecting the Agrotis, who, it is said, had a much worshipped statue, and a temple, carried about by one or more yoke of oxen, in Phœnicia. "Methinks I see something like this in the advice of the priests of the Philistines, successors to the old Phœnicians in their religion and abode, to send back the ark of God upon a new cart, drawn by two milch cows. This ark was the epitome of the tabernacle, or moveable temple of God; a like tabernacle was that of Moloch, and of his Star Chiun*, or Rephan, whereof St. Stephen says, Acts vii. 43, that the Israelites carried them in the wilderness to bow unto or worship;" *Cumberland's Sanchoniatho*, 247.

With the Hebrews the ark of Perith, "the purifier," was a small wooden chest, of three feet nine inches in length, two feet three inches broad, and two feet three inches in height. It contains the golden pot that had manna in it, Aaron's rod, and the tables of the law. The Indian ark is of a very simple construction, and it is only the intention and application of it that makes it worthy of notice, for it is made of pieces of wood securely fastened in the form of a square: their ark has a cover, and the whole is made impenetrably close with hickory splinters; it is about half the

* Amos v. 26.

dimensions of the divine Jewish ark, and may very properly be called the red Hebrew ark of the purifier imitated. The leader and a beloved waiter carry it by turns. It contains several consecrated vessels made by beloved superannuated women, and of such various antiquated forms as would have puzzled Adam to have given significant names to each. The leader and his attendant are purified longer than the rest of the company, that the first may be fit to act in the religious office of a priest of war, and the other to carry the awful sacred ark. The ark, the mercy seat, and cherubim, were the very essence of the Levitical law, and often called the "testimonies of Yohewah." The ark of the temple was termed his throne; David calls it his footstool. In speaking of the Indian places of refuge for the unfortunate, I observed, that if a captive taken by the reputed power of the beloved things of the ark, should be able to make his escape into one of these towns, or even into the winter house of the Archimagus, he is delivered from the fiery torture otherwise inevitable.

The Indian ark is deemed so sacred and dangerous to be touched, either by their own sanctified warriors, or the spoiling enemy, that they durst not touch it on any account. It is not to be meddled with by any except the war chieftain and his waiter, under the penalty of incurring great evil, nor would the most inveterate enemy touch it in the woods for the same reason, which is agreeable to the religious opinions and customs of the Hebrews, respecting the sacredness of their ark. A gentleman who was at the Ohio in the year 1756, assured me he saw a stranger there very unfortunate to see the inside of the Cherrakee ark, which was covered with a drest deer skin, and placed on a couple of short blocks. An Indian centinel watched it, armed with a hickory bow and brass pointed arrows, and he was faithful to

his trust; for finding the stranger obtruding to pollute the sacred vehicle, he drew his arrow to the head, and would have shot him through the body, had he not suddenly withdrawn. The leader virtually acts the part of a priest of war pro tempore. If they obtain a victory, and get some of the enemies' scalps, they sanctify themselves when they make their triumphal entrance, in the manner they do when they set off to war; but if their expedition proves unfortunate, they only mourn over their loss, and ascribe it to the vicious conduct of some of the followers of the beloved ark.

The Indians have an old tradition, that when they left their own native land, they brought with them a *sanctified rod*, by order of the oracle, which they fixed every night in the ground, and were to remove from place to place on the continent, towards the sun rising till it budded in one night's time; that they obeyed the sacred mandate, and that the miracle took place after they arrived on this side the Mississippi, on the present land they possess. This, they say, was the sole cause of their settling here; of fighting so firmly for their reputed holy land and holy things, and that they may be buried with their forefathers. I have seen other Indians, who pretend to the like miraculous direction, and I think it plainly refers to Aaron's rod*, which was a branch of an almond tree, that budded and blossomed in one night. *Adair*, P. 161, &c.

"And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, saying, Behold there is a people come out of Egypt, which covereth the face of the earth: come now, curse me them, peradventure I shall be able to overcome them, and drive them out." Numb. xxii. 10, &c.

Mr. Forbes †, in his oriental me-

* Numbers xvii. 7, 8.

† Vol. III. 229.

moirs, mentions it as a common circumstance for seers and prophets to be consulted on similar occasions in Guzerat. Thus the Gracias, a wild and lawless race, who style themselves the Aborigines of their country, upon hearing of an expedition preparing against them, sent immediately for the principal Brahminical astrologers and soothsayers, who, as usual, received the reward of divination, and flattered the vanity of the Chieftain, by assuring him that his fortress was impregnable. Their seers and divines in Hindostan, are, however, not confined to the Brahmin tribe, they are to be found of various descriptions and both sexes, from the prince, who, like Joseph, divineth by his cup, to the humble fortune teller, who, like the wandering gipsy, receives a small donation for his predictions. Plutarch mentions similar occurrences, and from other classical writers we find Greeks and Romans believed some men were endowed with power to devote not only individuals, but whole armies, to death. Homer frequently introduces the seers and augurs in the Grecian and Trojan armies.



To the Editor of the Remembrancer.

Sir,

IT has often been objected to the Established Church of this kingdom, and to all establishments, that they have a tendency to deprive religion of its vitality by substituting shadow for spirit, and law for grace; so that we have indeed a form of godliness but want its power. The charge is very serious, and worthy of our most attentive consideration; and it should be met, not by an angry denial, but by a sincere examination how far it may be founded in fact. The result of such an investigation will not, I apprehend, to any candid mind, prove unfavourable to our cause; for though there are, unquestionably, some disadvantages in

our system, they will appear to be of less weight and fewer in number than those which may justly be urged against any other system that ever has been, or that can be proposed to mankind. It is not therefore any reasonable argument against our National Church that there are objections and dangers to which its members are peculiarly exposed, because there are greater objections and more formidable dangers in every other communion, real or Utopian. The fault, too, of the objections and dangers we encounter is not in the Institution itself, but in the corruption of man's nature, which tends always to the opposite yet allied extremes of formality and fanaticism; which, to escape from the strait path of mortified passions and crucified lusts, is continually deviating on one hand into an empty reliance on the outward ordinances of religion, and on the other into the more fatal wanderings of enthusiasm. But where ever we lay the blame, the danger ought not to be denied nor neglected. There is a danger, certainly, that the habit of attaching essential importance to the visible establishment of the Church may insensibly lead the mind away from the recollection that God is a Spirit, and they that worship him must worship him in spirit and in truth. How then, Sir, is this danger to be averted? By becoming indifferent to that frame of ecclesiastical polity which has the sanction of Divine appointment, of Apostolical authority, of long and trying experience? By disregarding outward ordinances, and despising regular government? God forbid! As well might we hope to cure the diseases of the mind by the destruction of the body, as to revive the spirituality of religion by abrogating its holy forms, its venerable usages, its consecrated functions. The remedy must be of another nature; *not* in our ordinances or institutions, *but* in the use we make of them; not in our *profession*

of religion, but in our *practice* of it; not in the words of our lips, but in spirit, in soul, in heart. We do not want a new religion, a new church, a new ministry; but we *do* want a new heart and a right spirit; we *do* want a more spiritual mind, a more discreet zeal, a better disposition to make a right and true use of the means afforded us.

I have been led, Sir, into these reflections by observing the very irreverent and unedifying manner in which the royal proclamation in favour of religion and virtue is too commonly read by the Clergy and heard by the people: it appears to be regarded merely as a form that must be complied with, a matter of external decorum that must be observed; and this, not only by thoughtless and irreligious persons, but by many who, I am persuaded, may be easily led to acknowledge their error, to lament and correct it.

The king in this, and in every country where a true Church is established, is the temporal head of that Church*, and as such he presides over the councils of our spiritual rulers and sanctions their acts. Whatever therefore comes from him, by their advice or with their consent, should be regarded as proceeding from the highest authority upon earth, from that authority which, as the Scriptures declare, is ordained of God for the edification of his Church†, and has a right to our respect and obedience in all things not contrary to his laws; and certainly to a double porportion of respect and of obedience when it is employed in enforcing *his* commands and promoting *his* glory. When therefore our king, the temporal head of our Church, surrounded by his bishops who are our spiritual rulers, solemnly calls upon his people to renew their covenant with

God; when he exhorts us to revive the spirit of religion, to put away every man his abominations, to suppress vice and turn our attention to works of piety and charity; when standing in his place he makes a covenant before the Lord to walk after the Lord, and to keep his commandments and his testimonies and his statutes, with all their heart and with all their soul, to perform the words of this covenant that are written in this book*; when the King of England, after the laudable custom of his fathers, and the example of ancient godly monarchs†, opens his reign with this solemn appeal to his people in behalf of true religion and virtue; surely, Sir, it is, to say the least of it, a very unbecoming inattention in us, if we read, or hear it read, without that deference which is due to the authority from which it comes, and that serious thought which its great importance demands; it is surely our imperative duty to regard it as one of those means of grace for our use, or abuse of which we shall be called to account; which if received in a serious and pious frame of mind cannot fail to draw down on this church and nation the blessing of the Almighty; if slighted and contemned will infallibly expose us to his just and fearful indignation.

I remain, Sir,

Your very obedient servant,

JHUOA.

SUNDAY EVENING LECTURES.

To the Editor of the Remembrancer.

Sir,

THE expedience and propriety of Sunday Evening Lectures, are in the present day questions of very considerable importance, and I am happy

* See a Sermon on the death of King George III. by the Rev. J. H. Brooke Mountain.

† Rom. xiii. 1. 2 Cor. x. 8. xiii. 10.

‡ 2 Kings xxiii. 3.

§ 2 Chron. xxxiv. 31, 32.

in seeing that the subject has been brought under discussion in the pages of the Christian Remembrancer, and has already called forth the different opinions of different correspondents. Clericus Devonienſis appears to me the most ingenuous and the most sensible of these correspondents, although I dissent from his conclusions, I am desirous of drawing the attention of your readers to the points to which he distantly and indistinctly alludes. There is much important matter of reflexion contained in the insinuation, that we should "consider the case as it really is, not as we could wish it to be;" and in the concession, that the persons who frequent these Evening Lectures, "would be far more usefully and religiously employed in reading the Scriptures at home, and instructing their families." Upon the strength of this concession, I am led to doubt, whether we are justified, "nay, called upon to have recourse to" this method of instruction, whether it is indeed a "Christian method," and whether it is one which has "a tendency to prevent the growth of schism, and to keep our flocks within their lawful pale."

It is, I conceive, only as an expedient, which the circumstances of the times render necessary, that Clericus Devonienſis means to recommend the more general establishment of Sunday Evening Lectures; and I put the question to his good sense and candour, for nothing can be more amiable than the tone and temper of his letter, whether these temporising expedients may not be, and whether they have not already been carried beyond their proper measure and degree; whether it is the duty of the Clergy to comply with these humours and fashions of the people, or firmly, but at the same time temperately, to resist them, and to labour to induce better and surer principles and practices, and such as may lead more directly to that edification, which is the end of all ministerial exertion. There is, however, a view of the sub-

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ject, different from that which has been taken by any of your correspondents, which I venture to submit to your consideration, and in the justice of which I almost anticipate, at least the secret concurrence of Clericus Devonienſis.

The first question which I ask myself is this: are Sunday Evening Lectures, by which I understand the delivery of a sermon, with the customary prayers in the evening, after a full service has been performed both in the morning and in the afternoon, agreeable to the ritual of our Church? There are but two services in ordinary use, the one for the morning and the other for the evening; and whenever a third service is introduced, one or other of these services must be repeated. I proceed still further. I find no mention of any sermon, except in the morning after the Nicene Creed: in respect of the evening service, I can only read in the rubric, after the catechism, that

"The Curate of every parish shall diligently upon Sundays and holy days, after the second lesson at evening prayer, openly in the church instruct and examine so many children of his parish sent unto him, as he shall think convenient in some part of this catechism.

"And all fathers, mothers, masters and dames, shall cause their children, servants and apprentices; which have not learned their catechism, to come to the church at the time appointed, and obediently to hear and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn."

It was by this means, I apprehend, that the Reformers of our Church designed, in conformity with the primitive practice, to inculcate religious principles in the minds of the young, and by making catechizing a part of the public service, to refresh them in those of maturer years. It was for the same godly purpose that it was judged.

M m

"Most convenient that Baptism should not be administered but upon Sundays and other holy-days, when the most number of people come together, as well, for that the congregation then present may testify the receiving of them that be newly baptized into the number of Christ's Church; as also because in the baptism of infants, every man present may be put in remembrance of his own profession made to God in his baptism."

These are the methods which our Church has prescribed for the edification of its members in Christian principles; and although I admit that in consequence of a series of deviations, each in itself perhaps slight, and hardly perceptible, we have stepped so far aside from the good old path, as to be hardly capable of recovering it; although I should be sorry to see the second sermon discontinued, where it has been customary; although I should even rejoice in hearing of its introduction, where it has not been customary; I still regret the disuse of public catechizing, for which the more private recitations of the Sunday school are a very partial and very inadequate substitute. In the effect of these previous deviations, I seem to perceive the necessity of making a stand, before any new concessions shall be made to popular fashions in religion, until I find some authority for introducing three services into a church, which has made no provision but for two. The Dissenters may vary their services at the discretion of their ministers, and pursue such means of edification as they shall judge most convenient and effective. We, of the Church of England, are bound by a rule which we are not at liberty to transgress. The inconsiderate munificence of individuals has established lectures in large towns, those hotbeds of ecclesiastical anomalies, and one injudicious act has been thought to prove the expedience of another. It has also been judged convenient in some places to vary the hour of the

evening service, and thus to multiply the powers of popular preachers, and to offer to the caprice of the hearers a new choice of the person by whom, and of the place and time at which they will receive instruction. I have always doubted the purity of that desire of religious improvement, which can only be gratified at a season, which does not interfere with domestic arrangements, and which leaves no leisure for domestic instruction: and I fear that the labourer in the Christian vineyard, "has formed too just an estimate of the power of the lights and the music and the choir, and the attendance of a congregation collected from the neighbouring villages, in violation of all principles of parochial communion."

Another question which I ask myself is this: have the Clergy ordinarily sufficient strength of constitution to preach three sermons of moderate length, to read the morning prayer with the part of the communion office once, and the evening prayer twice, besides the occasional administration of both the Sacraments, and the necessary superintendence in villages of the Sunday school? From my own experience of more than ten years, during which I have, with very few intermissions, and with very little assistance, performed two full services on every Sunday, and paid considerable and regular attention to the Sunday school, I have no hesitation in answering this question in the negative. I have also read, in a sermon upon suicide preached before the monthly meeting of ministers in London, (I think by Mr. Clayton of Walworth,) that the exertions of Dissenting Ministers, in compliance with the exorbitant demands of their congregations for public instruction, frequently terminate in premature death. Far be it from me to offer any apology for clerical indolence or inefficiency, of which I believe that the cases bear a less proportion than is usually imagined, to the number of the Clergy; but when the service of the Church

has been read, and a sermon has been delivered in the morning and in the evening, with that distinct and audible voice which the occasion requires, and when an hour, or more than an hour, has been spent in the Sunday school, in those little expositions, instructions, exhortations, encouragements, &c. proofs, without which the superintendence of the clergyman is vain and unnecessary, and by which alone he can, however imperfectly, supply the deficiencies of public catechizing, I do think that the ordinary strength of one man will be sufficiently exhausted. Exceptions there certainly are in favour of men, whose natural constitution seems almost insensible of fatigue, and of churches, in which the service may be performed without much exertion. But on the supposition that Clergymen and churches are such as they are ordinarily found to be, and that each and every part of the service is performed with equal and unabated earnestness, I deny that the Clergy can with justice to themselves, their congregations, and their service, undertake the duty of Sunday Evening Lectures. If it shall be alleged, that from the paucity or incapacity of churches, and the increased population of some parishes, it has been judged expedient to have an additional service at an early hour of the morning; I believe it will be found, (not only that the persons who attend that service do not attend the succeeding service in the morning, but) that Clergymen are especially engaged for the performance of this third service. And I have often had more than a doubt in my own mind, whether more Clergymen are not wanted in large and populous towns, at least in an equal degree with more churches, and a hope that in the enlargement and increase of the one, the other will of necessity be multiplied.

Again, I ask myself, have the Clergy ordinarily time and talents sufficient for the preparation of these third sermons, or evening lectures?

It is known that the late Mr. Robinson of Leicester, was first induced to preach extempore, by finding that the regular composition of written sermons for his various lectures was incompatible with the discharge of his parochial duties. I will neither disguise nor condemn the practice of preaching the same sermon again and again, after a certain interval, or of borrowing the principal matter of a sermon from a volume of approved theology; nor will I deny that all studies which are not strictly professional, ought to be laid aside, if occasion shall require, for those which are. But I will ask, in the case of a young Clergyman, how is he to prepare, or even to select and transcribe three sermons every week? Or in the case of the Curate of a large and populous parish, who has many calls of occasional duty, how is he to be provided? Of popular preachers by profession, as I have no knowledge I cannot speak. My concern is with the Clergy in general, and especially with the Curate, who takes an active interest in the concerns of his parish: will his usefulness be increased by forsaking the chimney corner of the cottage, to prepare a third sermon in his study? His study, his family, his parish, his pulpit, all require his attention, and if he gives himself beyond measure to one, the other must be neglected. Many who attend the evening lectures become critics in theology, and acquire a fastidiousness of taste, which will not be gratified by ordinary discourses; and at least the passion for novelty and variety must be respected: but I know not how correct composition, novelty and variety are to be produced, and rendered subservient to sound instruction, without severe and diligent preparation, for which large parishes do not afford the requisite leisure, and for which it is not pretended, that small parishes of scanty population have occasion.

The last question which I ask myself is, what are the real benefits

compared with the probable disadvantages of Sunday Evening Lectures to the people? The congregation must consist either of those who have attended, or of those who have not attended the previous services of the day. Of those, who have not attended, the common excuse will be the want of opportunity: whether this excuse may not be removed by private arrangement, without the introduction of Evening Lectures, and whether the gratuitous multiplication of opportunities may not facilitate and seem to justify the neglect of one under pretext of embracing another, until all are alike disregarded, and whether treasures are not often undervalued, in proportion as they are common, are questions which at least deserve an attentive and dispassionate consideration. But I will suppose that the afternoon service has been duly attended, and I ask with what listlessness will not the congregation, after the interval of an hour, or very little more than an hour, attend to the form of evening prayer, each and every part of which is or ought to be fresh upon their recollection? And may they not also form an objection to the prayers which is derivable only from the preposterous and unauthorized recitation of them? But the sermon is different both in its matter and manner, and perhaps the preacher also is different. After having collected one objection to Sunday Evening Lectures from the identity of the prayers, may I be permitted, without suspicion of inconsistency to collect another from the difference of the discourses? May I ask whether our congregations are yet in a condition to comprehend and digest three sermons every Sunday? And was it not an act of sound wisdom and discretion and of just accommodation to the real state of the people to prescribe one sermon only besides the customary catechizing? Much is sometimes said of our religious improvement, and perhaps there never was a period in which the hearing and preaching

of the word of God were carried to a greater extent: but where, it is sometimes insidiously, but not unreasonably asked, where is there any settled principle, either of faith or of practice? I am persuaded that too high and favourable an estimate is often formed of the real state of religious knowledge in England; and that the people are willing to be thought, and that many good men are willing to think them more wise in matters of Salvation than they really are. It was the practice of an excellent clergyman of my acquaintance, one of the most assiduous of parish priests, and who possessed beyond any man I ever met with, the art of writing for the understanding of the uninstructed, to preach in the small parish of which he was the rector, the same sermon twice in succession, viz. in the afternoon of one Sunday, and in the morning of the following Sunday: and another clergyman, whom I also know, generally studies that the subject and substance of the evening sermon shall correspond as nearly as possible with those of the morning discourse. Neither of these practices is adapted to gratify the prevailing passion for novelty; but they both appear to me to have a better tendency to fix and settle the instruction which is delivered, to prevent the distraction which a variety of discourses must of necessity occasion, and to offer one subject of meditation, on which the mind of the hearer may dwell, and which may afterwards be refreshed in the evening conversation of the family.

I have said nothing of the neglect of domestic instruction, which must necessarily arise from the multiplicity of public services. I have said nothing of the convenient pretexts which Sunday Evening Lectures afford to the master, to require the labour of his domestics during the second service, and giving them permission to attend the third, and to servants to pervert that permission into an occasion of secretly visiting their acquaintance, and thus deceiv-

ing their masters, who can hardly detect the imposition, and of living in the entire neglect of the public worship. I have said nothing of the disorder which may arise in the return of young persons from these Lectures in the country, or of the worse abuses to which they are liable in the metropolis. I fear that it requires but little experience in the world, to know the value of these objections: but I have thought it sufficient to confine my argument, to the incapacity of hearers to digest three sermons; to the inability of the preacher to perform three services, and to make adequate preparation for three discourses; and to the want of any provision for a third service in the Church of England. If I have not dwelt upon these objections at too great length, you will, perhaps allow me to make an extract from a singular work, entitled, "Particulars of the Life of a Dissenting Minister, written by himself; with Occasional Reflections illustrative of the Education and Profession and State of the Dissenting Clergy, and of the Character and Manners of the Dissenters in General." This little work contains many crude opinions in theology, and there are not many varieties of religious doctrine which the author did not at one or another time profess. The subjoined observations nevertheless appear to me to be so sensible, judicious, and seasonable, as to be worthy of insertion in the *Christian Remembrancer*, and of a more extensive circulation, than the original work promises to afford.

"The attentive presence of the congregation was followed by the visits of others to our place of worship. That induced me to attempt an evening service, which succeeded to draw together a congregation of occasional attendants; but from which no material good appeared to ensue. On the subject of evening services, I will trouble the reader with a few reflections.

"1. I do not hesitate to condemn my own undertaking. By it I was

forced to attend less carefully to the instruction of the younger people, on which much, very much depended. With three services a day to conduct, how was it possible to examine forty young persons and children, most of whom had not leisure to meet me, except on the first day in the week? Besides this, the labour was almost intolerable, that which should have been a delight and pleasure was thus rendered most irksome and tedious. It was well that it did not produce a fatal effect on my health, so lately restored. To crown the whole, the business of preparation for three services, when I had no stock of compositions, and little skill in writing, must have rendered my ministrations far less respectable to myself, and less edifying to the people. In fact I was obliged to read over again sermons that were but lately delivered before and to speak almost extempore in the evening lecture, for which I was very ill qualified; however my services gave considerable satisfaction to all but myself. In no long time I discontinued the evening congregation for the reasons already stated, and would seriously admonish young ministers never to make such an attempt, from conviction that it must in their hands be attended with little good, and much evil.

"2. To evening services, in general, I have strong objections, though in particular cases they may be desirable and useful. It has come to my knowledge that they give opportunities for much irregular and immoral conduct. They labour under many of the inconveniences attending our theatrical representations, which are exhibited in modern times at a late hour. This has ever appeared to me the most valid objection to such exhibitions, which under proper regulations may be productive of some advantage.

War and luxury have tended to corrupt the morals of our common people; but I attribute, without hesitation, much of the debased and

abandoned morals of the lower order of the people to the evening meetings among our religionists, the prevalence of which is exactly coeval with the increased corruption of our countrymen. On this account I deprecate the enthusiasm which has for half a century prevailed, and by which our national character has been perceptibly deteriorated. Signs of increased wickedness are evident. All the signs of reformation are at least doubtful. Some individual good may have been done. The general corruption is unequivocal. When the phenomena are concomitant, it is fair to suspect their mutual influence, and the reason of the thing in this case corroborates the conclusion.

"No time can be so usefully employed as that which is given to domestic instruction. For this the inferior ranks have no other time but the Lord's day, which they can effectually employ. But it is on our servants that the worst effect is produced by its neglect. Favourable occasions for debauchery are offered them by the too common custom of giving them the Sunday evening, under pretence of attending public worship. While *they* have this resource, however inadequate, their *employers* are less scrupulous, about detaining them at home all day in domestic occupations. Luxurious dinners have ensued in our houses, which formerly contented themselves with more frugal preparations. The attendance of *families* on public worship has become less regular; and the attendance of *servants* has been either discontinued, though they pretend to avail themselves of opportunities in the evening, or gives occasion for much mischief. Besides this, the domestic advice, which was formerly given in every creditable house, and which would be attended with more effect than sermons, must necessarily be given up, because the servants are not present; and if they should be present, it is received with contempt; because these servants have

been taught at 'these *opportunities*, as they are called to scorn every thing that does not proceed from those, *who have experienced the work of grace*.' It is a fact within my knowledge, that many heads of houses are quite discouraged from advising and rebuking; because they see that their lessons are received scoffingly by their conceitedly sanctified domestics, who look upon such lectures as of no value, because they esteem them *legal*. The mischief of such a state of things is incalculable. In what view soever we take these evening opportunities, they are of evil effect; but their chief mischief is, that they preclude domestic instruction, if to be attended by *families*, or render it ineffectual where it may be given: Surely nothing can be substituted for family religion. The public morals are incalculably injured by its neglect. Better far would it be to have no public worship, than to have no family religion. Family religion is the soul of morality, the vital spring of good manners and of serious piety. I offer these observations to those who do not encourage our evening religious parties, and to those who do. They may induce the one more earnestly to protest against the reprobated practice, and the other to begin its discontinuance. Of particular cases I say nothing. They may be supported by their particular circumstances. As a general practice the holding of evening religious assemblies is bad, and tends to corrupt and not to amend the morals of the community."

Such are the sentiments of a Dissenting Minister on Sunday Evening Lectures: and with some inconsiderable exceptions, they are adopted by
A CURATE OF THE CHURCH
OF ENGLAND.

To the Editor of the Remembrancer.

Sir,
I AM at present a young man, and

not many years since received Ordination from the hands of a venerable Prelate, now no more. At that period I verily did believe myself to have been called by the Holy Ghost (according to every sober explanation of the phrase) into the office of a labourer in the Lord's vineyard. Interest, most certainly, was not influencing me to take the irrevocable step; and theological pursuits had long been, and still continue to be my principal delight. That however which may generally be asserted respecting the duties of every station, must surely be received as particularly applicable to those of the sacred profession; viz. that they can only be properly estimated and understood, in the actual experience and discharge of them. Do not many of my elder brethren recollect to have felt, more or less severely, the difference between theory and practice, as soon as ever the various causes of excitement attendant upon their new character having subsided, they applied themselves in detail to the cure of souls. Such difference I at least have felt to a degree beyond my previous calculation, among a flock which, of all others, might have seemed most easy to superintend, and the consequent depression upon my spirits does sometimes, I fear, prevent me from exercising that active vigilance, which is required by the condition of my few sheep in a north country parish.

The above sentences of egotism have almost unconsciously slipped from my pen; but a recollection that they may possibly induce some rising candidate for Orders to pause, and yet once again seriously to count the cost of what he is about to undertake, determines me not to erase them. He who has already put his hand to the plough must not now shrink back from the post of duty. But let those who have not yet advanced so far, remember that

old adage; *felix quem faciunt aliena pericula cautum.*

Among other perplexities, arising from a review of the clerical office, with reference to the present time, those connected with a due administration of the Sacraments, and especially of the sacrament of Baptism are for the most part uppermost in my thoughts. The institution of sponsors, which, in the primitive times, was doubtless of excellent use, as well for securing the virtuous education of children, as for uniting Christian congregations in bonds of mutual intercourse, is, if I mistake not, daily growing more and more difficult to be carried into any satisfactory effect. The lower ranks, with whom I am principally conversant, are in general becoming very cautious in the matter of answering for each other's children: few are willing to speak, and some perhaps could hardly be persuaded to make the usual signs of assent, while their neighbour's infant is being baptized. Neither is it easy to resolve their real or pretended scruples of conscience. Those parents who order their children worst are always most jealous of any thing like remonstrance or interference on the subject; and even in event of the parent's death, how rarely does it happen that the sponsor can exercise any adequate influence over the opening character of his god-child, so as to provide that he be virtuously brought up in the ordinances and communion of the church. Hence, if we consider how much depends upon proper instruction and example in the formation of the Christian character, it will appear that the sponsors, in point of fact, do rather vouch for the natural guardians of the child, that they will rightly fulfil their trust until he come to years of discretion, than for the child himself. But by what arguments, or with what conscience can any one be urged to vouch thus

much for parents who have already sufficiently shewn in former instances their negligence of that sacred charge which the God of nature hath committed to their keeping. The children of such parents must either be answered for, to the reasonable disgust of every serious parishioner, by persons who care not for what, and for whom they answer in the very gate of Heaven, or else they cannot be admitted at all during their infancy into the congregation of the Lord. Here then a consideration will arise whether children thus unhappily circumstanced ought to be baptized in private houses, according to the office appointed for extreme cases only in our Liturgy. "The baptism of young children," says our 27th Article, "is in any wise to be retained in the Church, as most agreeable with the institution of Christ. But this, I conceive, only extends to the children of believers, or at farthest of one believing parent; and who in the existing state of the Church are those children? Not surely the children of all who have themselves been baptized, which seems at present the commonly received notion amongst us, but the children of those only who are *abiding* in communion with the Church. This need not give rise to any invidious distinctions, such as in these days are too often made, between the visible and invisible members of Christ's body. There is a *visible* sacrament of our communion with, or continuance in that body, as well as of our admission into it. According then to the habitual conduct of his parents, in rejecting or receiving the sacrament of the Lord's Supper, let the infant be admitted to, or debarred from the initiatory sacrament of Baptism. For, (supposing that an infant can only be a proper subject for baptism on account of his parents profession) is not the refusal of parents to communicate as plain a denial of their profession as can possibly be made in the presence both of God and man.

And if by her 29th Canon the Church requires a receiving of the Holy Communion as a qualification from every person who would be surety for any child, doth it not *a fortiori* seem contrary to her intention that any child shall be admitted at all to Baptism, whose parents are not equally qualified for securing that privilege to their offspring? Upon the whole therefore it has been argued that the children of baptized parents refusing to communicate, have scarcely more title to the privilege of infant Baptism, than the children of unbaptized or heathen parents; it may also be further inferred that the children of parents who do communicate, but for whom no proper sponsors can be procured, are, all things considered, very doubtful subjects for admission to the same *regenerating* ordinance. But I must beg leave to be understood as by no means confident in my own judgment, and as having advanced thus much chiefly with a view of obtaining, through the medium of your miscellany, some older and abler opinions than my own upon what appears to me a perplexing and an important subject. A few words on the sacrament of the Lord's Supper, advanced chiefly for the same purpose, and I have done.

A correspondent in your fifteenth number remarks, the Clergy frequently and justly complain of a want of zeal in their parishioners. There is a certain order and regularity pervading the conduct of many, which a conscientious Clergyman must necessarily be desirous of improving into the obedience of faith. Suppose now, that of these many a considerable proportion are constantly turning their backs upon the feast of the sacrifice of Christ, who yet might be induced by assiduous persuasion to become partakers at His table. Is it good for their own souls, or for the edification of the Church, to employ any inducements with such persons, until their views have been improved and elevated to the Chris-

tian standard of duty, until they had become duly sensible of their past deficiencies, and are anxiously desirous to lead a new life? I am inclined to answer in the negative whenever this question occurs to my mind. To insist upon tokens of righteousness from the sinner, before a receiving of the sacred elements, appears perhaps little less absurd in a physician of souls, than it would be in a physician of bodies to require symptoms of strength in a patient previous to his receiving nourishment after illness: but surely it must, in either case, be deemed highly proper to wait for some healthful expression of hunger and thirst, as a security that the sustenance administered is not going to sustain disease. Perhaps it might be too much to require in the way of security, that any private conference immediately respecting the Holy communion should begin on the part *not* of the priest, but of the people; yet I am apt to think that they who, time after time, turn their backs upon the Altar without ever seeking counsel from their spiritual guide, (a man probably easy of access, in habits of intimacy with his flock, and who has occasionally addressed them upon the subject from his pulpit) are generally under the influence of carelessness, or of unrepented sin, objections beyond the mere scruples of an unenlightened conscience, and which themselves do not sincerely wish to have removed. Under which impression I should experience more satisfaction in dispelling the doubts of *one* fearful, but longing soul, who would apply to me of his own accord for instruction concerning Christ's Holy Mysteries, than I ever now hope to receive from a tolerably extensive train of communicants, many of whom have only yielded to a weary course of solicitation, and who absent themselves in numbers, without any reference to the appointed keeper of their consciences, whenever any thing has occurred during the preceding week to *disturb* them.

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Of such as these I might perhaps gain more still, but my mind (I believe a weak one) is altogether unequal to the attempt. Such as these cannot be a crown of rejoicing to any Christian minister in the day of the Lord Jesus. They receive the Sacrament in question as an additional covering to their before almost impenetrable shield of self-sufficiency; and by occasionally declining it they appear to imagine that a sufficient atonement is made for any favourite sin, or unruly temper in which it may lately have pleased them to indulge. Were some fanatic to come forward under this state of things, (one of those illuminated religionists, who virtually turn the truth into a lie by proclaiming only half of it) how easily would they be taught by him that "the Sacraments can never save," and proceed to reject them altogether! Considering the indifference of her friends on the one hand, and the activity of her enemies on the other, among the middling and lower classes of the community, the Church of England must, humanly speaking, be brought to a speedy desolation.

CLERICUS.

To the Editor of the Remembrancer.

Sir,

YOUR correspondent in p. 79 of the Christian Remembrancer, who subscribes himself "A Curate," mentions some circumstances relative to the religious state of mind evinced by persons labouring under scrophula, upon which I am induced to offer a few remarks. He says that he has "seen this disorder producing a strong sense of religion, operating under much fear and dejection of spirits," and from three cases of this nature which came under his own experience, he is led to ask the question, whether the same cause gives rise to similar spiritual dejection in other instances. I perfectly coincide with the truth of the former

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part of his observation; for it is a complaint which gives peculiar opportunities for the power of religion to display its influence upon the soul, and which also stands in peculiar need of the consolation, the aid, the strength, that can only be supplied from above. The dreariness of long confinement, the waste and debility of body, the privation of all earthly enjoyment, which attend it, have a natural tendency to excite serious reflection, to wean the thoughts from the world, to direct them to Him in whose hands are the issues of life and death. In early youth especially, when the mind has not yet been sufficiently hacknied in the ways of the world to acquire a callousness and insensibility to better feelings, I think it scarcely possible that a disease so wearing and enfeebling as scrophula should not soften and subdue it to a sense of piety. And the longer the sickness lasts, the more the sufferer is convinced that he has no interest in the passing scene, the stronger will he feel the tie that binds him to his heavenly Father, the more fixed will his meditations become, the more earnest his prayers for support. I have observed this effect in a very remarkable degree in an instance which I shall shortly mention; and a medical person of skill and observation lately assured me that he had frequently had occasion to notice much mental energy, much patient submission, and much proof of a resigned spirit, in the unhappy victims of this acute and lingering complaint.

Your correspondent however, has no just grounds to imagine that scrophula tends to excite religious apprehension more than any other complaint. There is no physical reason whatever; in the nature of the disease itself, to be assigned for it; and therefore, where it does exist, it must be ascribed to some other cause. Much may depend upon the natural constitution of the patient; whether he be, to use professional language, of a sanguineous or melan-

cholic temperament. In the latter case, strong religious feelings operating upon weakened animal spirits, and a mind of itself rather inclined to view things on the gloomy side, may easily produce this lamented effect. Nay, the very strength of the feeling itself, with persons who entertain a deep sense of individual unworthiness, and who possess a liveliness of imagination not always subjected to the controul of a sound and sober judgment, will sometimes give to the message of love a character of fear and terror, and invest the herald of the Gospel with the thunders and lightnings of mount Sinai. We know how a morbid melancholy, not wholly devoid of superstition, fettered even the masculine understanding of Johnson: and what friend of virtue has refused a tear to the mental agonies of the amiable Cowper?

But it is not within the province of my present design to trace the causes of religious melancholy through all the retired and mysterious workings of the human mind: my wish is, to meet "A Curate's" question, "Is this spiritual dejection generally found in cases of young persons suffering under scrophulous diseases?" with a plain answer grounded not on arguments but facts, I shall adduce two cases. The first was that of a young woman in humble life, who died fourteen or fifteen years ago, in the parish of which I was a native, and am at present curate. At the period to which I refer I was a boy, and knew nothing personally of the sufferer: but her case was of such an extraordinary nature, that it procured her many friends, in whose memory it is still fresh, as a thing of yesterday. For seven years she lay on the bed of sickness, racked with pain, and emaciated by disease; during the whole of this time she felt very strongly upon the subject of religion; her behaviour, as a pattern of patience and fortitude, was most exemplary: she was earnest in inculcating lessons

of piety upon the members of her family: her trust in the almighty Disposer of events was firm and unflinching; and though her spirits might have occasionally sunk under the load of bodily suffering, she evinced none of the doubt or despondency observed in similar cases by your correspondent: her mind was free from gloomy and terrific views, and constantly looked forward to the prospect of dissolution as a change from this world to a better.

The other instance was that of a boy, who had been confined (as far as my memory serves me) about two years before I entered upon the curacy, and who died at the age of little more than ten. He was much remarked by many kind neighbours, who interested themselves in his behalf for the just and proper sentiments which he expressed upon religious subjects, and in which he gave proof of a clearness and solidity of understanding far above his years. When I first visited him, the disorder had so far affected his faculties, that he was incapable of holding much continued conversation: but I could gather enough from his replies to be surprised and pleased both with the correctness of his principles and depth of his impressions. His piety was fervent without being enthusiastic; his hopes exalted, without being presumptuous; his faith was fixed upon the great corner-stone of Christian salvation: fixed feelingly, but soberly and rationally. His religion was of a remarkably serene and cheerful cast; there was not the least tincture of servile dread, or dismal apprehension in it. He expressed himself willing to acquiesce in all the dispensations of providence. His heart, in its infantine simplicity and innocence, the state of those of whom Jesus declared, that of such is the kingdom of God, was a free-will offering to his Maker: for he had not learned to be afraid of Him whom he had never offended. Even when nature was almost at her last

gasp, I well remember how his clasped hands, his up-cast eyes, and the motion of his lips, bore testimony that his heart ascended with the prayer, which his voice could no longer utter. He died in peace. His sick-bed presented altogether a most striking scene: such as I could wish every human being at some period of his life to witness; for none, I am convinced, could behold it without advantage. Even an infidel might almost be shaken from his strong hold by the sight; at least, like the philosopher in the affecting story of La Roche, if he had any candour about him, he would own it was sufficient to make him "wish he had never doubted."

These two instances may suffice to shew that there is by no means any necessary connexion between scrophula and spiritual alarm. Nor do I think, generally speaking, that religious gloom is a very common thing. In my own ministerial visits (and having the care of a populous parish, I have stood at the bed-side of many a dying person) I never yet met with an instance of it. Once, indeed, I found a man who was not expected to survive a violent attack of inflammation (but who did subsequently recover) in a state of great mental agitation: but it was very evident that this proceeded merely from the fear of death. Commonly I have had more reason to lament the want of religion, than any ill-directed excess of feeling. Many people, who have given very little attention to Christian duties during their lives, are willing enough to admit a minister in the hour of danger, because they have a notion that it is right and proper, without well knowing why. And I have often remarked, that persons of this character contemplate the approach of death with the greatest degree of unconcern. The fact is, that having been accustomed to think very superficially, if at all, of religion, their notions of the Christian character are extremely deficient, and hence they are easily

satisfied with themselves: and though ready to make general acknowledgments of the infirmity of human nature, yet the only use to which they apply the doctrine is, to consider it as a sufficient excuse for all they have done amiss. And perhaps there is not a more difficult task in the whole circle of ministerial duties than to bring minds of this cold complexion to a proper seriousness of thought. It has been often my lot to meet with this lethargic unconcern: and I am the more pained by it, as I cannot but look upon it as a proof the religious laxity and neglect of the lower classes. At the same time, I am glad it is in my power to acknowledge, that many cases of a contrary nature have occurred to my notice: and in my idea, a clergyman's labours are never more gratifying to his individual feelings, than when the instructions, exhortations, and comforts, which he is authorised to convey to the sick and afflicted, are received with an open and willing heart, and he has it in his power to reflect, that his humble efforts have been instrumental in soothing the bed of sickness, and gladdening the hour of death.

I am, Sir, Yours, &c.

C. P.

To the Editor of the Remembrancer.

Sir,

AT the close of my former letter on the neglect of the ancient Fathers of the Christian Church now suspected to prevail, and the many and important benefits to which a judicious study of them is calculated to contribute, I ventured to propose offering to you a letter upon the plan and general merits of a book, eminently adapted to facilitate our acquaintance with some of their most valuable remains. And this I was induced to do the more willingly,

by a persuasion that I should be relieved from by far the most irksome and ungrateful part of a critic's duty, that of laying open, however temperately, the errors of the author under examination.

The ‘*Reliquiæ Sacræ*’ is not one of those productions whose professions lead to disappointment, and therefore justly incur censure; nor is that high tone of superiority assumed, which we fairly regard as having thrown down the gauntlet, and challenged rigid unsparing criticism. The spirit of modesty and candour, which pervades the whole would disarm the censor of every weapon that could wound the feelings of the man, and the accuracy and excellence of the work itself is its best shield.

Without further preface then we will proceed to an examination of the book itself, which by developing the motives that induced the learned author to undertake the work, the principles by which he was guided in its execution, and the general object he had in view, will supersede the necessity of any preliminary observations beyond those contained in my former letter.

Deeply impressed with the conviction, that the nearer approach he made to the faith and practice of the primitive Church, the more truly he would become the disciple of Him who founded it; he resolved to examine for himself the earliest monuments of Christian antiquity; and trace the stream of Evangelical truth to its fountain head. He was doubtless aware that the great majority of sincere believers must build upon another man's foundation, must believe upon *authority*, and that if they honestly employ the means afforded them, their reward in heaven will not be apportioned according to what they have not. But he was equally persuaded that the duty of every one who had talents and opportunity would lead him to search diligently for the

reason of his hope, not only in those records of eternal truth, which comprize the title-deeds of our inheritance, but in the genuine writings also of those holy men, who either living contemporaries with the apostles, or following next in succession to those inspired heralds of heaven, must have participated largely in their belief and sentiments and conduct. With this view Dr. Routh determined to read all that could be found of the writings of the more pure ages of the Church. This task (however arduous it may seem) he entered upon with a steady perseverance; and internal testimony pronounces that he pursued it with the right view. I mean, not to search for arguments in defence of opinions already adopted, but to ascertain from the most uncorrupt sources, what opinions he ought finally to maintain. For however justifiable and satisfactory to the individual student such an enquiry for grounds and reasons may be, yet to the Christian world at large the result, beyond question, is enhanced tenfold in value, when it is known to have been elicited at once by the process of a fair and an unbiassed mind.

As his labours proceeded, our author found the difficulties attending them rapidly multiplying. The greater part of truly genuine ecclesiastical remains of the earliest ages he discovered to be scattered up and down in the works of subsequent writers. The bulk of the original productions of the first centuries were consumed in the general devastating conflagration; and of them little was left beyond what was preserved as latent fragments among the less mutilated works of their successors. These, essential to the completion of his design, he could not possibly have searched out and extracted, except in a University. No private library could have furnished an adequate supply of materials. Having become therefore in his own case experimentally

acquainted with the difficulties attending this study, and anxious to remove it out of the way of others, he proposed to himself the undertaking, of which the volumes before us are the fruits. And the task as he undertook it (although to reduce it within some limits he confined his inquiry to the Ante-Nicene Fathers) still required much more labour, and a higher combination of talent, than we might previously have been induced to suppose. It was not the mere drudgery of reading through volumes of diversified matter in the hope of finding some primitive relic; it was not the toil only of digging through the various incumbent strata, till he arrived at a vein of the mineral of which he was in quest; but after the supposed discovery of that vein, the more difficult task remained, to ascertain namely whether the mineral were truly genuine or not. And here no one uniform test was at hand. Every passage, which presented itself was to be tried upon its own merits; and these were to be estimated by the exertion of a sound judgment acting with scrupulous exactness upon the strictest rules of criticism. His first great object was to separate the Apocryphal writings of the Fathers, as they are called, from the Canonical, and the Catholic from the Heretical; differing in this respect most materially from Græbuis, whose work, which by the way was never finished, comprehended all without discrimination. The '*Reliquiæ Sacræ*' excludes every production, which cannot upon the closest scrutiny establish its title to the character of a genuine and an orthodox work. And by orthodox writers Dr. Routh means not those whose sentiments coincide with his own, but those, who have ever been recognized by the Church as her own sons. Having established thoroughly this character in the case of any portion of the remains of an ancient father, his next object was by a careful

collation of editions and manuscripts to determine the real and genuine reading in the detail. And this no doubt was the most wearisome part of his undertaking. Collating various readings and pronouncing upon their respective claims, the over and terminer of each separate passage brings with it an incessant labour, which nothing but a love of literature and truth can induce a generous mind to undergo. And in this point we shall have difficulty in finding one among the most celebrated of classical editors who has performed his task more ably than Dr. Routh. His patience and indefatigable exertion in the search of the true text is equalled only by his judgment and discrimination in the deciding upon it.

After having settled the text his desire was to supply us with the best helps that could be procured towards the correct interpretation of it—among which, are principally the most approved Latin translations of the Greek and those commentators upon all the works whether Greek or Latin, upon whom the greatest reliance might be placed. With regard to the first, many probably would be induced to think, that where the learned editor differed in his interpretation from the running translation, it would have been desirable that he should have immediately corrected it upon his own authority, rather than have reserved the correction and the reasons of it for the notes. And this indeed he has done with less scruple in all, than in the case of Vallesius' translation of the portions extracted from Eusebius, which however form no inconsiderable part of the whole.

In examining the annotations we find his own profession most fully adhered to in the execution—"Certainly" he says "I have never from devotion to party, and in preference to truth introduced, or concealed, or canvassed any thing. On the contrary my aim has been, that all

points should be freely and candidly offered to the judgment of every man; from a consideration of which, I would confidently hope that my great and many failings may be forgiven." The notes are generally speaking very valuable; with few exceptions they are rather selections from former commentators, than original annotations of his own. It was once said by a celebrated scholar, an intimate friend of our author, that among the great excellencies of the work, this must be regarded as one of the chief, that the editor himself has determined no point of doctrine or practice, but has done more in supplying every one with means toward clearing up questions of doubt for himself. This is not strictly speaking correct—though it is the general character of the work. On one point especially of first importance to members of an episcopal Church, (and on which I trust at some future time to address a letter to the Remembrancer) he dwells at considerable length. But doubtless generally speaking he undertakes to examine the witnesses as to their credibility and knowledge—records their evidence—remarks upon the conflicting testimony if the case requires it, and leaves to others to draw inferences, return a verdict, and pass judgment.

And this, Mr. Editor, is a point upon which a question I conceive may very fairly be entertained whether the work would not have been more generally useful, had its learned and judicious author himself pointed out the conclusions which either necessarily followed, or might fairly be inferred from the original documents adduced? Now that many advantages might have arisen from such a work in such hands we cannot for a moment doubt. But then that characteristic benefit above mentioned must have been sacrificed. Higher mental powers would have needed to be called into action, and there is no room to suspect that had such been his plan, the

ability of execution would have been wanting. The master-mind (we acknowledge) is more displayed in combining, and putting together, and building the structure, than merely in collecting the materials and preparing them for the builder's use. Still it may be a fair subject of doubt whether more extensive good is not done for scholars (and to them alone the work is confined) by the mode now preferred by our author. Each individual is allowed to plan and execute for himself; and the result will, we think, be with every unprejudiced mind, what it seems to have been with his own, that the noblest, and purest, and chastest model is that goodly fabric which our Reformers and their successors founded, erected, and adorned in England.

Having thus taken a general view of the design and scope of the work, we may now more profitably descend to an examination of its parts in detail. The "*Reliquiæ Sacræ*" were published at three different times; the author fearing lest by the visitation of heaven, were he to postpone the publication of what he had already prepared, the whole might remain unedited.

The remains of each Father, prefaced by some historical and explanatory matter, and followed by a selection of notes, are arranged as much as may be in order of time. And the whole is rendered much more immediately useful by a good and copious index. I ought perhaps to observe here that as none but genuine and Catholic writings have been introduced into the work, so of these only such are admitted as have not been separately edited. The work is dedicated to the pious and orthodox Bishops and Priests of the *Episcopal* and *Apostolical* Church of Scotland. There is something peculiar, original, and characteristic in this testimony of reverence and esteem; and it no less reflects honourably upon the spirit and views of the author, than it must have

been truly gratifying to that distinguished body of Christian teachers. Your readers who have not the book in their possession will do more than justify the insertion of a literal translation of the epistle dedicatory.

"These golden writings of the first ages I have sent to you, venerable fathers, who flourish and abound in the praise of primitive manners, Apostolical discipline, and Catholic faith. These relics are indeed but fragments of a mournful wreck, and monuments of an humble and depressed Church: but this only strengthens the reason for dedicating them to you, because you enjoy a fortune but little prosperous. For your secular affairs I am not so deeply concerned, whether your estates are lost and gone—or worldly pomp and dignity taken from you—for this is but little: but that a celebrated nation, in other respects eminently religious, should be severed from its ancient hierarchy, and cut asunder from your communion, venerable sires, there is no one who accords in sentiment with the primitive Christians, who does not grieve. There is one point however upon which I congratulate you, and for which I feel the greatest joy. You enjoy peace for the performance of your religious services; which as it is the common right of all men, I trust will be established and perpetual.

"Certainly under the present state of things, when we have now escaped the storms of civil discord, it cannot be violated without flagrant outrage. Moreover that peace which had long seemed to be indebted for its existence only to the liberality of the times, has lately by the abrogation of the former severe laws been firmly established. But you even in those times remained grateful and faithful to your country; for well I remember you allowed not yourselves to be exasperated by the neglect with which your supplicatory appeals were treated, nor by the very precarious enjoyment of your religious

liberty. Live then, as ye are wont; removed far from the spirit of party, and hope that God will be at all times favourable to you "In pace premium, qui virtus in bello."

"Hail ye an auspicious omen! It was the will of the great shepherd of the Churches Jesus Christ our Lord and our God, that your communion should be the foster-mother of the Church of New England; doubtless a great and evident mark of the divine favour. By which moreover it was provided that you should be the cause of the same benefits to the descendants of that nation to whom you are indebted for your apostolical succession; and that you should become by no means least among the princes of Judah! Farewel! and pardon me an humble and obscure individual for having trespassed upon your cares and labours. Nay rather if my most devoted attachment to you from my earliest days may be allowed to plead, I again and again beseech that a blessing may be pronounced upon me by you most reverend Bishops, and that you, venerable Priests, would be mindful of me in your prayers, which every pious mind is firmly persuaded to avail much with God!!"

After this truly primitive dedication, Dr. Routh presents us with a general *preface* to his whole book. This contains a modest account of the first suggestions, the difficulties, and the progress of the work. These we have already in a great degree anticipated—and the rest, however valuable to the theological scholar, would not perhaps be regarded as interesting by the generality of your readers. One exception however must be made—I mean that part of his preface in which in a firm and manly and decided tone, as one conscious of the paramount importance of the subject he is discussing, but ever mingled with the truest spirit of Christian charity, he delivers his sentiments upon the fall of primitive discipline—the bold-

ness and recklessness of innovators—and the distractions of the Church of Christ. Here he expresses his most decided reprobation of that modern profligate licentiousness in religious matters, influenced by which too many, most unwarrantably neglecting the primitive Christian writers, and taking the most unrestrained freedom with the text of Scripture, raise to themselves, most preposterously, a kind of theological tree of liberty, which neither Christ planted, nor the apostles watered; whose roots vegetate in the pride and presumption of the human heart, and whose fruits are heresy and schism. This part of the preface is so replete with sound and correct views on this subject, that I could with satisfaction translate much of the original; at all events it would not be regarded as the least interesting part of my communication. But I fear my letter is already exceeding all reasonable limits; and I will briefly conclude.

The author of the *Reliquiæ Sacræ* has not adopted the readiest way to fame, "there is a noise of war in the camp"—and that theologian, who would be known to every one forthwith, and spread his fame from Dan to Beersheba, must put on the armour, and take up the weapons of controversy. The sharp reply, the overwhelming argument, the severe lashing, the pointed style, (unaided by the strength of sound reasoning and depth of learning, which characterized the defenders of our faith in former days) fail not to secure admiration for their ephemeral productions. But when they and their works are forgotten, or remembered only to be lamented or despised, those will live in the minds of men with esteem and gratitude, who like Dr. Routh, have undertaken the less ostentatious task of calming angry feelings, checking party spirit in religion, and discouraging the morbid appetite of controversy; who by putting before us the best models of

primitive faith and primitive conduct would inspire us with a holy ambition of following the fathers of the Church as they followed Christ; and who would practically impress upon us the importance of that golden maxim, 'alas! too much neglected and forgotten,' "In necessariis unitas, in dubiis libertas, in omnibus caritas."

GAGATES OXONIENSIS.

Extracts from early Reports of the Society for promoting Christian Knowledge, (continued.)

Extract from Circular, 1723.

"His Majesty, out of his great regard to the morals of those who serve him by sea, has lately ordered 10,000 of the Seaman's Monitor to be distributed through the royal navy. It were to be wished that this book, to which there is now added a chapter, to shew the detestable wickedness of piracy, could also be put into the hands of every sailor in the merchant's service; and if any of your acquaintance are minded to promote so good a work, they may be supplied by the Society's bookseller with what number they shall have occasion for, stitched, at half-price.

"After establishing Charity Schools, for the instructing and training up of poor children in the principles and duties of the Christian religion, the next thing to be considered is the employing the children, wherever it can be done, in some useful work. And as this is a matter of great importance to the publick, as well as to the children themselves, and will be a means of removing an objection, which is now made by some people, it is, therefore, again earnestly recommended to you to advise with such persons as you shall judge most proper, about some employment for children in the Charity Schools, wherein you have any concern or influence. Besides the instances formerly mentioned, at Artleborough, Findon, Kettering, and Wellingborough, in Northamptonshire, in several places in Kent and Essex the inhabitants have appropriated some settlement left at large for relieving the poor of the parish, or part of the poor's-rate, as a fund for setting the poor children at work, and this further advantage they have found, by a few years ex-

perience, that the rates for the poor have by this means been considerably lessened.

"At Stroud, near Rochester, the minister and his parishioners have exerted themselves so, that upon a fund of about 60*l.* per annum, belonging to the parish, they have built a plain house, in which all the poor, who receive weekly or monthly allowances from the parish, are lodged, dieted, and wholly maintained, and such who are capable of labour are obliged to do what they can for the common good. The Charity School is kept in this house, and the children have not only their cloaths and education, but several of them are set to spinning jersey, and carry home their earnings to their friends.

"This design has very much contributed to the removal of two great evils. Great part of the parish allowances, which before was spent in publick-houses, is now laid out in wholesome provision for the poor, under an orderly discipline; and besides this they are happily eased of the strolling beggars who were often burthensome to the town, on pretence of being travellers in distress, or going on to the parish to which they belonged.

"In order to encourage and facilitate any undertaking of this kind, an act for amending the laws relating to the settlement, employment, and relief of the poor, was passed the last session of this parliament, whereby, among other things, the churchwardens and overseers of the poor, with the consent of the major part of any parish, are enabled to purchase or hire a house or houses, for maintaining and employing the poor. And where towns are too small to undertake it, two or more such townships may unite in purchasing or hiring houses for such purpose.

"Every year since his Majesty's happy accession to the throne, the Society have recommended the duty of loyalty to the government, to be inculcated on the children of the Charity Schools, as indispensibly necessary to make them good subjects, and peaceable neighbours: and they doubt not of the continuance of your good offices for this purpose, especially while the restless endeavours of the Papists, and other disaffected persons, who envy our present tranquillity, shall make it necessary.

"It is not unknown what arts have been used of late years to abate in the nation the terrors of Popery, in order to reconcile men to a change of government, at the hazard of all their religious and civil liberties, but hitherto the good Providence of God has defeated those artifices; and to fortify people's minds against

the delusions of Romish emissaries, the Society have dispersed several little tracts against Popery, the titles of which you will find in the following catalogue.

"The last circular letter informed you, what a noble zeal the justices of peace for Westminster and Middlesex had shewed for the suppression of publick gaming-houses; it may now be added, to their great honour, that since that time, this good work has been so effectually prosecuted by them, that as far as the Society is informed, very few of those wicked and disorderly places are now left in these parts.

"The Rev. Mr. Schultze, principal Missionary at Tranquebar, in the East Indies, by his letter, dated in December, 1722, informs the Society, that they had obtained leave to preach the Gospel to the Heathen in more than twenty places of the adjacent country, which they do weekly in one or the other, so as to pass through them all every month. That they had made a second and more correct edition of the New Testament in the Malabarick language, and desire to be assisted by the Society with fifty reams of printing paper, for such other impressions as shall be thought necessary, which have accordingly been sent to them with an addition of eight reams of writing and other sorts of paper, for the use of the schools. That they built at Tranquebar, in 1722, a large school-house for 140 scholars, where they are not only taught, but wholly maintained.

"The commissioners at Copenhagen, appointed by the King of Denmark, for promoting this Mission, have given hopes to the Society of sending over next year one or more Missionaries to assist in this good work; and in the mean time have made remittance by the British ships, now going effectually to support the Missionaries, and the schools under their care."

[There was no Circular Letter, 1724.]

Extract from Circular, 1725.

"The excellent advice contained in the Bishop of London's directions to the Masters and Mistresses of the Charity Schools, in his Lordship's diocese, is of such importance, that the Society have obtained leave of his lordship to disperse the same, and they have presented all their Members with a copy of them, not doubting but in every Charity School, where they have any influence, they will endeavour to have those directions observed. And here it is particularly recommended to you by the Society, that next to instructing the children in the principles and duties of the

Christian religion, care be taken, in pursuance of his lordship's directions, that they be not bred up so as to be unfit for, or above the meaner sort of services, especially, that the boys be not trained up to fine writing, but only to write a plain legible hand, and that the girls be not instructed in too fine sewing, but brought up to plain work, and that, likewise, without too great a nicety, and that neither of them be kept so long at school as to be rendered averse to or above the business of husbandry, or any other lower and more laborious employment, or offices of life.

"The endeavours used in many places for employing the poor and their children, in setting up of work-houses, or houses of maintenance, as well as Charity Schools, have had so good an effect, that in many parishes where a trial has been made, the advantage accruing thereby to the publick, has very well answered the expectations of those who promoted them. And that nothing may be wanting in the Society, to encourage the prosecution of so useful a design, they have caused a collection of some of the best accounts of such work-houses, &c. as are come to their knowledge, to be published, in order to recommend the same to general practice, as the most effectual means to make the children so educated, better Christians, and better servants, as well as more useful in all respects to their country. And though the manner of employing the poor, may at first be attended with some difficulty, by reason of the variety of manufactures in the kingdom, and the materials necessary for them, which all places do not equally afford; yet, whenever an attempt has been made, (though by means, perhaps, at first not appearing very probable) it has seldom failed of producing some good effect; for, notwithstanding the produce of the manufactures wherein the poor are employed should happen to be but small, yet if they are kept from idleness and beggary, and inured to a sober and industrious way of living, the good effects thereof, as well to themselves as to the publick, will fully compensate all the pains that shall be taken therein.

"The Protestant Mission to the East Indies, has now, by the blessing of God, a more promising aspect than it has had of late years. For, by the last advices the Society have received from the Missionaries at Tranquebar, it appears, they have enlarged their correspondence with the Heathen upon the coast of Coromandel; that the books which they have published in the Malabarick language and character, have made a good impression

upon some of the natives; and that the schools for educating the Heathen children are continued, from whence it is hoped some of the better geniuses among them may in time be qualified for school-masters and catechists, if not preachers of the Gospel to their own countrymen.

"But what gives greater hopes of success to this undertaking is, that his Majesty, the King of Denmark, has lately sent the Rev. Mr. Bosse, Mr. Pressier, and Mr. Walther, three missionaries, with very promising qualifications for the service of the mission, to England, in order to proceed to Tranquebar by the way of Fort St. George. These gentlemen being embarked in an English ship, sailed the 4th of February last, from the Downs; and, if it please God to give them a safe arrival, it is hoped their labours will give new life to the progress of the mission.

"The Society have printed 6,250 copies of the Arabic Psalter, for the use of the poor Christians in Palestine, Syria, Mesopotamia, Arabia, and Egypt, and 2,023 of the said copies, bound, have been sent by the last ships to Scuderoon, and more are designed to be sent by the next Turkey fleet.

"Most of the benefactions already received have been laid out upon this impression, and therefore the Society find themselves obliged to recommend it to their Members, both in town and country, to continue their good offices in soliciting farther benefactions, for printing the New Testament in the same language.

"And since the end proposed by it is to make the Gospel better known among the Eastern Christians, from whom we received it, it is hoped so Christian a design will not be suffered to drop, in a Protestant wealthy country, for want of contributions. The Society resolve, by God's assistance, to do their part with zeal and diligence, and they humbly trust his merciful Providence will not fail to raise up friends to an undertaking so necessary to promote his glory, and the everlasting happiness of men.

"The 12th of March last, it pleased God to take to himself the worthy Mr. Henry Hoare, in whom the public have lost a very generous benefactor in many good designs in this kingdom, and the Society a very useful member, and treasurer for that branch of their designs which related to the Protestant Missions to East India; you are therefore desired, whenever any of your acquaintance are disposed to contribute to that undertaking, to remit such benefactions to Messrs. Benjamin and Henry Hoare, at the Golden Bottle, in

Fleet-street, who will account for them to the Society; or to the Rev. Dr. Mayo, who receives benefactions to the other branches of the designs of the society."

[There was no Circular Letter, 1726.]

Extract from Circular, 1727.

"The Society, with great concern observe, that profane swearing and cursing, the profanation of the Lord's day, lewdness of all kinds, drunkenness and gaming, are, in this degenerate age, become so epidemical and avowed, that all endeavours possible ought to be used to put a stop to the growing contagion, and therefore they cannot but with the greatest earnestness solicit their Members to use their best interest with the neighbouring magistrates to put the laws in execution against those who are guilty of any of these vices, which, if suffered to go on uncontrolled, will daily get ground, and, it is to be feared, bring down God's heavy judgments upon us.

"If you are pleased to send for any of the small tracts against all, or any of these vices, the Society beg the favour of you to impart some of them to the justices of the peace in your neighbourhood, in order to be disposed of by them to such offenders.

"It is some consolation to the Society, that, notwithstanding the prevalence of these scandalous vices, the Charity Schools continue to meet with encouragement in most parts of the kingdom, which, it is hoped, is a sure presage that a sense of religion and virtue will be preserved among us.

"The account of work-houses, for employing and maintaining the poor, has so well answered the end of publishing it, that many parishes, both in London and the country, have fallen into that way of relieving the poor, not only for the humanity of the institution, that none may want the common necessities of life who are real objects of charity, but also for the great advantages accruing, by a regular management, to the respective parishes where they have been erected.

"These foundations are generally called work-houses, though in some sense they may be also termed hospitals; because they are erected for the support of those who cannot maintain themselves by their labour, as well as for the employment of such as can.

"The poor of every parish, where this method for their relief is provided, cannot but be thankful to God, and their compassionate neighbours for it, if they consider that all vagabonds and sturdy beggars, who

before devoted too great a part of the charity, which the legislature designed for the parochial poor, are by this means discharged.

"The three Protestant Danish Missionaries who sailed from the Downs, February, 1724-5, arrived at Tranquebar, in the East Indies, the 19th of June following, to the great joy of the other Missionaries there, who had long importuned their friends in Europe to send more labourers to assist in propagating the Gospel in those parts.

"There has been so great a progress made in the work of the mission since the last circular letter, that the schools under the missionaries care are increased from five to twenty-one, in which 575 children are taught. Four of these schools contain only Christian children, the other seventeen consist of Heathenish and Mahometan children; and four of these seventeen have each a Christian as well as a Heathen schoolmaster, who both receive their salary from the Missionaries: and the children in these eight schools, beside learning to read, write, and cast accounts, are instructed by the Christian schoolmaster in their catechism, and the knowledge of the Holy Scriptures, and are supplied by the Missionaries with books, and other necessities. The other thirteen schools are taught by Heathen masters, and maintained by the charge of the parents of the children; but the Missionaries are allowed to have the inspection over them, and to direct their learning by heart certain sentences concerning natural religion, which tend to prepare them for understanding and embracing Christianity.

"Some of the catechists bred under the Missionaries have made such proficiency in the knowledge of our holy religion, as to be able to converse with their Malabar countrymen in their own language concerning the excellency of the Christian religion, and the absurdity of thinking to propitiate the all-wise and most benign Deity by acts of folly and cruelty, too common among them; such as wearing slippers full of prickles, carrying one, or both of their arms towards heaven, superstitiously feeding serpents and other reptiles, lancing their own flesh, and sometimes even burning themselves alive.

"The Missionaries, since the second impression of the New Testament, have printed the five Books of Moses and the Book of Psalms in the Malabar language and character; and are going on to print the other parts of the Old Testament: and the Dutch East India Company being informed of their religious care, to publish

the Holy Scriptures among the Heathen in the western parts of India, have also, with a laudable zeal, given orders for printing the Bible at Batavia, in the Malayani language, for the use of the Heathen in their territories, on the eastern coast of India.

"The Society have sent to Aleppo a second cargo of above two thousand Psalters in Arabic, bound, which are safely arrived: and a large parcel of them being presented to the Patriarch of Antioch, he accepted them with many blessings on the benefactors for so seasonable a present to their Christian brethren in Syria, Palestine, &c. and gave assurances that they should be distributed with his own hands, at his next visitation.

"The impression of the New Testament in Arabic is so far advanced, that the Society hope to be able to send a considerable number of copies by the next fleet to Turkey, and they desire their thanks may be accepted for the many charitable remittances they have received for this purpose, from their corresponding Members, and others, in Great Britain and Ireland; whose liberality, joined to his Majesty's royal bounty of 500*l.* has induced the Society to enlarge the impression to ten thousand copies; and they are accordingly printing the four Gospels and the Acts of the Apostles, and are proceeding further as fast as they can, with that care which a work of such difficulty requires. But as there is a considerable sum yet wanting to finish the whole, the Society hope their correspondents will at this juncture exert themselves on this occasion, to complete a work so happily carried on by their former readiness and zeal.

"If by these, and the like attempts, the invaluable light of the Gospel may be further propagated and revived, in such parts of the world as now sit in darkness, God himself must have the glory of accomplishing so great a work, and the instruments of his providence the comfortable expectation of reaping the rewards of those, that turn many to righteousness."

(To be continued.)

To the Editor of the Remembrancer.

March 4, 1820.

Sir,

MR. WHITTAKER, in his recent "Enquiry into the Interpretation of the Hebrew Scriptures," when speaking of the translators of our autho-

rized version, writes, (p. 88,) of "*Richard Brett*, I have been unable to gain any information, except that he was of Lincoln College." Mr. Todd also, in his "*Vindication of our authorized Translation*," (P. 60) merely adds of "*Dr. Brett*," that he was "*Rector of Quainton, in Buckinghamshire*." The following inscription on his monument, in the chancel of Quainton Church, affords a just view of his piety, talents, and character; and how fitly qualified he was for the important work wherein he was engaged. It may serve to contradict the weak assertion, that "no critical Hebrew scholar was found among our translators;" Dr. Brett having been eminently skilled in the Hebrew and oriental languages; "ad criticissimum usque;" as the tablet records.

Nor was he occupied in the least difficult portion of our venerable translation of the Scriptures; since he was classed with those, to whom were assigned "the Prophets." On the monument from whence this inscription is taken, are the figures of Dr. Brett and his wife, in a devotional posture; and of two children, near, and two children farther distant, *on each side* of them; the number probably of the family. Their position is marked by asterisks. The insertion of this in your miscellany may prove a source of gratification and information to some of its readers, and will oblige

Yours,

C. P. W. CLERICUS,

INSCRIPTION.

In memoriâ æternâ erit justus.

Τὸν ἀγῶνα τὸν καλὸν ἠγώνισμαι, τὸν δρόμον τέλεκα, τὴν πίστιν τέληκα. Λοιπὸν, ἀποκείμαι μοι ὁ τῆς δικαιοσύνης στέφανος, ὃν ἀποδώσει μοι ὁ Κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κριτής.

Verbum Dei

* *

manet in æternum.

* *



Beatæ memoriæ

Viri tam doctrinâ, quam pietate eximii; linguis Latinâ, Græcâ, Hebraicâ, Caldæâ, Syriacâ, Arabicâ Æthiopicâ, ad criticissimum usque periti; vernaculæ Bibliothecæ Editionis novissimæ pariter & accuratissimæ Authoris inter nominatissimos conspicui:—Pastoris occultissimæ—Verbi divini præconis maximè seduli—Mariti fidellissimi—Parentis cum disciplinâ indulgentissimi—Amici conjunctissimi—Domini desideratissimi—Propinqui in angustis proximi—Divitibus et Pauperibus paræque chari—de Ecclesiâ Dei laboribus privatis et publicis optimè meriti—**RICHARDI BRETT** SÆ Theologiæ Doctoris, dignissimi—Hujus Ecclesiæ per 42 annos Rectoris vigilantissimi, qui per mortis corporalis januam ad vitæ æternæ progressus est atrium anno ætatis suæ 70.

Hoc monumentum mærens dicavit charissima Ejus per 39 annos thori conjugalisis consors Alicia Brett A. D. 1637.

Fallitur inclusum subjecto pulvere Brettum
Qui cogitat; Christo vivit & usque viret.

Optimum monumentum Pastoris grex.

Instead of weeping marble, weep for him
All ye his flock, whom he did strive to win

To Christ, to life; so shall you duly sett-
The most desired stone on Dr. Brett."

ON THE PRAYER FOR THE ROYAL FAMILY.

To the Editor of the Remembrancer.

Sir,

THE letter in your last number on the Prayer for the Royal Family, contained some interesting particulars with which I was not previously acquainted, but it proceeded to reason upon them in a manner which carried no conviction to my mind. Your correspondent's account of the variations which have taken place in the prayer to which he refers, is copious and accurate, but, as he admits, it is incomplete. You will probably, therefore, have no objection to insert the following list, which I have copied from an Oxford newspaper, and which will furnish your readers with an *old precedent*, very applicable to the present time, but not observed by the gentleman who introduced the subject to your notice.

Account of the Forms of Praying for the Royal Family of Great Britain, from the Reign of James I. to the present Day.

- " 1607. (James I.)—Wee humbly beseech thee to blesse our gracious Queene Anne, Prince Henry, and all the King and Queene's Royall progenie *.
- 1614.—Our gracious Queen Anne, Prince Charles†, Fredericke‡ Prince Elector Palatine, and the Lady Elizabeth his wife, endue them, &c.
1627. (Charles I.)—Our gracious Queene Mary, Fredericke the Prince Elector Palatine, the Lady Elizabeth his wife, with their princely issue.
- 1632.—Queen Marie, Prince Charles, Ladie Mary, Fredericke the Prince Elector, &c. as before.
- 1634.—Queen Mary, Prince Charles, and the rest of the Royall progenie.
1637. (Common Prayer for Scotland)—The same.
1661. (Charles II. before his marriage)—

Blesse and preserve Mary, the Queen Mother, the illustrious James Duke of York, and the rest of the Royall progeny.

- 1662.—Our gracious Queen Catharine, Mary the Queen Mother, James Duke of York, and all the Royall Family.
- 1664 (Common Prayer for the Welch)—The same.
- 1675 —The same, omitting the Queen Mother, then dead.
1684. (James II.)—Our gracious Queen Mary, Catherine the Queen Dowager, their Royall Highnesses Mary Princess of Orange, and the Princess Anne of Denmark, and all, &c.
- 1687.—Our gracious Queen Mary, Catherine the Queen Dowager, his Royal Highness the Prince of Wales*, and their Royal Highnesses Mary Princess, &c.—as before.
1690. (William and Mary)—Bless Catherine the Queen Dowager†, her Royal Highness the Princess Anne of Denmark. and all, &c.
- 1700.—The same.
1712. (Anne)—Bless the Princess Sophia‡, and all, &c.
1717. (George)—Bless and preserve his Royal Highness§ George Prince of Wales, the Princess, and their issue, and all, &c.
- 1723.—The same.
1728. (George II.)—Our gracious Queen Caroline, the Royal issue, and the rest of the, &c.
- 1739—Bless their Royal Highnesses Frederick Prince of Wales, the Princess, the Duke||, the Princesses, and all, &c.
- 1748.—Bless their Royal Highnesses Frederick Prince of Wales, the Princess, the Duke, the Princesses, the issue¶ of the Prince and Princess of Wales, and all, &c.

* " Excluded from the throne."

† " Of Charles II. James, with his Queen and son, being no more noticed."

‡ " Daughter of Fredericke the Prince Palatine, and Elizabeth, daughter of King James I.; she was married to the Elector of Hanover, and died in 1714: at her death the Elector of Brunswick (George I.) was prayed for by name in the Liturgy."

§ " George I. married Sophia Dorothy, daughter of his uncle Duke of Zell, but she was never crowned or acknowledged as Queen in England."

|| " Of Cumberland, the King's second son."

¶ " Viz. King George III. with five others."

* " In the Litany it is ' Royall issue.'"

† " Henry, his elder brother, died in 1612."

‡ " He had married James's daughter, became King of Bohemia in 1619, but was never prayed for under that title."

1757.—Bless their Royal Highnesses George * Prince of Wales, the Princess Dowager of Wales, the Duke, the Princesses, and all, &c.

1801. (George III.)—Our gracious Queen Charlotte, his Royal Highness George Prince of Wales, the Princess of Wales, and all, &c.

1820. (George IV.)—Bless all the Royal Family.

It appears from this list, that the recent order in council is not without a precedent; and if this were the proper place for such observations, a strong, though not an entire resemblance, might be pointed out between the cases of George the first and George the fourth. But your correspondent has wisely confined himself to the legality of the omission on which he comments; and I am very ready to follow his example.

"The only question, as he justly observes, is, whether there is authority for merging the consort of a king regnant under the general title of 'all the royal family,' and for omitting the word 'and' by which that general designation is coupled with some more particular title." He uses three arguments to prove the negative of this proposition, all of which strongly tend to corroborate his admission respecting the insufficiency of his legal attainments.

1st. The Act of Uniformity allows the *names* to be altered; and therefore nothing but the names can legally be changed. If this be conclusive reasoning, or good law, then though your correspondent says it is obvious that the Queen, &c. must be omitted when no such person exists, yet is it obvious, on the contrary, that this omission is unlawful; and can in no instance be effected without a special act of parliament. The gentleman's first argument, therefore, proves too much: it puts an interpretation upon the statute that could not possibly have

been intended, and which he has himself rejected in the preceding page.

2d. He says that the provision relates to the King as well as to the Queen and royal family; and in respect of him it must refer to the alteration of the *name* only. This is true, and is the best argument which he has employed; but it may be completely answered by "old precedents." For if the King's *name* being alone changed, proves that the Queen's name can alone be changed, it also proves that the names of all the rest of the Royal Family can alone be changed; and, therefore, according to the pattern of King James's first Prayer-book, the Queen and heir apparent should have been alone introduced, and should, in no instance, have been omitted. The "precedents," speak a different language; they introduce daughters, younger sons, sons-in-law, brothers, Queen-dowagers, and heirs and heiresses presumptive, and they omit the Queen consort of George the first. It is evident, therefore, that something more than the *names* of the Royal Family have been changed, from time to time, at the discretion of the King in council; and that the only circumstance without precedent, in the recent alterations, is the omission of the heir-presumptive. If any person, therefore, be aggrieved, it is the Duke of York, rather than the Queen: but we hear of none who advocate his Royal Highness's claim, or lament over the indignity with which he is treated.

"Old Precedents" third reason is that in all editions of the Prayer-book, "the *names* are printed in a different character, denoting that the words so printed may be altered upon occasion. He has not seen any edition in which the word *and* before 'all the Royal Family' is thus printed." Your correspondent has here availed himself of a rule of law or of grammar with which I confess myself entirely unacquainted. Where did he learn, that

* "His father Frederick died in 1751."

when words are printed in capitals or italics, this denotes that they may be altered upon occasion? My knowledge of bibliography like "Old Precedent's" knowledge of law, might easily be surpassed; and I cannot pretend to explain the cause of the various changes of type which occur in old books, and have been copied from them into new ones. The original pattern may probably be found in the illuminated manuscript and missal, but at all events we cannot open a book which has been printed half a century without observing that the proper names are in a different character. This is the true solution of your correspondent's difficulty, nor must he ever expect to find his "and" adorned with italics, till that name is bestowed upon some illustrious prince or princess of the royal house of Brunswick.

I will not trouble you with any remarks upon the other *unprecedented* alterations over which your correspondent mourns. Perhaps they merit this epithet; but it may be qualified by another, for they are very unimportant. The doubt which he mentions respecting the rubric in the office for King Charles's martyrdom, was started, to my own knowledge, in January last; but surely it was a most unnecessary and uncritical hesitation. The original sentence, as he admits, is plain and distinct; the alteration consisted merely in introducing the words, "and the fast kept," and how can these words change or perplex the meaning of the paragraph? To a most unlimited and ungrammatical reliance upon punctuation, there must be added a strong predisposition to blunder, before the service can be used on one day, and the fast kept on the other. K.

ON RECENT TRANSLATIONS OF THE HOLY SCRIPTURES.

To the Editor of the Remembrancer.

Sir,

A CIRCUMSTANCE has been re-

cently communicated to me, with which I think the public should be acquainted; and your pages offer a ready method of carrying my purpose into effect. The numerous and rapid translations of Scripture into various oriental dialects, has excited very general astonishment and delight. I have participated largely in both; but it will appear in the sequel, that though there is much ground for the former, the latter has been somewhat premature. It happened to me lately to meet a learned and sensible gentleman (not a Church of England man) with whom I had much conversation on the progress of religion in the East. The knowledge of this gentleman was not the hearsay report of one who had been at a distance from the scene of action, but the result of much enquiry on the spot, and of some years experience.

On the subject of translation of the Scriptures, I was perfectly surprised at the facility with which the miracle of covering India with Bibles has been worked. And you, Mr. Editor, will equally admire with me, the simplicity of the construction as well as the safe and easy movements of the spiritual steam engine of the east.

A Pundit who can translate the English language in matters of commerce into the Hindoostanee tongue, is chosen for an interpreter of the English New Testament into Hindoostanee. Some five or six or any number of persons of different dialects, but each of them knowing the Hindoostanee tongue, are brought into a room for the purpose of translating the Scriptures from the Hindoostanee tongue, as interpreted word for word by the Pundit from the voice of an English reader. Thus supposing them to be all arranged round the Pundit, the English reader begins with the first chapter of St. Matthew. The—Book —of —the —generation — &c. &c. The Pundit gives the word in Hindoostanee, and each of the copyists

translates the Hindoostannee word into what he thinks that word to mean in his own dialect. Of course one mouth will thus serve to produce as many copies of the Gospel of St. Matthew, as there are persons of different dialects to take the verbatim translation of the Pundit.

In this mode of translation, as no human efforts not even the labours of the devoted missionary are exempt from imperfection; my informant tells me that some mishaps do take place. Sometimes the Pundit knows no more the meaning of the English word, than do any of those to whom he is to explain it in Hindoostannee. Sometimes the Pundit's language has no term that will shadow forth a particle of the sense of the English word. Sometimes the English word will admit of no correspondent term in the Hindoostannee, and sometimes the only term that can resemble the English has a directly opposite and perhaps offensive sense in the Hindoostannee. Of this circumstance my friend gave me an illustrious proof. The English version of Mark vii. 1. is, "Judge not that ye be not judged." In the Hindoostannee version of the English, the words literally are, "Do no justice, that justice be not done to you."

How far this convenient doctrine may be acceptable to the natives of Hindostan, it is for you and your readers to judge. For me nothing remains but to lament that my money was ever wasted by subscribing towards the expences of these and similar translations, and to hope that a few of those who have been my partners in simplicity, will also follow my example and open their eyes.

March, 1820.

A CONSTANT READER.

NEW SOUTH WALES.

Observations upon the present State of New South Wales, as it is described in the
REMEMBRANCE, No. 17.

scribed in the Minutes of Evidence before a Select Committee of the House of Commons on Gaols, &c.

(Continued.)

VERY particular enquiries were made by the Committee respecting the treatment of convicts during the voyage, and one witness, Dr. Bromley, gives a satisfactory account of the plan which has been adopted by him, and which may readily be followed by others. In 1813, and in preceding years, the ships were not under the superintendence of any persons appointed by government, and the diseases and loss of life produced by improper treatment of the prisoners, were in several cases dreadful. The new regulations took place in 1814, and from that time the healthy state of a convict ship has been considered fully equal to that of a man of war. The regulations by which this change has been effected are very simple—extreme cleanliness, regular inspection of food, a proper supply of water, and as much air and exercise as circumstances will permit, have been found so beneficial that not more than two lives have been lost since these rules were strictly enforced. Dr. Bromley lays considerable stress upon fumigation, and the process to which he has recourse, is the immersion of a heated iron ball in a pot of tar: he has tried the nitrous acid, and every other plan; but he gives a decided preference to tar. The quantity of water which every convict is now allowed is a gallon per day, which is more than the quantity consumed in the navy; formerly the convict did not receive more than three pints. Great inconvenience is unavoidably experienced from heat. The larger portion of the convicts are, and must be, down below, ten hours out of the four and twenty, even when the ship is on the equator; but their health does not suffer.

Dr. Bromley's mode of proceeding was this: he released the pri-

P p

soners from their irons as soon as the ship was at sea, and no convict was again sentenced to them but for misconduct. He endeavoured to find employment for as many as possible; when he detected them in gambling, he threw the money into the sea, and to prevent gambling for liquor he caused it to be drunk at the barrels. Thieving was very prevalent among the convicts, but by setting the more respectable part of them to keep watch upon the rest, and punishing it when detected by depriving the offender of his wine, or putting on the irons again, the practice was considerably checked. Dr. Bromley thinks that it is impracticable to dispense entirely with corporal punishment, though it was not inflicted at all on his last voyage, and only twice in the one preceding. The Church service, and a sermon were read to the prisoners every Sunday, and a school was established as soon as the ship left port. The good effects of these measures have been indisputable, and the convicts were so sensible of the attention and kindness with which they were treated, that on their arrival at New South Wales they drew up, and signed a letter of thanks to the superintendent, and expressed the warmest gratitude for his humanity and indulgence.

This is the bright side of the picture, and what has been here said respecting health appears to apply to all convict ships since the new regulations were adopted. But it is to be feared that all superintendents have not done their duty as conscientiously as Dr. Bromley. Letters received from persons of the highest respectability at Port Jackson give a lamentable account of the treatment recently received by females on board a convict ship. No means were used by the master or surgeon to prevent an improper intercourse between the sailors and the prisoners; little or no attention was paid to cleanliness, and punishment was inflicted with caprice and

severity. It may be hoped, that the general attention which has been directed to the convict system will prevent the recurrence of such scenes as these.

Some of the most important suggestions which the Committee received on this subject, referred to the possibility of shortening the time passed at sea, by sailing direct to Port Jackson: the custom now prevalent is to make the South American coast, and in most instances to touch at Rio de Janeiro. The consequence is that the captain has a double temptation to smuggle, and that he often waits at Rio for his private convenience, while the stores for the convicts are consumed, and the period of confinement protracted. They are also frequently disposed to attempt seizing the ship, a plan which can answer little purpose when they are at a distance from shore, but which the constant sight of land may be naturally expected to encourage. These evils are ably exposed by several witnesses, and they contend that if it be necessary for a convict ship to touch any where, the Cape is far preferable to the Brazils.

But to return to the interior of the settlement, the grievances which are stated to exist, and the means which may be devised for their removal. There is something very remarkable in the judicial system established in New South Wales; and the excuse for it can only be found in the peculiar circumstances of the case. There are three regular courts of justice, one criminal, and two civil. The former consists of the judge-advocate, and six military or naval officers, who attend in rotation. It assembles every three months, and has cognizance of all criminal offences, though the smaller crimes are often decided upon, and punished by the magistrates, and in the case of convicts, by their superintendent without any reference to the court. Of the civil courts the first called the Governor's, consists

of the judge-advocate, and two members selected at each sitting of the court from the principal inhabitants (not being magistrates) of Sydney. It sits four times a year,* and the members are frequently in attendance every day for a month, to the great interruption of their private business. It has jurisdiction on all pleas to the amount of 50*l.* and no more, and causes are decided by the majority of votes. The second civil court, styled the supreme court, is composed of a judge sent out from home, and two magistrates. All the magistrates are appointed by the governor, and removable at pleasure. Their ordinary duty resembles that of our justices of the peace at petty sessions; and two of them are nominated by the governor to be members of the supreme court as often as it assembles, that is, four times in the year. It has jurisdiction in all cases where the value of the property in dispute exceeds 50*l.* with an appeal for sums under 3000*l.* to the governor and judge-advocate; and above that to the king in council. From the governor's court there is no appeal. The principal inconvenience complained of in this system, is that a plaintiff suing in the supreme court for a sum above 50*l.* and having his demand reduced below that sum, cannot recover, as the court has no jurisdiction; but is forced to institute proceedings *de novo* in the governor's court, and as the fees, by recent regulations, are very considerable, the expences of obtaining redress are a serious hindrance to justice. The total number of magistrates in 1817 was ten, of whom three resided in Sydney: it was thought that an addition was desirable.

The Committee of the House of Commons, which sat in 1812, recommended the introduction of trial by Jury, but Mr. Riley, while he admits that some of the colonists are of a different opinion, believes that the majority agree with him in thinking that it would be premature

and injurious. He thinks that many years must elapse before a sufficient number of jurymen can be assembled. The military officers who compose the criminal court discharge their trust in the most creditable manner, and no dissatisfaction is expressed at the conduct of the magistrates. The point which, in Mr. Riley's judgment is capable of the most essential improvement, is to be found in the legislative rather than the executive department. The colony is governed by two laws; 1st, the law of England, according to Act of Parliament; and 2dly, the colonial law at the sole will and pleasure of the governor. And as the judge-advocate in his commission is directed to obey the governor's orders, and the other members of the judicature, with the exception of the supreme judge, are also appointed, and removable by the governor, the colony is, or may be, subject to military law. In one instance the present governor acted as if this was really the case, ordering some free persons to be flogged for trespassing upon his domain; a circumstance which excited no small alarm and dissatisfaction among all the free settlers and merchants. He has also unfortunately given much offence by appointing two persons, who came out as convicts to the office of magistrates. This appears quite at variance with the preceding habits of the colony, where the line of demarcation is so strongly drawn that the gentry will not associate with one who came out a prisoner, let his subsequent conduct have been ever so exemplary. The governor attempted to break through this custom, and several enfranchised convicts have been admitted to his table: the officers in garrison objected strongly to the introduction of these persons; and five or six years ago, a gentleman was tried by a court martial and dismissed from his regiment for associating, though accidentally, with a convict. On these and other grounds Mr. Riley strongly

urges the propriety of assisting the governor with a council, composed of some experienced colonists. Laws would then be enacted with more deliberation; the welfare and success of the settlers, landholders, and merchants would be the first object of attention, and the council could not but be acquainted with the proper means of pursuing them; the improvement of the prisoners would always keep pace with the success and increase of free inhabitants.

The only objection to this obvious and useful plan is the necessity of entrusting unlimited power to the governor of such a settlement as New South Wales. The population amounting to 20,000, contains more than 10,000 convicts; the number of troops does not exceed 600, and great alarm has been recently felt for the peace and security of the colony. If disturbances should arise, and the governor and his council disagree, the result may be easily foreseen. But, on the other hand, it cannot be doubted that the best and most permanent support for the government is to be found in the free settlers, and men of substantial property; and therefore whatever tends to augment their numbers tends equally to the preservation of the general security. And when it is remembered, that the colonial law, considered of equal authority with an Act of Parliament, is altered or increased at the sole pleasure of the governor, that all taxes are imposed by him, that he can dismiss any individual from the settlement, some additional temptations must certainly be requisite to induce free settlers to resort to New South Wales.

The interests of this class do not appear to have been sufficiently consulted. Situated as our countrymen at Sydney are, and long must be, it is impossible that they can be governed precisely upon any former model. The freeman and the prisoner are under entirely different

circumstances, and while the former is entitled to the usual privileges of a Briton, the latter must be subject to a very peculiar jurisdiction. It is in this branch of his duty that Governor Macquarie has chiefly erred, and the error is by no means confined to him. At the moment that it was determined to form a settlement at New South Wales, it ought also to have been determined whether the settlement should be considered as principally devoted to convicts, or whether the convicts should be employed to labour for free settlers. Much advantage might have been derived from either of these plans, if wisely digested, and steadily pursued. The former would have been little more than a prison in the open air. Troops being employed to ensure subordination, and the best behaved among the prisoners being entrusted with authority over the rest. Unconditional freedom would never have been granted, but freedom within the settlement, and other indulgencies might have been the recompence of long-trying good conduct. But on this system every thing would have depended upon the superintending care of the government, and the settlement might have suffered the common fate of establishments which have their origin in benevolence and theory, rather than in wisdom and experience. In the other case the free settler is to be regarded as the foundation of the colony; and the convicts as persons compelled to labour for his advantage. They might be allowed, in consequence of good behaviour, to improve their situation; but not to be raised to a level with those who came voluntarily to the land, much less to interfere with the settler's means of support. Every transported convict should be transported for life, that he might have nothing to look forward to but what he should earn in the colony. At his first arrival, let his previous situation have been what it might, he should be sentenced to hard labour

in public buildings or road making, and at this work he should be forced to continue for at least one year. He might then be removed for good conduct into the service of a private family, and made to labour for them, for a given time, upon the plan now practised at Sydney. A ticket of leave, or a free pardon within the colony, might be the next step to which he would be entitled, for persevering sobriety and industry, and a grant of land, conditional or otherwise, be the ultimate acknowledgment of his restoration to the rank and title of an honest citizen. But still a mark of his original condition should remain; he should not be eligible to offices of responsibility or honour, this privilege being reserved for a succeeding generation, and only returning to him in the person of his children.

If this scheme be Utopian, no other can be easily devised which can be expected to remedy the evils now existing in New South Wales. The proportion of convicts to freemen is rapidly increasing, and under the system which now prevails, it must continue to increase. When prisoners arrive the best workmen are put to the worst work; those that have money in their pockets contrive, in a majority of instances, to get tickets of leave, and open shops or stores in Sydney. The industrious free-settler is thus undersold and ruined; and the convict having lived in great comfort for seven years upon the profits of an investment which he had purchased with forged Bank notes, returns to Europe to resume his original occupation, and to come out once more to New South Wales with augmented experience and merchandise better suited to the market. As long as a convict can return to Europe, his situation is not worse, and in many instances far better than a soldier enlisted for life and sent to the East or West Indies. While he has a chance of entirely escaping from hard labour on his

first arrival at Port Jackson, what dread can be felt by a regular London thief at the prospect of a voyage across the ocean? But if he knew that when he went there he went for life, and that his future situation would depend entirely upon himself, that idleness and profligacy would be treated with rigour, and none but the industrious be comfortable, in the first place he would often see that he might enjoy these blessings in England, without the trouble of sailing to the other end of the earth; and in the second, when this discovery came too late to keep him honest, it might be of material assistance in rendering him penitent.

Instances have been formerly mentioned of convicts becoming useful and respectable men, but these instances do not prove the excellence of the present government of New South Wales, because they bear no proportion to what may be brought forward on the other side. And if a few reclaimed convicts have succeeded in business, and been consequently entrusted with public offices, to the disgust and dissatisfaction of the principal inhabitants, the mischief done will on the whole overbalance the good. If freemen are to be invited to the colony, they must not be allowed to suppose that they shall be mixed and confounded with convicts. Whatever may be the advantages of climate and soil, no respectable men will purchase them on the condition of associating with thieves; and the purpose for which our prisons and hulks are made to discharge their inhabitants, is not that the said inhabitants should become rich merchants, or able magistrates, but that they should assist in clearing and cultivating the land of a new colony, and breed up a race of useful labourers to undertake the same task upon more honourable terms. Neither purpose can be effected by turning the prisoners into gentlemen. When we undertake to assist Nature by peopling New Holland after an artificial

manner, we should at least take care to imitate her invariable plan of suiting the supply to the demand. If our goals contain more felons than the settlers in the colony can employ, it is better to let these felons remain where they are. In this country they occasion a heavy expence, but at least they are harmless as long as they are confined; in New South Wales, they are also costly machinery, which threatens moreover to explode if not employed, and regulated with care.

To increase the numbers, influence, and capital of the free settlers appears therefore to be an indispensable part of the improvements that are required in this important settlement. And therefore in addition to giving the governor a council, Mr. Riley recommends the permission of distilleries, a repeal of the duties on oil, which have put a stop to the fishery, a due share of encouragement to those who are improving the wool, and to the growers of hemp, flax, and tobacco. An increased military force he also considers absolutely essential. Another recommendation, which at first appears paradoxical, is that free labourers in husbandry should be encouraged to emigrate, and supposing a ship capable of containing fifty families to be chartered solely for the passage, he estimates the expence at 100*l* per family of man, wife and two children. The good effects to be produced by this addition to the labouring class in a country, which is already overstocked with hands, are these. With the assistance of skilful husbandmen the settlers would be able to extend their cultivation; and thus additional servants of an ordinary description would find employment. The proposal is certainly plausible, and our superabundant population makes it desirable to try the experiment.

This sketch must not be concluded without a brief notice of Van Diemen's land. Its capabilities and re-

commendations are of the same description as those of New South Wales; but the colonists who reside there labour under much greater difficulties than any that are experienced in the former place. The island is about the size of Ireland, and the principal settlements are at Port Dalrymple in the north, and the Derwent in the south. The harbour at Derwent has no superior, except Port Jackson; and the whole of the land which has been occupied is of the finest description. There are immense quantities of fine open meadow land, dotted here and there with trees: there are no native animals, except the kangaroo and emu, but these are in abundance; the European cattle exceed the demands of the population, and fish is in abundance: coal and iron-stone are easily to be procured, and the latter is particularly fine. The temperature is about twelve degrees below that of New South Wales, and the climate appears equally healthy. The population is about 3,200, half of which consists of prisoners. It is thought that the Van Diemeners will be able to grow better barley and hops than their neighbours on the continent.

Art has done but little for this promising settlement. The lieutenant-governor resides at Derwent, but he has no independent jurisdiction. Offences are consequently very numerous; the inhabitants will suffer almost any crime short of murder to pass without prosecution, rather than leave their homes at the risque of ruin, and take a voyage to Port Jackson to prosecute. Of course too it is very difficult to procure evidence at such a distance, and frequently people who are well known to have committed the greatest atrocities, are acquitted at Sydney, from a deficiency of witnesses. The convicts have also for many years been accustomed to desert to the woods, or in colonial phraseology, *to take the bush*, where they assemble in gangs, live on kan-

garoos, and commit continual depredations on the defenceless and peaceable inhabitants. Whole herds of cattle have been driven away by these bushmen. The same inconvenience has been felt, in a less degree, in the parent colony. Convicts transported to the coal river have contrived to escape and reach the settlements on the Hawsbury, subsisting partly on the wild cattle, and partly on plunder. The utter extinction of these gangs seems a measure of the first necessity: they are a rallying point for deserters, and might easily become formidable. Convicts are sent from Sydney to

Van Diemen's land, and there distributed among the settlers 'as at the former place. Active and skilful husbandmen would still be valuable, but the settlement is overstocked with idle, useless, thieves. The means of religious instruction are still scantier than on the continent and the general state of morals proportionably worse. On the whole all the improvements that are called for at Sydney, are still more necessary at Van Diemen's land; and it is also in want of the first and most indispensable badge of civil society, the regular administration of justice.

REVIEW OF NEW PUBLICATIONS.

Discourses on the Three Creeds, and on the Homage offered to our Saviour, on certain and particular Occasions during his Ministry, as expressed in the Evangelical Writings by the Greek Term προσκυνω, preached before the University of Oxford, at St. Mary's, 1816, 1817; with a copious and distinct Appendix to each Set of Sermons. By Edward Nares, D.D. Select Preacher, Regius Professor of Modern History in the University of Oxford, and Rector of Biddenden, Kent. pp. 343. Baldwin. 1819.

DISTINGUISHED in early life by varied learning and accomplishments, and more distinguished in maturer years by the zealous application of his talents in vindication of Christian truth, Dr. Nares was most worthily appointed one of the Select Preachers in the University of Oxford, and the result of that appointment is the publication with suitable appendices of the discourses which he prepared for the occasion. In the three first of these discourses, the preacher enters upon an historical view of the three Creeds, and in the three last he labours to ascer-

tain the sense in which the word προσκυνω, or worship, is applied to our Saviour by the Evangelists. Notwithstanding the ostensible difference of these subjects, the two series of discourses are not entirely unconnected, as they both involve the same high and stupendous doctrines of the Trinity and Incarnation.

In the historical view which he takes of the three Creeds, the argument of Dr. Nares principally bears upon that "commonly called the Creed of St. Athanasius," and he strenuously endeavours to vindicate that formulary, and the Church which adopts it, from the exceptions which are but too frequently alleged against it. The true purport of this Creed is very generally misunderstood, and many are they who venture to condemn its phraseology, who know not in what language it was written, nor what is the true meaning of the expressions, with which they profess to be offended.

"You will observe then, that the third or Athanasian Creed, has been commonly regarded by the learned as entirely *defensive*. It has been too generally supposed by the public to be altogether *explanatory*—the difference is this: if the Athana-

ian Creed be received as altogether explanatory, it may be supposed, that the Church, in adopting it, has undertaken to explain what really admits of no adequate explanation. No one need attempt to explain the doctrine of the Trinity; it is a mystery announced from heaven, but not explained. I should certainly call it a mystery revealed, but that persons have been found to scoff at this expression, with as little wit as reason: for assuredly a mystery may be revealed, though not explained: even the glorious body of the Son which gives light, I regard, as a *mystery revealed*: but at all events the *resurrection of the dead is a mystery revealed*: we believe the *fact*; the *mode and circumstances* of it are hidden from our eyes. But I have spoken of the Trinity as undoubtedly a mystery announced without explanation. The Athanasian Creed, then, could never be intended, or at least never adopted by the Church, as an *explanation* of the doctrine of the Trinity; it is altogether *defensive*; it has reference only to the perverse or mischievous attempts of others to explain what actually admits of no adequate explanation, and to guard us against certain consequences, which would seem naturally enough to flow from their representations of matters; as *such* and no *more* we ought to regard it." P. 10.

In vindication of the damnatory clauses, as they have been called, Dr. Nares interprets the Catholic faith to mean the doctrine taught by Christ and the Apostles, and thence proceeds to justify the sentence of condemnation pronounced on those who receive it not by corresponding passages of Scripture, which assert the guilt of wilful unbelief. He conceives that adequate opportunities of believing are supposed under the terms "hold" and "keep," "whole and undefiled," and that these terms contain a reference and allusion to the primitive Creed of the Apostles, which is given upon the authority of Bishops Bull and Pearson, Archbishop Usher, and Vossius. The remainder of the first discourse is occupied with various remarks on the simplicity and antiquity of this primitive formula, and on the occasions of the several additions, which it has at different periods received. In this

part of the argument there appears to be more of prolixity and tedious repetition, than the occasions of the hearers and readers of these discourses might seem to require. The sum and substance is:

"The fact seems indisputably to have been this:—from the Apostles' days, and possibly during the very time of their ministry there was a 'form of doctrine,' a 'rule of faith,' a 'form of sound words,' a 'depositum,' which in *substance* was precisely the same as the Apostles' Creed in our Prayer-books; that it inculcated as the true catholic or universal faith, a firm belief in God the Father Almighty, and in Jesus Christ his only Son our Lord, (who was born by the Holy Ghost of the Virgin Mary;) and in the Holy Ghost. Here is nothing said, as far as mere words go, of a *Trinity in Unity* and *Unity in Trinity*, nor of the *Incarnation*; and yet here they are to be found if any where: the grand *deposition* of the Apostles contains them as much as the Creed ascribed to St. Athanasius; and this *depositum* we can compare with Scripture, and in Scripture we find in legible characters a *Father, Son, and Holy Ghost*, as well as the other great and fundamental article, that the only Son of God was born into the world in time by the Holy Ghost of the Virgin Mary, and so '*made flesh*;' the only difference is, that, in the Apostles' Creed, things are stated singly: they are stated just as they were believed before men became resolved to explain, as well as to believe, the mystery. How strong to the purpose are the words of Tertullian: '*Hæc regula a Christo instituta, nullas habet apud nos quæstiones nisi quas hæreses inferunt et quæ hæreticos faciunt; nihil ultra scire, omnia scire est.*' It continued to be received in this simple form for two or three centuries at least. No attempts were made at first to prove the truth of the mystery, otherwise than by the authority of *Scripture* and *tradition*, not upon metaphysical conjectures or philosophical reasonings, but the express words of Jesus Christ, the preaching of the Apostles, and the constant practice of worshipping the Son together with the Father, and glorifying the Holy Ghost with both, which are the very words of the Abbé Fleury, in his admirable discourses annexed to his Ecclesiastical History. The perverse attempts to explain what must remain as to its *mode and circumstances*, a mystery to the day of judgment, were the sole occasion of the com-

position, both of the *Nicene* and *Athanasian* Creeds; and if they now present to our minds any great obscurities, it must be owing to a very pardonable, though often a prejudicial, ignorance of the precise history of the errors and heresies, to which they have an immediate reference. It would be very uninteresting to enter at large into the disputes, controversies, contentions, and heresies, of those remote times, but some general notice of them is almost requisite to the due understanding of the two subsequent Creeds, the one expressly composed '*ad fidei explanationem*;' the other '*ad fidei defensionem*;' the one intended to *explain* (certainly not what must for ever remain inexplicable, the exact nature of God, but) what is revealed in Scripture concerning the Father, Son, and Holy Ghost, the Church of Christ, and the resurrection from the dead: the other to *defend* the Catholic, that is, the *Roman* and *Nicene* symbols, from the perversion of heretics."—P. 34.

The Nicene or Constantinopolitan Creed is the subject of the second discourse; and the preacher, instead of explaining the peculiar terms of that Creed, alleges a variety of proofs, that the Nicene Fathers were of themselves most unwilling to deviate from the primitive Creeds and the phraseology of the Scriptures, and that the practices of the heretics rendered such deviations necessary and unavoidable, and could not be effectually counteracted without them.

"The Arian system happened in mere terms to differ so little from the orthodox opinions, that it requires a nice eye and quick discernment, even now, to detect the difference, when we examine their creeds and confessions, and public declarations of faith. In one instance, as it will occur of course to many whom I am addressing, it was reduced to a *single letter* of the *Greek* alphabet; but in substance the systems are so at variance, that they cannot possibly be brought into any agreement. The fact is this, and it serves for ever to reduce the orthodox system to a very plain, simple, and intelligible proposition:—The divinity of our Lord must be *complete*, or we cannot admit him to be a proper object of worship and adoration:—he must be one with the Father so entirely, as in no manner whatsoever to infringe the unity of the Godhead. And though we

might search for ever for metaphysical terms, in which to express this tenet, I am confident, we could never find any more exact or applicable, than those adopted in the Nicene Creed, namely, that he is '*of one substance with the Father, God of God, Light of Light, very God of very God.*' And what can this imply, but that the *attributes* of *Deity* are *common* attributes, which, for what we know, may *possibly* be *communicated*, but *cannot* be *divided*? for there cannot be two omnipotents under any possibility of *opposition* or *non-conformity* to each other.....The orthodox contend for nothing more than such an unity of *essence* and *attributes*, as shall secure to all the operations of the Deity, a *perfect harmony* and *concordance*. So far the *unity* of the Deity is an indispensable truth, and this is the proper clue to the faith of the orthodox, whether expressed in the *Apostolic*, *Nicene*, or *Athanasian* Creeds. The *persons* are not to be *confounded*, the *substance* is not to be *divided*. If we '*confound the persons*,' there will be in fact no Son or Holy Ghost distinct from the Father; if we '*divide the substance*,' we break the unity, we run the risk of *having it said*, that we acknowledge *three* omnipotents, *three* eternal, *three* Gods, and *three* Lords. But I shall consider this more fully in my next discourse; at present I shall conclude with a very few more remarks on the *symbolum Nicenum*. I have declined entering into any discussion of the terms which the Nicene Fathers felt themselves compelled to adopt. The poverty of every language is the same in regard to mysteries; neither *substance* nor *person* in the *Greek*, or *Latin*, or *English*, may exactly express what the orthodox intend, or what they *would* express, if they *could*, in regard to the doctrine of the *Trinity*; but I doubt if it be possible ever to approach nearer to the truth: I am certain that it is not reasonable to expect any absolute precision while the mystery itself continues unexplained—an object of *faith* and not of *sight*.....

"It is scarcely to be conceived into how many parties the Christian world was divided, at the time of the compilation of the Nicene Creed, or shortly after:—*Arians*, *Semi-arians*, *Eusebians*, *Aëtians*, *Eunomians*, and others, too many to mention: but we may reasonably pass them all over; for the only question that regards ourselves is, whether the Nicene faith is correct in determining the Son to be *ὁμοουσιος*, or *consubstantial* with the Father. If he be *not so*, it matters nothing to us whether he is to be accounted *ὁμοιουσιος*, *σπερματιος*, or *αὐτοποιος*; in all these

cases he must be but a creature, and not God," and therefore no fit object of divine worship. In the mean time the very disputes that occurred, the difficulty each party found in determining the precise nature of that extraordinary Being, who appeared as the Saviour of the World, clearly evince that there were sufficient grounds, both from Scripture and tradition, to believe him to have been *something far above human*. But if in reality far above human, the next step is easy; he could never be so superior to humanity, as to become an object of *religious worship*, but by being an *actual partaker of the Godhead*. P. 59.

In a brief appendix to the second discourse, are annexed the several articles of the Nicene Creed, accompanied with such references as must be deemed essentially necessary to vindicate their insertion in explanation of the more simple articles of the Apostles' Creed.

The third discourse relates expressly to the Creed of St. Athanasius:

"I now come to the third Creed *sym-bolum Athanasii*, or to adopt the title given to it in our Prayer-Books, and on which I shall have some occasion to insist, 'what is commonly called the Creed of St. Athanasius.' This very title implies two doubts, so cautious do the compilers of our Liturgy appear to have been of adopting any thing on false grounds: it is only admitted as what is *commonly called* the Creed of St. Athanasius; the truth is, the author of it is uncertain; the precise date of it is uncertain: it contains what may well be accounted the proper sentiments and opinions of St. Athanasius, for they are to be collected from his other writings; but whether it was really composed by him or not, the Church of England undertakes not to decide, nor is it very material that it should be decided for our purposes. The Church of England does not build her faith on *St. Athanasius*, but on the *Holy Scriptures*. Her exposition of the faith is *Athanasian* certainly, in opposition to the *Arian* opinions, because she thinks *Athanasius* took the right side of that question, and that his opinions were indisputably more conformable to Scripture, and more in agreement with the testimony of the *Ante-Nicene* Fathers than those of *Arius* and his followers: she had a right to make this choice, and she has made it." P. 80.

The second doubt implied, is whether this formulary is so properly entitled a Creed, as an exposition, or, as Dr. Nares would describe it, a defence of the Catholic faith, and of the more primitive Creed of the Apostles. Its great use is to explain or illustrate what in the language of Tertullian is called the *economy*, or the number and distinction of the persons of the Godhead, the community of the divine attributes, and the peculiarity of the divine relations, order, and offices.

"The Athanasian Creed, as it is called, is altogether illustrative of this economy; and if it be carefully considered under this point of view, I am persuaded it will appear to be exceedingly reasonable and judicious. There is something in the mere sound of the clauses, which I doubt not beguiles it of its just praise. Some have forgotten perhaps, and some have never known, its proper history: the numerous sects, whose different apprehensions of the precise nature of the Holy Trinity, led men in those distant days into one at least of those two great errors, either that of confounding the persons, or dividing the substance, are now perhaps no more; they may indeed subsist under other names*, but men have long since ceased to talk of the *Sabellians*, *Noetians*, *Patropassians*, *Praxeans*, *Eumomians*, *Apollinarists*, *Photinians*, *Cerinthians*, and even *Arians*, *Nestorians*, and *Eutychians*, for these latter are the sects chiefly opposed in the Athanasian Creed; but there is not one clause of this ancient formulary that is not directed in the simplest manner possible against the different errors of all these several sects; their wild and discordant notions are all met by the constant reiteration of that one great truth, that though the Christian verity compels us to acknowledge every person of the Holy Trinity to

* It will probably be objected, that if this Creed was intended to meet certain heresies, and those heresies "are now perhaps no more," it is not necessary that the Creed which opposes them should be retained. Dr. Nares has obviated this objection by adding that "they may indeed subsist under different names." One of these names is *Antinomians*, who in respect of their denial of the distinct personality of the Holy Spirit have gone far in reviving the ancient heresy of the *Sabellians*.

be God and Lord, yet the Catholic religion equally forbids us to say there be three Gods or three Lords; though therefore each is uncreate, each eternal, each Almighty, each God, and each Lord, yet these attributes as the exclusive attributes of Deity are common to the three; the omnipotence, the eternity, the divinity, the power and dominion, the glory and majesty is ONE; such as the Father is, such is the Son, and such the Holy Ghost." P. 90.

One of the principal purposes of these discourses is to vindicate the Church of England from the imputation of uncharitableness in adopting this formulary, and it is justly observed, that if the fundamental importance of the doctrines which it contains be but admitted, it cannot be pretended that it is uncharitable to set forth the real danger of disbelieving those doctrines, or of renouncing them after they have been believed. Again,

"If the Church of England is thought to have offended in the adoption of one ancient formulary, let us always remember that her appeal is not to that adopted formulary, but to *Scripture*: that her charity is not to be measured or determined by the spirit of ancient times, or other persons, but by her own official declarations, in which no Christian whatever is excluded from the hope of salvation. Her moderation is in truth great; her spirit and disposition unexceptionably tolerant: attacked on all sides, her weapons of defence are not carnal but spiritual, she still appeals solely to *Scripture* for the truth of her doctrine, leaving all who oppose her to the mercies of God!"

To each of the series of discourses in this volume is annexed a separate Appendix, and it is the reasonable wish of the author that these appendices should be read after the discourses to which they severally relate. The matter of these appendices is not merely supplemental: they contain proper portions of the general argument, which could not be conveniently delivered from the pulpit, and which were deemed so essential to its completion, as to lead to their ultimate publication from the press.

In the Appendix to the first series,

it is proved by various instances, that the practices of the heretics constrained the orthodox to admit a new phraseology into the public formularies of the Church, and many objections to the Athanasian Creed are powerfully retorted and repelled.

Of the doctrine of the distinct personality of the Holy Spirit, which is so constantly denied by the Unitarians, it is observed,

"The divinity of the *Holy Ghost* could be no subject of doubt or disputation, if regarded only as a *quality, energy, or operation*, in either of which senses it must be held to be *as God himself*. His *distinct personality* may be justly regarded as the only questionable point. The term '*proceeding*' applies to this; and was therefore most judiciously introduced into the two Creeds, as the distinguishing property of the third person according to *Scripture*, as well as to the ancient Greek fathers." P. 259.

"In regard to the *distinct personality* of the *Holy Ghost*, as taught by our Saviour and his Apostles, it never seems to be sufficiently remembered, that many of the earliest heretics pretended to be the promised Paraclet—such heretics must therefore have concluded, that the Holy Ghost or Paraclet, was a distinct person from the Father and the Son." Ibid note.

There are few men more capable than Dr. Nares of estimating the progress in theology which may be anticipated on the ground of the recent improvements in natural philosophy, and thus he delivers his judgment:

"Dr. Carpenter in his Letters to Mr. Vaysie, seems to think the sun no longer a mystery, since we now know, that it is the centre of the solar system; and he saucily that by degrees the mystery of the Trinity will merge in the general acknowledgment of the simple humanity of Jesus, upon similar principles: Is it possible that he should mean, that because we know that the sun is the centre of the solar system, we know all that can be known about it? We can now, indeed, talk much more rationally and intelligibly about the sun; much more like true and sober-minded philosophers, because we know exactly how far we can go, and how many wild conjectures are reasonably to be abandoned and forgotten: and it is as nearly as

can be, exactly the same with the mystery of the *Trinity*. We may now very reasonably turn our backs on the metaphysical subtleties and perplexities of the ancient sectarists: we know that they have all failed to *explain* what is really as inexplicable as ever; but we can be at no loss to understand, that by the terms *substance* and *person* as applied to the *Father, Son, and Holy Ghost*, we mean to express a common nature and divinity with personal distinctions; and this perhaps is as far as we can safely go, in our interpretation of Scripture, and of our Saviour's own words and declarations, nor could these things be more concisely or more fully stated, than in the several articles and clauses, positive and negative of the three creeds, Apostolic, Nicene, and Athanasian." P. 269.

There are in this Appendix equally happy retorts of the objections of such as complain of the attempts to '*explain mysteries*,' p. 255, and of those who wish the people to be instructed in the truth of this question, p. 266. It is also recorded, that the Athanasian Creed is generally supposed to have been compiled from the writings, and to express the sentiments of Athanasius in the doctrines which it contains, that it was adopted by the Western Church in the sixth century, though probably written at an earlier period in Latin, and not in Greek. An ignorance of the language in which it was originally written has led to an exception, which notwithstanding the confidence with which it is delivered betrays only the incompetence of the objector.

"The Greek translation has led some into error, and afforded others a weapon against us, which they have used very adroitly, and with more effect, than should have been permitted. It is well known to the learned that the term *ὑποστάσις* was once used as synonymous to *οὐσία*, *substance*, though subsequently applied in opposition thereto to express the persons in the Trinity, in which sense it is equivalent to *πρόσωπον*. See Randolph's Vindication of the Trinity, part III. Some persons, however, finding *ὑποστάσις* used in the latter sense in the Greek copies of the Athanasian Creed have held or pretended, that the Nicene and Athanasian Creeds are in direct opposition the one to the other:

that while the former asserts that the Son is of *one substance* with the Father, the latter declares that 'there is *one substance* of the Father, another of the Son, and another of the Holy Ghost:' and the Church has been accused of a piece of art in rendering *ὑποστάσις* *person* in the Creed, as it stands in our Liturgy; but the Creed itself being written in Latin, *persona*, and not *ὑποστάσις*, appears to have been the original term, and though there would have been ample authority to be found for rendering *ὑποστάσις* *person* in the Creed as well as *persona*, (indeed it could have been no otherwise intended) yet it is material that we should know, how perfectly conformable to the original, that clause is in our English version, which states that 'there is one person of the Father, another of the Son, and another of the Holy Ghost.' This deserves to be particularly attended to, since this mistake occurs in books directly opposed to the Church, and which are constantly in circulation, to the great disturbance of the minds of the public. I find it strongly insisted upon in the latest editions of the Dissenting Gentleman's Letters, in answer to Mr. White by Towgood, a work in which such misrepresentations occur continually." P. 287.

The objection is found in many other works, and indeed it is difficult to say in what place objections to this Creed more or less plausible, more or less candid, more or less perverse do not obtain. While this Creed retains its place among our public formularies, and is solemnly recited at certain seasons, it is a duty which the Clergy owe to their own character, and to the Church of which they are ministers, to embrace every suitable opportunity of explaining its great intention and design, of maintaining its value in the confutation of heretical pravity, and of removing and abating the offence which it unjustly and often most unreasonably excites: and in these endeavours they will be grateful for the service which Dr. Nares has performed, in taking an historical view of the Athanasian, in connexion with the Nicene and Apostolic Creeds.

The nature of the first series of these Discourses afforded but few opportunities of Scriptural reference

and illustration. The second series relates entirely to a point of Biblical criticism, which the author's pursuits and studies offered to his consideration, and peculiarly qualify him to discuss.

"There is *one word* used by the sacred writers, but particularly the four Evangelists, on which much that is of exceeding great importance may very particularly be said to depend. I mean the term *προσκυνω*. It is well known, that in our English translation the disciples and attendants of our blessed Lord, are often said to have *worshipped* him, but it is questioned whether this action was strictly a religious, or merely a civil mark of respect. If the former, it establishes their belief of his Divinity, or at least that of the Evangelists; it would indeed, I think, clearly amount, as I shall endeavour to shew hereafter, to an express confirmation of it on the part of our Lord himself: but if the latter, if it mean no more in any instance than civil homage, no argument of such a nature can be drawn from it. Those, who see reason to question the divine nature of the blessed Jesus, not only avail themselves of the ambiguity of this term, to make a mockery of our references to such instances of adoration, but they scruple not to assert that the evangelical historians, in the most *unqualified* manner speak of him as they would do of a *mere man*, and that of course the verb *προσκυνω* can never be applied to our Saviour, but in the lowest sense of civil homage and respect." P. 109—11.

It is certain that this word is used to denote religious worship; and when the religious worship which it denotes is offered improperly, as in the case of the angel in the Revelation, and of St. Peter in the Acts, it is equally certain that the worship was condemned and rejected. But there is no instance in which the worship implied under this word was rejected or disapproved by our Lord, when it was offered to him, or in which it was restricted by the circumstances of the history to the inferior sense and signification. Could then the Evangelists as Jews have considered our Lord worthy to receive *προσκυνησις*, or religious adoration, if as Unitarians imagine, they conceived him to be a mere

man, or indeed any thing less than God most High? The inquiry is most important: and the spirit in which Dr. Nares pursues it is peculiarly candid and ingenuous. He examines in succession the several texts in which the word is applied by the Evangelists to our Lord, and shews in each passage the necessity of restriction, if the subordinate sense had been intended. This method also affords opportunity of applying many important passages of the New Testament, and especially the history of the miracles, which throw very considerable light upon the doctrine of our Lord's divinity. It is necessary to refer the reader to the original for many of these valuable comments: our limits only admit of summary and selection.

"The next passage that falls under our consideration is in Matt. xiv. 33. 'Then they that were in the ship came and *worshipped* him *προσκυνησαν* αυτω, saying, 'Of a truth thou art the Son of God.' Now these were Jews; it would therefore, one would think be a short way of determining this point, to ascertain what the Jews in general understood by the term Son of God. The Jews themselves then have told us, and with no equivocal marks of discrimination; they often, in the course of our Lord's ministry, pronounced the mere pretensions to it to be *blasphemous*; according to the sense, that is, in which they understood the title to be assumed by our Saviour, and which they held to be nothing less than a positive claim to an equality with God. (See John v. 18. x. 33.) We cannot alter or expunge these testimonies, they are upon record; whosoever as a Jew could conceive our Saviour to be truly the Son of God, *αληθως υιος Θεου*, could not consistently have refused him divine honours. If they *could*, then the charge of blasphemy falls to the ground. It could be no blasphemy to claim to be a prophet, with such credentials as our Saviour had to produce: we are not left indeed, and therefore undoubtedly not bound to say what would have exonerated our Saviour from the charge of blasphemy, for the accusation of his enemies is expressed in terms too plain. 'For a good work we stone thee not, but for *blasphemy*, and because that thou being a man, makest thyself God.' This indeed was

when he had declared that *he and his Father were one*: but that it had immediate respect to the title of *Son of God* is plain from John x. 36. If then the persons in the ship were Jews, which cannot indeed be denied, and they *worshipped* him because he appeared to them to be 'truly the Son of God,' their homage must have been religious adoration. He could not be the true Son of God in their estimation, it would seem, unless he were God by nature; and if he were God by nature, he was entitled to religious homage of course; had it not been religious homage which they intended, yet in the eyes of other Jews, their confession would have made it so: but after all, where would be the great impropriety of offering religious homage? They saw him miraculously walking upon the waters of the sea, an act of omnipotence ascribed exclusively to God, Job ix. 8. and adopted in the hieroglyphical writings of the Egyptians to denote things impossible. Peter doubted, and others took him for a spirit, but Peter would make trial of his omnipotence: 'Lord if it be thou, bid me come unto thee on the water.' Our Saviour complied with his request, but the Apostle did not obey without *some* fear; his faith must have been great to induce him to make the attempt at all; had he had the least idea that Christ's power was less than infinite, he could scarcely have ventured to him, but when he felt himself sinking, his address to Jesus was a *prayer*: 'Lord save me!' *Κύριε σῶσον με.*" P. 143—147.

The next extract is part of the argument on the case of the Syrophenician woman, who *worshipped* our Lord :

"Though I should be extremely unwilling to lay any greater stress upon an ambiguous term, than the case would in all respects warrant, and by no means regard this narration—as among the *strongest* instances to be adduced; yet as I proposed to pass over no passage in the writings of the Evangelists, in which *worship* is ascribed to our Lord, I must leave this story to make its own impression. It thus far agrees, with all that I have hitherto examined, that the term *προσκυνεῖν* is certainly in no manner qualified, so as to compel those who believe our blessed Lord to be a proper object of *worship*, to think that the Evangelists could not possibly mean to express more than civil homage: the object of this woman's approach to him was to implore help in a case, where divine

power was manifestly implied; she saluted him as the Messias of the Jews, the Son of David: she prostrated herself before him, and in two instances addressed him in the form of a *prayer*: 'Lord help me!' 'Have mercy on me O Lord!' Did our Saviour reject these strong marks of worship and adoration? Did he intimate that she was mistaken in judging such virtues to be inherent in him, such attributes to be his own? No: but with a dignity and self-authority not to be gainsayed or disputed, instantly wrought the cure on her absent daughter; and dismissed her in terms never to be exceeded in sublimity: 'ὕπαγε, go thy way:' *γεννηθῶ σοι ὡς θέλεις*, be it unto thee, even as thou wilt: and her daughter, adds the sacred historian, 'was made whole from *that very hour*.' Such was the course of our Lord's proceedings generally, whenever he saw occasion to work a miracle, at the request of those; who sought a cure at his hands, or were under any distress and agitation of mind: and if they offered him homage, in any way approaching to divine adoration, his conduct was assuredly not such as to convince them of any error in so doing." P. 151—153.

In the fifth discourse the progress of the argument is not very considerable; the texts examined are Matt. xx. 20. xxviii. 9. 17. The discourse is principally occupied with a recapitulation of the argument, and with digressions into other parts of the Socinian controversy, not in themselves unimportant, nor pursued without very adequate learning and ingenuity, but still irrelevant and discursive from the principal question.

The proper enquiry is resumed and brought to a conclusion in the early part of the sixth discourse: and the remaining texts in which the word *προσκυνεῖν* is applied to our Lord are briefly discussed. The case of the man, who was born blind, and after his cure professed his faith in our Lord as the Son of God, and worshipped him, is terminated with the following just and pertinent observations:

"Grotius himself, whom the Unitarians would fain regard upon many occasions as a partizan, observes upon this, that it was a plain acknowledgment of the glory of

the Messiah, (far beyond that of a prophet,) and therefore the highest honours were due, '*summus honos*,' for that is his expression, and he observes, that the Syrian and Latin agree in considering it as a mark '*eximia venerationis*,' and indeed that eminent Syrian scholar *Le Dieu contends*, that it was an actual homage of adoration; and he describes the sort of homage which would amount to this, comparing it with the Hebrew forms, intimating besides that *Mahomet* in his jealousy concerning the worship of God, and because it had been previously used both for religious and civil purposes, prohibited the offering of *such homage* to any being whatsoever but God: which is the more remarkable, because that learned orientalist *Reland*, in his account of the Mahometan forms of prayer, has described this homage which consists, it seems, of bending the body so as to touch the ground with the *two feet, the two hands, the two knees, and the forehead*; this he calls their '*form of adoration*,' adding in a note, that it is what the Greeks would call *προσκυνησις*.

"I have now considered every passage in the evangelical writings, in which *worship* is stated to have been paid to Christ. I have fully admitted that the word *προσκυνειν* is an equivocal one, but to be interpreted and understood as philologists admit, '*vel pro reverentia religiosa vel pro civili*,' for religious or civil homage, according to the circumstances of the case; that is, to take again their own words, '*pro objecti vel locorum ratione*.' *Grotius* on the equally equivocal Hebrew noun, does not scruple to say, '*quoties ad Deum refertur, est ipse cultus divinus*.'—Trinitarians have been accused of great haste and prejudice in drawing any arguments for the Divinity of Christ, from the *worship* said to have been offered to him, such passages *certainly implying* no more than civil homage. It is pretended, that at the time our translation was made, '*such respect as is due to men was all that was meant by the word worship*':...Can it be supposed, that at the time our translation was made, the word *worship* implied no more than such respect as is due to men, when it is notoriously the word principally used to express the highest adoration due to God? The verb *προσκυνειν* indeed is decidedly used by the LXX. to express the profoundest act of religious adoration...out of one hundred and seven passages in the septuagint, where the term *προσκυνειν* occurs, rendered by our translators *worship*, I can venture to assure you that, with the exception of three passages only,

both terms are constantly applied to express religious worship and adoration, either having the Supreme Being for the object, or the false gods of Gentilism. The three passages which I except being besides certainly not decidedly against us, scarcely neutral, I think they might all be brought to bear on our side, if their evidence were at all material. I could quote also many passages from the Old Testament, to prove, that our translators seem expressly to have avoided rendering *προσκυνειν* by the term worship, where either men or angels were the objects. Nor is it out of the way to observe that in the Vulgate *προσκυνειν* is usually rendered by the term *adoro* invariably, so indeed in all the passages on which I have dwelt in my several discourses." P. 228—233.

The preacher does not proceed any further in his investigation of the proper meaning of the word *προσκυνειν*, but transfers his attention to another point of the controversy with the Socinians, who pretend "that nothing occurs in the writings of the first three Evangelists, from whence any inference can be drawn of their belief of our Lord's Divinity, or of any superiority of nature." We regret that we cannot enter into this question, or shew the peculiar felicity with which the author reconciles the different reports of the centurion's speech at the crucifixion of our Lord. Our attention must yet be confined to the word *προσκυνειν*, and to the worship paid to Christ, of which the discussion is renewed in Appendix II. Part I., which contains the corroborative testimony of the Fathers, to which a brief and cursory allusion had been made in the sixth Discourse. The circumstances in which the first disciples were placed were peculiarly delicate, and their conduct strongly indicates what was their belief. They were charged with the offence of *αδελφολατρία*, or worshipping a man, and they repelled not the imputation, by abating or qualifying the nature of the worship which they offered, but they justified their worship in its full extent, by alleging that Jesus was the Son of God, and they retorted the charge upon their accusers, and

reproached them with worshipping other things and beings besides God.

The sense in which the Ante-Nicene fathers used and understood the word *προσκύνησις*, is traced and illustrated by apposite quotations from the writings of Polycarp, Justin Martyr, Athenagoras, Clemens Alexandrinus, Hippolytus, and Origen. No use is made of the Latin fathers for the obvious reason, that they cannot assist in the interpretation of a Greek term.

"I shall proceed no further with these references: the passages I have cited are surely sufficient to shew, all that I meant to shew, namely that modern Unitarians have no right to accuse us of overstraining matters, when we put the highest sense upon the term *προσκύνησις* as used by the Evangelists to express the homage offered on many occasions to Christ, since several of the most antient fathers appear to have used it in that sense, and to the same purposes, and the instances recorded in the several Gospels seem clearly to bear us out in putting such an interpretation upon it. We fully acknowledge the ambiguity of the term; we know, that though often applied to signify the highest religious adoration, it has been as frequently used to express every degree of civil homage; in modern Greek no more than the ordinary compliments of social life. (See the notes to the second canto of Childe Harold.) But yet as used by the evangelists in describing the homage paid to our Saviour many concurrent circumstances seem indisputably to prove, that it was constantly offered under such circumstances, and accompanied with such plain acknowledgments of a power and authority transcending all that was ever ascribed to men or angels, that the natural conclusion seems to be that if religious adoration were not strictly due to the author of Christianity, he would himself have checked such homage; have acted so as to obviate all possibility of doubt, upon a point so important; so awfully important! that this was not so, the review taken of the several incidents related in the Gospel, in the foregoing Sermons, must surely serve to shew; if indeed they do not tend directly to prove, that he did all that could be done to establish the affirmative. For it is plain he knew what doubts had been excited; it is plain that he knew that his words and actions had been so interpreted, as to lead those who heard and saw them to conclude, that

he 'being a man, had made himself God;' and that in calling himself the Son of God he assumed much more than could be inferred from any application of that name to other persons; that his enemies and accusers interpreted it to be a blasphemous assumption of an equality with God. All the evangelists agree in this: see Matt. xxvi. 63—65. Mark xiv. 61—64. Luke xxix. 67. John xix. 7. And yet instead of openly contradicting any of these suppositions, instead of telling them plainly that the sonship he laid claim to was of a very different nature; that it was altogether consistent with simple humanity, he never, in one instance, rejected the homage offered, never declined the ascription of the divine attributes to him, but on the contrary only made a more open display of them, whenever they were questioned, in order to prove his own words, that all the Father had was his, in order to convince those who doubted, that all the Father did or could do, the Son did and could do also. And as he did not remove the doubts excited by such conduct and discourse during his abode on earth, surely all that followed could only be calculated to prove that his sonship was really of the nature they supposed; that he and his Father, were essentially one; their attributes common, their power and glory the same; the honour due to the one equally due to the other." P. 314—317.

This forcible statement of the argument shall conclude our account of these discourses. Of the value of the matter which they contain there will be but one judgment: the method and the style will admit more diversity of opinion. There can be no doubt of the importance of the subject of each series of discourses: there can be no doubt of the author's judgment and learning, and peculiar competence to discuss these subjects, or of the sound and correct notions which he entertains of theological truth: but as these discourses were neither written for an unlearned congregation, nor published for unlearned readers, they for whose use they are and were intended, might dispense with much prolixity and redundancy, with many references to what has been previously argued, with many notices of what it is not intended to investigate,

and with some occasional digressions into paths into which it was not necessary to lead the reader. The faults of the style are its diffuseness and want of force and dignity; the fault of the argument is its want of clear and methodical arrangement; and if these faults had been avoided, all the important matter of the two appendices might have been brought into the discourses, and that which is less relevant, have been thrown into notes of convenient length and easy reference. The subject is nevertheless so important, and is treated so learnedly and with so much discretion, that every one who is interested in these investigations, (and who is not interested in them?) will overlook these trivial defects, and cordially acknowledge the addition, which Dr. Nares has made to the treasures of English theology.

A Sermon, preached in the Chapel Royal, St. James's, on Sunday, Dec. 26, 1819. By Charles Goddard, M.A. one of his Majesty's Chaplains in Ordinary, Archdeacon of Lincoln, &c. 8vo. pp. 54. Sherwood and Co. 1820.

THE author of this discourse has selected a common-place text, and a common-place subject, and they certainly form an uninviting introduction to a Christmas sermon at the Chapel Royal. But he conveys a useful lesson to those who are continually craving for novelties, by applying his remarks in a happy manner to the state of religion in this country, and by adding ingenious metaphysical notes which are closely connected with his sermon, and brought to bear upon the two great questions of infidelity, and error. We shall endeavour briefly to acquaint the reader with the contents of the discourse. Having observed that the words of his text, Luke ii. 14. may be taken either as a declaration of the proper nature

and characteristic tendencies of the religion ushered in by the birth of Christ, or as an expression of desire on the part of the holy angels, that these tendencies might be realized, the Archdeacon divides his subject into two parts. 1. The character and tendency of the Gospel dispensation itself. 2. The results which in fact we can discover, or in reason we might anticipate from this character and these tendencies. Under the first head the preacher of course has no difficulty in shewing that Christianity bears on the face of it the characters described in the text, and that the glory of God has been displayed by making peace upon earth, and declaring universal good will to men. Under the second head, it is asked why Christianity, though of far greater efficacy than some are willing to allow, does yet fall short of what a Revelation from God might seem to promise. The usual answers are returned to this question, and the state of mankind under Christianity is proved to be the compound result of opposite tendencies—the tendency of man, a fallen, but still a moral and accountable, and therefore a free agent to evil; the tendency of the Christian scheme to effect, in consistency with human liberty, and therefore by rational, spiritual, and resistible motives, man's restoration.

Without entering into a vain inquiry respecting the number of those that shall be saved, the preacher reminds his hearers that the results of their religion, are as far as concerns themselves contingent; and he bids them consider whether they are contributing to incline the balance on the side which reason and revelation concur in prescribing, or on its opposite. He enumerates the principal characters which now mark the opposition to God's glory, and man's peace. A vicious life and conversation may number us among those who have been denominated Atheists in works, if not in words; and the "oppositions of science,

falsely so called," if they do not plunge us into gross and undisguised materialism, may incline us to be dissatisfied with simple and irrefragable arguments, and to indulge in speculations which are ultimately hostile to religion. There is also a qualified materialism which admits the existence, and the attributes of God, but denies immateriality to the soul of man, and which attempts from the most insidious motives to claim an alliance with the Christian scheme. Two other sub-divisions of infidelity shall be described in the author's words.

"Again, there is a scepticism of a more confirmed but cautious sort, which, taking its stand on the presumed sufficiency of human reason, and of natural religion, admits the arguments for the Divine attributes, and for the soul's immateriality, but disregards one main, one strictly appropriate employment of the reason so held up, the tracing to Christianity inclusively the analogy between the several divine dispensations, as emanating from one common author. That this proceeds not from a general neglect of inquiry into the nature of Revelation, is evident from hence, that the deficiencies of natural religion are supplied without scruple, as without acknowledgment, from the scheme of Revelation, and a well founded system exhibited to the world, such as heathen philosophy, at its most favourable periods, could never produce. Of the intrinsically new and important truths which Christianity has superadded to natural religion, these philosophers take no account, but, then, as throwing an air of wisdom over the obscurer parts of their own speculations, they have truths (their hands indeed are full of them) which mankind, should it prove itself worthy of the communication, may hope to profit by. A decent respect, mean time, for established opinions, *as such*, is preserved, and is affected even; and if a scheme of this sort be dressed up with some flowers of learning, and of general literature, and in a style of eloquence the least suited to the subject, and therefore the more captivating to the greater number, an incautious reader first pardons, then allows, then participates in the scepticism thus elegantly set before him. The return to fixed principles, to a few homely but decisive truths, and to sober unostentatious reasoning on the same subjects, is

not thought of, or is thought of with repugnance.

"These are so many methods of derogating from God's glory, and man's true interests, by attacks on Christianity *from without*. But there are those who take the name of Christians for the purpose of making the Divine dispensation itself the subject matter of their speculations and experiments. In speculation, the doctrines of the incarnation of a portion of the Godhead, of a satisfaction made by Christ for the sins of the world, do not accord with their pre-conceived notions, and are therefore to be rejected. But how? Plainly not while the Scriptures are left untouched, and men come with unprejudiced minds, and the proper human helps to the examination of them. The authenticity, the genuineness, the inspiration, of Holy Writ must therefore be discarded, whole books be struck out of the Canon, others mutilated; and, for the interpretation of what remains, neither the idioms of language, nor the rules of grammar, nor the obvious and natural import of the words, nor the sense of the context, nor parallels in the same Scriptures are to be resorted to, whenever they are seen to militate against the pre-concerted hypothesis. In the nature and extent of these errors, there would seem indeed to be a sufficient security against the indulgence of them otherwise than willfully; and it is certain that these attempts to *eviscerate* Christianity, if I may so speak, have for the better part of a century been *systematic*; have succeeded to the previous unmasked attacks, most incongruously directed against the same religion, from the standards of Deism." P. 15.

The preacher proceeds to notice errors far more intimately interwoven with the Christian scheme, and laments that any interpretation should ever have been put upon Scripture, which virtually denies the contingency of human actions, the existence in the Divine mind of eternal and immutable distinctions between right and wrong, and the proper existence of the other great truths of natural Religion; and which also forbids *vain* and *carnal* human reason to approach the precincts of the sanctuary.

"How lamentably such notions detract, in a theoretical view, from God's glory, from man's peace, from the Divine good

will, as constituting the character of the Christian scheme, must be evident; and, practically, doubts, distrusts, despondencies, are created in the breasts of the honest and humble-minded, while the vain, the proud, the self-sufficient, find in the pretension to arbitrary and indefectible grace and favour, an excuse for indulging without restraint the suggestions of a corrupt and inordinate self-love. Nor let it be thought of any of the errors antecedently noticed, that, having their seat in the understanding, they are of little practical moment. For few minds are without some bias from the will, even in regard to subjects apparently indifferent. On points connected more or less with our duties and interests this bias is unavoidable; and the good government of the intellect, in such cases, is as much matter of moral obligation as the right direction of the conduct. Then, though the positive effect upon our practice, of the speculations we indulge on matters of this description, should not be considerable, yet is the habit of letting the thoughts run loose in respect to them, in itself, no small evil; as indisposing to that active and vigorous pursuit of straight forward, useful truths, which the shortness of our existence here supposes. And if opinions, manifestly at variance with moral and religious principle, be propagated by our means amongst others, the absence of all positive intention of mischief can no longer be pleaded. Even for the *tendencies* of such opinions to produce certain effects on those around us, we thus become morally responsible. Lastly, though it may be true of speculative effusions of the sort, that, in many cases, they have nothing of talent, or reasoning, or eloquence, to recommend them, yet will not the poverty of execution be always an antidote to the malignity of the intention. For productions bearing the names of persons of note, will be turned to practical account by those who are in search of *authorities* on behalf of irreligion." P 20.

The conclusion shews that as God has in effect done all which his essential attributes, the order of his moral government, and man's present condition would allow, for the securing our salvation, we are to consider his dispensation as a trial which we are expected to sustain in a manner which shall redound to his *glory*, and our own *peace*, and bring home to us practically the effects of the Divine *good-will*.

We proceed to give an account of the subjects discussed in the notes. They refer chiefly to the attempts made by Hume, and recently renewed by Mr. Lawrence to invalidate that proof of the existence and attributes of the Deity, which is drawn from *final causes*; and to an exposition of the insufficiency of the *a priori* reasonings of Des Cartes, and Dr. Clarke. They shew also that the doctor's arguments, as far as they are conclusive, are resolvable into reasoning from effect to cause, they also explain, defend, and limit the propositions already mentioned as endangered by Calvinism, and shew that those who set themselves in array against natural religion, under the notion that they are befriending the cause of Christianity, may be considered as under the influence of zeal without knowledge. As our limits will not permit us to follow the learned Archdeacon through his valuable remarks upon all these questions, we shall select the second for the immediate object of the reader's attention. And in so doing we are influenced not merely by the greater space which it occupies in the work before us, but by the probability of soon finding another opportunity for adverting to natural religion, and from a belief that even Hume's talents have failed to support the declining cause of Atheism. The works of Leland, of Beattie, of Reid, and of Horne, in the words of the latter, shook Hume's system to pieces about his ears, and reduced it to a heap of ruins. And to replace the scattered fragments will be too arduous a task for Mr. Lawrence. He may employ himself in attempting to prove the materiality of the soul, and may prop up his argument by profound remarks upon cause and effect, but his metaphysical acumen can be an object of alarm to no one, and his physiology is in excellent hands, and will be made to appear in its proper colours as fast as it is communicated to the

world. Great as is the wickedness, and the folly of the age, it cannot be pretended that Atheism is in fashion. On the contrary the most scurrilous of our Anti-Christian writers, affect the firmest belief in the truths of natural religion, and that they do so in compliance with the general temper of the times, and with a wish to conciliate the public opinion, is evident from the general complexion of their behaviour. On these accounts we shall for the present confine our attention to Archdeacon Goddard's view of the argument from effect to cause, in comparison with certain others that are designed to prove the existence of the Deity and his attributes. The ground of his observations is a passage in Mr. Stewart's Dissertation prefixed to the Supplement to the Encyclopedia Britannica. Mr. Stewart having quoted from the third Meditation of Des Cartes a recapitulation of that philosopher's arguments for the existence of God, informs us that he does not consider it so conclusive as the argument from the marks of design every where manifested in the universe, but is still less inclined to reject it as unworthy of attention. He thinks it less abstruse than the reasonings of Newton and Clarke from our conceptions of space and time, and thinks that it might be thrown into as logical a form as Clarke's celebrated Demonstration. He has always however been of opinion that by combining the two arguments together a proof might be obtained more impressive and luminous than is obtained from either of them when apart. Upon this passage which he cites in its author's words, the Archdeacon comments in the following terms.

"What that proof may be which Mr. Stewart conceives might be drawn from the two arguments united, we are left to conjecture; but until the Dissertation appeared, I had considered these arguments separately taken, as for the most part, and

on good grounds abandoned. I will state my reasons for believing this :

"First then as to the argument founded, says Mr. Stewart, on *our* conceptions of space and time; with all due deference to one so well versed in these reasonings, and so competent to decide upon them, I would ask, in *whose* conceptions? Opinions during the last century have frequently varied on these, as on other metaphysical points, and I see not therefore how any given conceptions, in regard to space and time, can be regarded as *general*; yet thus, at least, the term *our*, in such an application of it, would surely import. The argument of Dr. Clarke was ingrafted on the metaphysical notions which he held in common with Sir Isaac Newton, and great as was the authority of both those eminent men, these notions were by no means generally adopted, even in their own time. On the appearance of the Demonstrations, &c. of Dr. Clarke, Dr. Butler, afterwards Bishop of Durham, and author of the Analogy, stated in his doubts * on some points, space in particular; and the explanations given were so far from satisfactory to Dr. Butler, that in his last letter (which was followed only by a very short one from Dr. Clarke, that added nothing to the argument) Dr. Butler says, 'I must own my ignorance, that I am really at a loss about the nature of space and duration.' In his correspondence also with Leibnitz, Dr. Clarke had occasion to explain himself repeatedly on these same points; but he not only did not convince Leibnitz (thus perhaps, under all the circumstances, was hardly to be expected,) but the questions, what is space, what is duration, were still proposed by others, as though such explanations had never been given. Nor is it to be said that the obscurity of the argument is relative only; applies exclusively to such as are little versed in subjects 'metaphysically abstruse.' We are able to apprehend enough of the reasoning to discover solid objections to it, as that the very notion of extension seems repugnant to the idea of a spiritual being; that both space and duration are made up of parts, and that no addition of what consists of parts can produce metaphysical intuity in the one case, or eternity in the other. Objections of this kind were, in fact, urged with great clear-

* "This correspondence is to be found in the recent Oxford edition of Bishop Butler's works, in 2 vols. octavo, at the end of the 2d volume,"

ness and ability by Bishop Law* in his notes on Archbishop King's Origin of Evil; and I have never seen or heard that the grounds of these objections had been satisfactorily removed. Dr Reid speaks doubtfully of the argument in question; and it is remarkable that the only obscure part of his own excellent work is that in which he treats of these very subjects. Celebrated then as were the authors of the conceptions Mr. Stewart speaks of, they were far from transferring any considerable portion of that celebrity to the conceptions themselves; clear and powerful as were their intellects when applied to other objects, here they appear to have been but common men. Neither of space (that most unmanageable idea, as Tucker terms it,) nor of duration, are the conceptions of Dr. Clarke so generally admitted as to be justly termed *ours*: what new grounds may be adduced in support of those conceptions, or what clearer explanations of them afforded, is yet to be seen; there is every appearance, meantime, that the two points in question are so far from supplying a solid foundation on which to build an argument for the existence of the Deity, that they are themselves beyond the compass of our limited faculties." P. 32.

The Archdeacon then passes to the argument employed by Des Cartes, but we cannot follow him into that part of his statement until we have made some remarks upon the preceding extract. In the first place then we conceive that we shall not act justly towards the well-merited reputation of Samuel Clarke, if we examine, and much more if we condemn his Demonstration, without any reference to the received opinions of the age in which he lived. Had he been the first to introduce abstruse and inconclusive argumentation on a subject which ought to be made level to common understandings, he would have been deserving of severe reprehension. But if he found the learned world in the full career of metaphysical investigation, and their course appeared to tend to materialism; he was not merely pardonable, but he was de-

serving of the highest commendation and gratitude for wresting their weapon from the hand of the atheists, and employing it with vigour against themselves. That this was the true state of the case is sufficiently notorious. The authority of the schools might be no longer acknowledged, but the mode of reasoning which they had introduced was still in general use. Des Cartes had produced a weak and sophistical argument for the being of God, and Spinoza had exhibited a new modification of atheism. Metaphysical reasoning was employed by the disciples of them both, and on the Continent at least an opinion was gaining ground, that philosophy and religion were on different sides.— Things were in this condition when Doctor Clarke wrote his Demonstration, and proved that according to the reasoning which was then generally used, and on the principles which were generally acknowledged, the existence and the attributes of God might be firmly established. This was his great and peculiar merit. If he had affected to despise metaphysical arguments, the atheists would have said that he did not understand them, or that they would not answer his purpose. He might have gained the popular ear, and the popular applause; but it would still have been said that the learned were unconvinced, and nothing has done or can do more mischief than a belief that the learned are sceptical. We do not mean to say that this was Dr. Clarke's view of the subject, but that it is the proper view to be taken now of his services to religion. It was desirable that the principal, if not the entire attention of the enquirers into natural religion, should be directed to its simple and most conclusive evidence; but the atheist would never have suffered this to be done, while the more abstruse argumentation was considered as favourable to his cause. The *artem cestumque repono* only comes with a good grace from

* "This work should not be consulted in an earlier edition than the third, of which the date is 1739."

the combatant who has encountered and overthrown his adversary; and Dr. Clarke has enabled us to make this answer without incurring the suspicion of cowardice or weakness to every one who would renew the war on the principles of Spinoza.

But Archdeacon Goddard objects to the expression, *our* conceptions of space and time, and refers to Butler, Leibnitz, and Law, to shew that these conceptions were never generally admitted. We have referred to all these writers, and carefully perused their remarks; and the effect of the investigation has certainly been to increase our admiration of the extraordinary talents of Dr. Clarke. His opponents were all first-rate men, and to what does the advantage gained over him, amount? Bishop Butler's original objections did not touch the foundation of Clarke's argument, they admitted the validity of the general line of reasoning, but disputed the accuracy of some particular propositions, viz. that a finite being could not be self-existent, and that the self-existent being must of necessity be one. The Doctor's answer led to a discussion of his first great principle; and he states it briefly and explicitly in the course of the correspondence. Space and duration being evidently necessary, and yet not being substances, but properties or modes of a substance, that substance must necessarily exist. The part of this argument objected to by Butler, was the supposition that space was *a property* of any thing; but he admits, that from this supposition all Clarke's consequences conclusively follow. He admits, also, that make whatever supposition you please, we cannot help supposing the existence of infinite space. Clarke allows, that this is entering into the bottom of the matter, and explains his own meaning by this similitude:

"A blind man, when he tries to frame to himself the idea of a body, his idea is no-

thing but that of hardness. A man that had eyes, but no power of motion, or sense of feeling at all, when he tried to frame to himself the idea of body, his idea would be nothing but that of colour. Now, as in these cases, hardness is not body, and colour is not body, and yet to the understandings of these persons, those qualities necessarily infer the being of a substance, of which substance itself the persons have no idea; so space to us is not itself substance; but it necessarily infers the being of a substance, which affects none of our present senses; and being itself necessary, it follows that the substance which it infers, is (much more) necessary."

Bishop Butler answers this, by reasoning which is evidently invalid, as it consists of two contradictory suppositions. He adds,

"I cannot say that I believe your argument not conclusive, for I must own my ignorance, that I am really at a loss about the nature of space and duration. But did it plainly appear, that they were properties of a substance, we should have an easy way with the Atheists; for it would at once prove demonstrably an eternal, necessary, self-existent Being, that there is but one such, and that he is needful in order to the existence of all other things. Which makes me think, that, though it may be true, yet it is not obvious to every capacity, otherwise it would have been generally used as a fundamental argument to prove the being of God."

From this it surely appears that the part of the idea of space, which Bishop Butler was at a loss about, was its being the property of a substance. And it is one thing to make this assertion, in which we suppose he would be universally followed; and another to maintain, as Archdeacon Goddard appears to do, that the ordinary metaphysical idea of space is absurd or inconceivable. Dr. Reid, as he observes, speaks doubtfully of *the argument*; but of *the idea*, the Doctor says, that

"Being once introduced it remains in our conception and belief, though the objects which introduced it be removed. We see no absurdity in supposing a body to be annihilated; but the space that contains it, remains; and to suppose that annihilated seems to be absurd."

And again,

"We can set no limits to it, either of extent or duration. Hence we call it immense, eternal, immoveable, and indestructible."

This is *our* conception of space; and Mr. Stewart was certainly authorized to speak of it, as a generally received notion. If it be a correct one, and we do not see a possibility of rejecting it, then it merely remains to prove that space is a property; and for this Dr. Clarke has adduced an argument in his correspondence with Leibnitz, which, if we know not how to admit, we still less know how to answer. He says that it must either be absolutely nothing, or a mere idea, or only a relation of one thing to another, or is a body, or some other substance, or else a property of a substance; and having shewn that it cannot be any of the five first, he infers that it is necessarily the sixth. If Leibnitz had any answer to this reasoning, he did not live to adduce it; but, as Archdeacon Goddard observes, it was hardly to be expected that Leibnitz should be convinced; and it is also evident that his perseverance reflects no discredit on Dr. Clarke. Unless partiality for the doctor has completely deceived us, he triumphs most completely over his learned correspondent. Leibnitz rests his opposition to the received notion of space, upon two grounds. His own grand axiom of a sufficient reason, and the certainty of a *plenum*. His own conception of space is, that it is merely an *order of things*; he holds and defends the infinity of matter, and gravely asserts that God could not make two particles of matter perfectly alike, because in the first place they would be one and the same, and in the second there would be no sufficient reason for it! It was not without reason that Leibnitz asserted that these two great principles would change the state of metaphysics: but he adds with singular self-com-

placency, "That science becomes real and demonstrative by help of these principles, whereas before it did generally consist of empty words." Had this man any right to sneer at Newton and Clarke as mere mathematicians, taken up with conceits of the imagination and forging notions respecting space which are destroyed by superior intellects?

With respect to the objections of Bishop Law, we admit their clearness and ability, and we presume not to affirm that they have been entirely removed. But do they not to a certain degree remove themselves? Is it any thing more than a metaphysical subtlety to say that duration and space have no proper infinity? The proof is this—To that which is infinite nothing can be added, but space and duration are made up of parts; and therefore something may be added to them, and they cannot be infinite. The same proof would annihilate the existence of eternity—for past duration to-morrow will be greater than it is to-day; and an addition having been made to it, it cannot be infinite!! The real answer has been given by Clarke, viz. that the common measures of time and space, years and miles, &c. not being aliquot parts of infinite time, or space, cannot be compared with them at all, and bear no kind of proportion to them. Bishop Law confesses that this reasoning is admitted in a certain sense among mathematicians; and this sense, though he thinks otherwise, is precisely that in which it is used by Clarke, and is as exact as the understanding can be expected to employ, when exercised on subjects so far above it, as eternity and infinity. To the rest of the Bishop's objections, Dr. Clarke has replied, by an observation inserted in the very outset of his demonstration; viz.

"That in all questions concerning the nature and perfections of God, or concerning any thing to which the idea of eternity or infinity is joined, though we can indeed

demonstrate certain propositions to be true, yet it is impossible for us to comprehend or frame any adequate or complete ideas of the manner how the things so demonstrated can be."

It will always therefore be possible to state formidable objections, and often impossible to answer them.

Having thus stated our reasons for thinking that Dr. Clarke is undervalued by the Archdeacon, we must proceed to express our entire concurrence in his remarks upon the argument of Des Cartes :

"How the other argument adverted to by Mr. Stewart, can in any statement of it become 'logical and conclusive,' I am equally at a loss to understand. Descartes, as often as he has occasion to repeat it, so varies the terms, and expresses himself at times so vaguely, that it might not be easy to find any one passage of moderate length which should concentrate the whole of it. The quotation by Mr. Stewart is defective. I will, therefore, give the substance as accurately as I can in my own words, under each of the two branches. The first branch is this: 'When I look into myself I perceive my imperfection; I also perceive my dependence; I have aspirations towards what is greater and better; and I have a clear and distinct idea of God, of a Being who unites in himself whatever is greatest and best. But imperfect as I am, I never could of myself have conceived the idea of so perfect a Being; it must have been given me by God; therefore he exists; and perfect as he is, he would not have allowed me to conceive such an idea, unless it were true.' Mr. Stewart justly observes upon this argument, in its first branch, 'that a vicious circle of the same description is involved in every appeal to the intellectual powers, in proof of their own credibility.' But let us detach the argument itself from this absurdity, and we then may ask, Whence this clear and distinct idea of a perfect Being? Of innate ideas, although Descartes maintained them, there is now no longer question. Does this idea result from the mind's reflex operation on itself as the *subject*? If so, then we have here the proof from effect to cause as distinctly as though the mind had exerted itself on external objects presented to it through sensation. Perhaps the idea is obtained neither from sensation nor consciousness, but

from the powers of the mind in an abstract and more independent exercise of them. Be it so; but does an object therefore *exist*, because the mind by creating, combining, abstracting, is able to conceive it? Existence, says Descartes elsewhere, is implied in essence; but how is essence implied in the mere conception of the mind that such essence subsists? In default of any answer to these questions, let it be observed, 1. That such an argument, involving as it does an especial appeal to the individuals to whom it is addressed, can have weight only with those who recognise such ideas in their minds, and who perceive a connexion between the conception of them and their real existence; the perverse disputant may evade or resist it. 2. That it may be a question, whether the self-evident principle of causation, combining itself as it does with the earliest exercises of reason, on the subject of ourselves and of the objects around us, precludes not the possibility almost of our ascertaining whether any such idea of the Deity is derived to us from other sources. Long before the age at which philosophers are in a capacity to speculate, the argument from effect to cause, especially when enforced by education, will have done its work; will have imprinted the notion of the Deity and of His Attributes. And when that season arrives, those who apply themselves to the phenomena of the mind, as to a subject of science and of experiment, and who are sanguine as to the results, will, amid whatever precautions, be inclined to account by new or remote arguments for what the mind actually presents to them; in the present case, for the idea of the Deity and of His Attributes, of which the argument from effect to cause early and tranquilly operating, has all the while assured them. In truth, it is in this last way only that the *moral* Attributes are capable of proof*; whence then is it probable that Descartes derived his notion of these attributes, so as to include them in his *a priori* idea of the Deity, but from the only argument apparently capable of communicating it, the argument from effect to cause (or as it is most improperly denominated, the argument from final causes), which in reality he all the while rejected!" P. 34.

The result of the whole comparison, is that the *a priori* arguments

* "The ablest advocates of *a priori* reasoning have admitted that it is not equal to the proving of the *moral* attributes."

are not merely metaphysical and abstruse, but that, as far as they are admissible or intelligible, they resolve themselves into reasonings from effect to cause. The truth of this conclusion we are not disposed to controvert; and we only regret our inability to give a fuller account of the reasoning by which it is established. It is followed by this admirable passage; with which we must for the present conclude.

“ And if this be so, how striking the analogy in this respect as in others between the dispensations of nature and grace. As the ends designed in regard to us, by the communication of truths so essential to our well-being, are far other than speculative; it is not through an abstract use of our faculties that we are appointed, it would seem, to arrive at them. The proofs are of a nature, in both cases, to correspond with the intention. They are matters of fact; and these once ascertained, the conclusions from them are direct and obligatory. Further, and in conformity with this, the knowledge we obtain of the Deity, whether from the sound use of our reason, or from revelation, does not exhibit Him to us as the Substratum of space, or as a substance of which space and duration are the properties, or as the reality of an abstract image of perfection, such as this or that individual may have formed to himself, or as a Being for whose necessary existence we can give some antecedent reason. The views afforded us are relative*. It is as the Creator and Preserver of the world which we inhabit, of the nature to which we are born, or which we see around us; it is as the moral Governor of a system in which we are placed, and to which our own intellectual and moral faculties distinctly correspond, that He ~~deals~~ upon us, both by the natural and by the revealed manifestations of Himself, to acknowledge Him.

“ * It is beyond my present purpose to do more than remark how this *relative* representation of the Divine Nature is continued through the Volume of Revelation, and is exemplified in the instance of the Trinity; and how more especially this relation is strengthened by the second Person in the Trinity having taken upon Him our nature.

Mankind may essay, may exercise the powers of their minds in flights of reason or imagination on these subjects, but they will return, with a dazzled sight and mis-spent powers, to draw from doubtful premises unsafe conclusions. If devoted to the study of nature, they may most irrationally, and, therefore, in the proper sense of the term, most unphilosophically †, refuse to go one step beyond what presents itself to their senses, and to exercise their reason on what is so exhibited to them; may resist the habitual inclination which every one, when so employed, must feel, to suppose in every case an use and destination; or, from admitted appearances of intelligence and design in the results, may neglect to deduce the existence of the Supreme Intelligence which designed them. They may even advance a positive hypothesis, which shall ascribe the wisdom so evidencing itself to inert, unconscious, unthinking, matter. But nature, however, *interrogated*, makes no such claim. ‘ The depth saith, It is not in me; and the sea saith, It is not with me.’ ‘ Whence then cometh wisdom, and where is the place of understanding?’ In a quarter to which the human intellect will have no difficulty in tracing it, when once we have divested ourselves of the pride and vain glory which abstract speculations on these subjects often take their rise from, or encourage, which they have no such proper tendency, at all events, as the contemplation of nature has, to subdue and humble. ‘ God understandeth the way thereof, and he knoweth the place thereof. When he made a decree for the rain, and a way for the lightning of the thunder, then did He see it, and declare it, He prepared it, yea, and searched it out. And unto man He said, Behold, the fear of the Lord, that is Wisdom,’ &c. P. 40.

“ † There is an assertion of ignorance truly philosophical; as when, for instance, after establishing the existence of the Deity, and His moral attributes, by ascending to them from final causes, we declare many things respecting His existence and attributes to be unfathomable. Such is the ignorance of Bishop Butler and others. There is an unphilosophical ignorance; as when having discovered, and being in the habit of daily witnessing intelligence and design in the phenomena, we declare our inability to trace them to an intelligent author.”

MONTHLY REGISTER.

Society for Promoting Christian Knowledge.

SEVERAL very important subjects were brought forward at the last General Meeting of this Society. The first of these related to the general institution of Parochial Lending Libraries; a measure which had long been under the consideration of the Society, and had been already carried into effect with considerable success by several of its Diocesan and District Committees. The favourable reports received from these Committees, and the progress which has now been made in the formation of a supplemental catalogue, containing books which combine amusement with religious and moral instruction, induced the Society, in answer to an application respecting its intentions from the Associates of the late Dr. Bray, to determine that steps should be immediately taken to encourage the general formation of Parochial Lending Libraries. It was resolved, that in any case where, in the opinion of the Minister of the Parish, it is expedient that a Parochial Lending Library be established, he, being a member of the Society, be entitled to receive, at the reduced prices, such Books and Tracts on the Society's Catalogue as he may think fit, upon application to the Board in London, or to any of the Diocesan and District Committees. And that in special cases where it shall appear that a parish is in need of such a library, and cannot afford to pay the reduced prices, aid shall be granted, at the discretion of the Board, upon special application from the incumbent, through the Bishop, Archdeacon, or District Committee. And it was further resolved,

That all Libraries thus granted shall be under the sole direction of the Parochial Minister, subject to

such rules as may be hereafter laid down; and to the forfeiture of the grant upon the introduction of any Book or Tract not on the Society's Catalogue; and it was referred to the Committee to prepare such rules and regulations.

Another undertaking of great importance was determined on at the same time, viz. to print an edition of the Bible and Common Prayer Book in the Irish language and the Irish type.

By recent letters from Calcutta and Bombay it appears, that there is an increasing demand in those quarters for the Books and Tracts of the Society: the depôt at the former place is to be considerably enlarged. A sermon had been preached at Bombay for the District Committee, by Archdeacon Barnes, and which was followed by a handsome collection. It was the first appeal of the sort which the Society had ever made to the liberality of the eastern world.

The Special Committee for counteracting infidel and blasphemous publications reported that the number of Books and Tracts issued by them up to the 1st of April exceeded 500,000, that they had made several considerable grants to the manufacturing districts, and that they were prepared to furnish more assistance if demanded. The accounts from Cheshire and Lancashire continue highly unfavourable.

The following Tracts, already on the Society's Catalogue, have been reprinted in a cheap form during the month of April:

Bishop Greene's Four last Things.—Part I. On Death. Part II. On Judgment. Part III. On Heaven. Part IV. On Hell.

Gibson's Sinfulness of neglecting and profaning the Lord's Day.

First Homily. A fruitful Exhortation to the reading and knowledge of Holy Scripture.

The Anniversary Meeting of the Society at the Freemasons' Tavern is fixed for the 30th of May.

Stewards.

The Lord Bishop of Chichester,

Hereford,

The Dean of Gloucester,

The Archdeacon of Lincoln,

The Rev. Dr. Hay, Canon of Christ Church,

His Grace the Duke of Wellington,

Earl of Stamford and Warrington,

Sir Thomas Byam Martin,

Thomas Wilson, Esq. M.P.

National Society.

THE Society's Chapel in Ely Place, was opened for divine worship on Sunday, April 23. Their Graces the Archbishops of Canterbury and York, the Bishops of London, Ely and Landaff, Archdeacons of Middlesex, St. Albans, and Colchester, and several other members of the Committee were present. The Lord Bishop of London preached a most excellent and appropriate Sermon from Gen. xviii. 19.

MISCELLANEOUS INTELLIGENCE.

ECCLESIASTICAL PREFERMENTS.

The rev. Richard Mant, D.D. domestic chaplain to the archbishop of Canterbury, to the bishopric of Killaloe and Killeenora.

Rev. Charles Craue, D.D. to the perpetual curacy of Paddington, void by the decease of the rev. J. Pickering, the late incumbent, patron, the bishop of London.

Rev. William Squire Rufford, M.A. of Christ church, Oxford, to the rectory of Binton, Warwickshire; patron, the marquis of Hertford.

Rev. Thomas Cleave, B.A. to the mastership of the grammar school, Totness.

Rev. John Harwood, A.M. to the vicarage of the parish church of Sherbourne St. John, Wilts, vacant by the death of the rev. James Austen.

Rev. D. Williams, M.A. to the rectory of Bleadon, in the diocese of Bath, on the resignation of the rev. W. Pigott, patron, the bishop of Winchester.

Rev. John Hodgkin, to the vicarage of Northmolton, Devonshire, void by the resignation of the rev. Andrew Irvine, patron, earl Morley.

Hon. and rev. William Eden, son of lord Henly, to the vicarage of Beakesbourn, and rectory of Harbledown, Kent, both vacant by the decease of the rev. John Toke; patron, the archbishop of Canterbury.

*Rev. William Colby Clerk, to the rectory of Clippesby, Norfolk; patron, Dover Colby, Esq. of Great Yarmouth.

Rev. Samuel D'Oyley Peshall, to the living of Morton Bagot, Warwickshire; patron, the rev. S. Peshall.

The king has promoted the rev. Robert Hodgson, D.D. (now dean of Chester) to the deanery of the cathedral church of Carlisle, vacant by the death of Dr. Milner.

The king has granted to the rev. Peter Vaughan, D.D. the deanery of the cathedral of Chester, void by the resignation of the rev. Dr. Hodgson.

*Rev. Kenrick Peck, of Manningford Bruce, Wilts, to the rectory of Ightfield, Leicestershire.

Rev. H. Browne, to the rectory of Alstone, Leicestershire.

Rev. E. Law, nephew to the lord bishop of Chester, to be chaplain to the British Factory at St. Petersburg.

Rev. W. Forge, M.A. fellow of Jesus college, Cambridge, to the valuable rectory of King's Stanley, Gloucestershire, vacant by the resignation of the rev. G. Caldwell, M.A.; patrons, the master and fellows of that society.

Rev. W. Vernon, B.A. of Emanuel college, Cambridge, to the rectory of Hanbury, Worcestershire, vacated by the death of the rev. Mr. Burslem; patron, T. S. Vernon, Esq.

Rev. F. Wrangham, M.A. F.R.S. of Trinity college, to the rectory of Thorp-basset, near Malton.

Rev. C. J. Blomfield, rector of Chester-ton, to the rectory of St. Botolph, Bishopsgate.

1820.	—	—	of convocation.	1873
—	—	—	on the books	4102
1819.	Cam.	Memb.	of the senate	1495
—	—	—	on the boards	3698
1820.	—	—	of the senate	1553
—	—	—	on the boards	3953

UNIVERSITY INTELLIGENCE.

OXFORD, March 25.—On Wednesday last, the rev. Charles Clane, M.A. of Wadham college, rector of Stockton, Warwickshire, and minister of Paddington, Middlesex, was admitted to the degrees of Bachelor and Doctor in Divinity, to which he was presented by the lord bishop of Landaff, Regius professor of Divinity in this university. — Same day, Thomas Bracken, scholar of Queen's college, was admitted Bachelor of Arts.

April 1.—In a full convocation holden on Thursday, March 23, it was decreed, for the purpose of recording the grateful sense entertained by the university of the many acts of favour and munificence which his majesty has been graciously pleased to confer upon it, that a term should be granted, to be counted as statutable kept for any one degree for which the candidate may wish to claim it, to all those who were actual members of the university on the 29th of January, being the day of his majesty's accession to the throne.

Rev. Joseph Bardgett, M.A. of Merton college is appointed proctor in the vice chancellor's court.

On Wednesday, March 22, the rev. T. Loveday, M.A. fellow of Magdalen college, was admitted Bachelor in Divinity.

On Monday last, the last day of Lent term, the following degrees were conferred:

DOCTORS IN MEDICINE.—Jeremiah Gladwin Cloves, Brasenose college; Francis Willis, Brasenose college.

MASTERS OF ARTS.—Rev. A. C. H. Morrison, Wadham college; Aug. Asgill Colville, student of Christ church; Frederick Dawson, Oriel college.

The whole number of degrees in Lent term was—D.D. three; D. Med. three; B.D. ten; M.A. incorp. one, M.A. twenty; B.A. thirty-four; determinees, one hundred and ninety-three; matriculations, one hundred and sixteen.

April 8.—It appears by a summary of the members of the universities of Oxford and Cambridge, in their calendars for 1819 and 1820, that the following is the number:

1819.	Oxf.	Memb. of convocation.	1874
—	—	—	on the books 3984

April 15.—Last week the Rev. J. Cooke, D.D. and rector of Wood Eaton; and the rev. Thomas Lee, D.D. and rector of Garstington, were elected proctors for the diocese of Oxford, in the convocation of the clergy.

Wednesday, the first day of Easter term, the following degrees were conferred:

MASTERS OF ARTS.—Rev. J. W. Belamy, St. John's college, incorporated from Queen's college, Cambridge; rev. W. S. Marvin, University college; rev. R. T. Bradstock, University, W. Morgan, jun. demy of Magdalen college; rev. J. W. Hughes, Trinity college; rev. T. Le Quesne Jones, Queen's college; rev. F. Benson, Queen's college; hon. W. T. H. F. Strangways, student of Christ church; John Shuldham, student of Christ church; rev. J. S. May, Christ church; Henry Palmer, Esq. Christ church; F. A. Dawson, Brasenose college; T. Johnson, Brasenose college.

BACHELORS OF ARTS.—Samuel B. Shirreff, Wadham college; E. Everett, Balliol college; W. Harrison, Christ church.

In a full convocation in the afternoon of the same day, the rev. P. N. Shuttleworth, M.A. fellow of New college; and the rev. John Bull, M.A. student of Christ church, were admitted proctors.

Rev. A. C. Price, M.A. fellow of New college, the rev. J. Radcliff, M.A. vice principal of St. Mary hall; the rev. W. Levett, M.A. of Christ church, and the rev. T. V. Short, M.A. student of Christ church; were nominated pro-proctors.

Yesterday the rev. W. Wilson, M.A. fellow of Queen's college, and one of the late proctors of the university; and the rev. W. Knatchbull, M.A. fellow of All Souls' college, were admitted Bachelors in Divinity.

CAMBRIDGE, March 24.—Mr. Thomas Crick, of St. John's college, and Mr. John Moultrie, of Trinity college, were on Friday last elected scholars on the foundation of the late Dr. Bell.

George Miles Cooper, Esq. B.A. of St. John's college, was on Monday last elected a foundation fellow of that society; and William Mackworth Praed, Esq. B.A. of the same college, was chosen a fellow on the Platt foundation.

March 31.—Sir Charles Smith, of Tri-

nity college, was on Friday last admitted to the degree of honorary Master of Arts.

April 7.—The very rev. Isaac Milner, D.D. F.R.S. dean of Carlisle, who died on Saturday at Kensington Gore, was president of Queen's college, and Lucasian professor of mathematics, in this university. He took his first degree in the year 1774, in 1783, he was elected Jacksonian Professor of Natural and Experimental Philosophy, and in 1788, president of Queen's college: in 1798, he succeeded Dr. Waring, as Lucasian professor of mathematics.

The election of Lucasian Professor is fixed for the 1st of May. The electors are, the vice-chancellor and the other heads of houses.

The remains of the late highly respected Dean Milner were on Friday last deposited in the large vault under the chapel of Queen's college. The dean has bequeathed his valuable library to Queen's college.

Rev. William Hildyard, M.A. has been appointed chaplain of Trinity college, in the room the rev. W. Sharpe, M.A.

Sunday the following gentlemen were ordained in Peterborough cathedral, by the bishop of that diocese.

DEACONS.—Richard Rowland Bloxam, B.A. Worcester college, Oxford; James Eastwick, B.A. Catharine hall, Cambridge; John Hunt, B.A. St. John's college, Cambridge; Hewett Lenton, B.A. St. John's college, Cambridge; Thomas Coleman Welch, B.A. Lincoln college, Oxford; George Gilbert, B.A. Corpus Christi college, Cambridge; Joseph Gould, B.A. Balliol college, Oxford; Charles Swan, a literate person.

PRIESTS.—William Salmon Bagshaw, B.A. Worcester college, Oxford; Benjamin Hill, M.A. Brasenose college, Oxford; Anselm Jones, B.A. Trinity college, Cambridge; William Thursby, B.A. Oriel college, Oxford; Zachariah Shrapnell Warren, B.A. Christ college, Cambridge.

April 21.—The following gentlemen were on Friday last admitted to the under-mentioned degrees:

MASTERS OF ARTS.—J. F. Roberts, and E. C. Kemp, St. John's college.

BACHELORS OF ARTS.—R. W. Fowler, and L. Peel, St. John's college; J. C. Gordon, J. Turner, J. Hollams, and B. Nicols, St. Peter's college; J. B. Cartwright, A. Graves, and E. White, Queen's college; W. J. Hall, and A. Hussey, Corpus Christi college.

The rev. W. Farish, M.A. of Magdalen college, Jacksonian professor of chemis-

try, was on Sunday last admitted Bachelor in Divinity.

The following gentlemen were on Tuesday last admitted to the under-mentioned degrees:

MASTER OF ARTS.—N. Fiott, St. John's college.

BACHELOR IN CIVIL LAW.—H. B. Martin, Trinity hall.

BACHELOR OF ARTS.—W. H. Foster, St. John's college.

The Norrisian prize for the year 1819 is adjudged to Mr. R. Brough, of Benet college.

DEATHS IN AND NEAR LONDON.

At his house in Manchester-square, the rev. Robert Verney, of Clayton House, Bucks.

Died in London, to which place he came for surgical assistance, aged 70, the rev. John Grantham, vicar of Caduey and Wayth, Lincolnshire.

BERKSHIRE.—Died, at Checkendon, the rev. Wm. Couture, upwards of 30 years rector of that parish.

At Longworth, the rev. J. Davies, rector.

CAMBRIDGESHIRE.—Died, the rev. James Hamilton, M.A. second son of the rev. Peplow Ward, D.D. of Ely.

DEVONSHIRE.—Died, at Ide, near Exeter, aged 73, the rev. Charles Jesse, formerly fellow of Trinity college, Oxford, rector of Compton, Berks, and curate of Hill Fairance, Somerset, the latter in the gift of the president and fellows of Trinity college.

GLOUCESTERSHIRE.—A new chapel of ease has been erected in the hamlet of Sheepscorn, and consecrated by the bishop of the diocese. The ground was freely given and enfranchised by Thomas Croome, esq. lord of the manor.

HUNTINGDONSHIRE.—Died, at Huntingdon, on his way to Leamington Spa, the rev. Thomas Edwards, LL.D. vicar of Heston, Cambridgeshire.

KENT.—Died, at Bromley, aged 51, the rev. James John Talman, M.A. chaplain of Bromley college, vicar of North Curry and of Stogumber, Somersetshire.

KENT.—Died, at St. Peter's Thanet, the rev. John Pigot.

LEICESTERSHIRE.—Died, at Great Weston, the rev. Wm. Harrison, aged 38.

LINCOLNSHIRE.—In consequence of the late high winds the beautiful south side of Crowland Abbey is, for the most part, in ruins.

Died, at North Thoresby vicarage, the rev. Richard Powley, for many years curate of that place, and of Legbourne, in this county.

LINCOLNSHIRE.—Died, at Grantham, aged 79, the rev. Charles Gery, rector of Toynton, All Saints.

NORFOLK.—Died, at Ormesby, near Yarmouth, the rev. Christopher Taylor, aged 74, rector of Filby, 49 years, and of Chippenby 31.

Married.—Yarmouth, Norfolk, John Goate Fisher, Esq. to Charlotte, daughter of the rev. R. Turner, and niece to the dean of Norwich.

SOMERSETSHIRE.—A difference of opinion having lately prevailed between some of the clergy of Bristol respecting the manner of administering the Holy Sacrament, the venerable diocesan has addressed to them the following letter:—

(CIRCULAR.)

“Trinity Lodge, Cambridge,
March 30.

“Reverend Sir,—Having been informed, that several clergymen in my diocese have adopted an irregular manner of administering of the Sacrament of the Lord's Supper, by delivering the holy elements, and pronouncing the words which accompany them, to more than one person, at

one time; and having given the subject my most serious consideration, and consulted others of the bishops thereupon; I must require all clergymen of my diocese, to avoid the aforesaid irregular practice; to lay it aside, if they have at any time adopted it; and to conform, exactly, in this case, as in all others, to the directions given in the Rubric.

I remain,

Reverend Sir,

Your ever affectionate brother,

“W. BRISTOL.”

SUFFOLK.—Died, at Woodbridge, aged 69, the rev. R. Reynolds.

SURREY.—Died, at Mitcham Common, the rev. C. T. Heathcote, D.D. rector of Little Wigborough, Essex.

In his 80th year, sincerely regretted and revered, at the vicarage house, Great Bookham, after a residence and faithful discharge of his pastoral duties for fifty years, the rev. Samuel Cooke, vicar of Great Bookham, rector of Cotsford, Oxon, and formerly fellow of Baliol college, Oxford.

WARWICKSHIRE.—Died, the rev. J. Howlett, vicar of Foleshill, near Coventry.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

A Christian Guide for Plain People, and especially for the Poor: in six Sermons, preached to a Country Congregation. By John Miller, M.A. Fellow of Worcester College, Oxford, and Curate of Bishopstone, in the County of Wilts. 3s.

The Age of Christian Reason: containing, exclusive of the Evidences of the Holy Scriptures, a Refutation of the Political and Theological Principles of Thomas Paine and M. Volney; also of S. Francis, M.D. in his “Bishop Watson Refuted:” the Being of a God, answered on their own Grounds. Also, a Refutation of Unitarian-

ism, in an Inquiry into the Charge of Deism, cloaked with Christianity, made by a Follower of Paine on his late Trial, against that Doctrine; and on a Unitarian Sermon on that Occasion; by the Rev. W. J. Fox. With Structures on Wm. Cobbett with Paine's Bones, and on the Theology of R. Owen, Esq. of New Lanark, in his Reply to the Chancellor of the Exchequer. By Thomas Broughton, Esq. 8vo. 7s.

Evidences of Christianity, stated to an Ingenuous Mind doubtful of its Authority. In a Letter to a Gentleman. By the Rev. James Bean, M.A. one of the Librarians of the British Museum, and Assistant Minister of Welbeck Chapel, St. Marylebone. 1s.

A farewell Sermon preached at Trinity

Church, Preston, in the Afternoon of Sunday, April 2, 1820. By the Rev. E. Law, A.M. 1s.

A Sermon preached at the Visitation of the Venerable the Archdeacon of Derby, at Chesterfield, May 28, 1819. By the Rev. Frederick Ricketts, M.A. Rector of Eakington-cum-Killamarsh, and of Shafton St. James, Dorset; and Domestic Chaplain to the Earl of Liverpool. 2s.

A Sermon preached in Aberford Church, on Sunday, the 13th Day of February. By James London, B.D. Vicar of Aberford and of Aymestry, and formerly Fellow of Oriel College, Oxford. 6d.

Christianity the firmest Bond of Civil Society. A Sermon preached in the Cathedral Church of St. Peter, York, on Sunday, March 5, 1820, before the Hon. Sir John Bayley, Knight, one of the Justices of the Court of King's Bench, and the Hon. Sir James Allan Park, Knight, one of the Justices of the Court of Common Pleas, Judges of Assize. By the Rev. Robert Macfarlane, M.A. Chaplain to the High Sheriff. 1s. 6d.

Sermons. By the Hon. Wm. Herbert, Cleric, Rector of Spofforth. 4s.

A Catechism of the Evidences of Christianity: which may be used as a Sequel to the Catechism of the Church of England, and supply short Answers to some common Objections. In two Parts. By Richard Yates, D.D. and F.S.A. Chaplain to Chelsea Hospital; Rector of Ashen; and Alternate Preacher to the Philanthropic Society. 1s. Fine Paper, 2s.

The Kingdom which is not of this World partly delineated: in a Sermon preached in the Episcopal Chapel in Stirling, on Sunday, November 14, 1819; at the Consecration of the Right Reverend David Low, to the Office of a Bishop in the Scotch Episcopal Communion. By the Rev. James Walker, M.A. formerly of St. John's College, Cambridge, Senior Minister of St. Peter's Chapel in Edinburgh. 2s.

Christian Union without the Abuses of Popery. A Letter to the Right Rev. the Lord Bishop of St. David's, in Reply to his Lordship's Letter entitled, "Popery incapable of Union with a Protestant Church," &c. By Samuel Wix, A.M. F.R. and A.S. Vicar of St. Bartholomew the Less, London. 2s. 6d.

An Inquiry, chiefly on Principles of Religion, into the Nature and Discipline of Human Motives. By the Rev. John Penrose, A.M. formerly of C.C.C. Oxford. 8vo. 10s. 6d.

A Summary of the History of the English Church, and of the Sects which have

departed from its Communion; with Answers to each Dissenting Body relative to its pretended Grounds of Separation. By Johnson Grant, M.A. of St. John's College, Oxford. Vol 3, carrying down the Narrative to the Year 1800. 8vo. 12s.

Biblical Criticism on the first fourteen Historical Books of the Old Testament; also on the first nine Prophetical Books. By Samuel Horsley, LL.D. F.R.S. F.A.S. late Lord Bishop of St. Asaph. 4 vols. 8vo. 2l. 2s.

The Liturgy of the Cranmerites, or Sect of the Thirty-nine Articles made Scriptural.

A Reply to the Rev. Mr. Todd's Vindication of our authorized Translation and Translators of the Bible. By Sir James Bland Burges, Bart. 2s.

The Insufficiency of Reason, and the Necessity of Revelation to demonstrate the Being and Perfections of the Deity. By Andrew Horn. 5s.

Christianity pleading for the Patronage of the Civil Power, but protesting against the aid of Penal Laws: considered in three Sermons, preached in Essex-street Chapel. By the Rev. Thomas Belsham, Minister of the Chapel. 3s.

The Foundations of a Kingdom endangered by Iniquity, and its Ruin prevented by Righteousness. A Discourse, preached in the Parish Church of Dudley, on Sunday, March 5, 1820. By the Rev. Luke Booker, LL.D. Vicar. 1s. 6d.

Thoughts on Death, Sickness, and the Loss of Friends. Selected from various Writers. 12mo. 5s. 6d.

The Sin of Secism demonstrated; and the Protestant Episcopal Church proved to be the only safe Means of Salvation. A Sermon preached in the Parish Church of Frome, County of Somerset, on Sunday, August 8, 1819. By the Rev. Stephen Hyde Cassem, M.A. Second Edition; with an Appendix of Notes, in which the Principles advanced in the Sermon are more fully maintained: together with some Correspondence to which they have led.

FUNERAL SERMONS.

A Sermon preached in the Parish Church of Stoke by Nayland in Suffolk, on Ash-Wednesday, Feb. 16, 1820, being the day of his Majesty's Interment. By Francis Fortescue Knottesford, M.A. 1s. 6d.

— preached at St. John's Church, Blackburn. By Tho. Dunham Whitaker, LL.D. F.R.S. F.S.A. Vicar of Whalley and Blackburn. 1s. 6d.

POLITICAL.

A Fragment of the History of John Bull, with the Birth, Parentage, Education and Humours of Jack Radical, with

incidental Remarks upon ancient and modern Radicalism. 8vo. 5s.

A Series of Letters, addressed to a Friend upon the Roman Catholic Question. By Britannicus. 8vo. 2s. 6d.

LITERARY INTELLIGENCE.

WORKS IN THE PRESS.

A History of the Rebellion in 1745 and 1746, containing the Causes of the Pretender's Defeat at Culloden, and various Anecdotes hitherto unknown; by Chevalier Johnstone, Aid-de-Camp to Prince Edward Charles Stuart, and Lord George Murray, with an Account of his subsequent Adventures in Scotland, England, Holland, France, &c. From the Manuscript originally deposited in the Scots College at Paris.

Tales of the Priory, by Mrs. Hofland, in three volumes.

Winter Nights; by Dr. Drake, Author of Literary Hours, &c.

Lucan of Samosata, from the Greek, with the Comments and Illustrations of Wieland and others, by the Rev. William Tooke, F.R.S. In two octavo volumes.

Historical Prologues, or a versified Chronology of Events from the Conquest to the Death of George the Third, by the Rev. John Davies, Curate of Kew.

The Truth lies between the two Ex-

tremes, and the Progress of Error traced, in Letters, addressed to certain distinguished Members of the British and Foreign Bible Society, with Sermons on different Subjects.

Antiquities of the Jews, by Dr. W. Brown, in two octavo volumes.

The First Part of Mr. Nash's Drawings of Views in the City of Paris, and of the Scenery in its Environs, with Descriptions by Mr. John Scott, the Traveller in France and Italy, will appear in February next, and will be continued Quarterly.

Early Education, or the General Management of Children, considered with a View to their future Character, by Mrs. Elz. Appleton.

An Introduction to the Literary and Ecclesiastical History of the Sacred Scriptures, by the Rev. James Townley, in three octavo volumes, with Plates.

Dialogues, Moral and Religious, intended chiefly for the domestic Use of young Persons in the middle Ranks of Life.

NOTICE TO CORRESPONDENTS.

C. C. C., B., and Coll. apud Cantab. Soc. have been received, and are under consideration.

A. R. M., Binghamensis and *Lithos* shall appear in our next.

We cannot comply with the suggestion of *P. E. T. S.* but his first communication shall appear.

The subject noticed a twelvemonth ago by our correspondent *Vigilius* is under investigation, and if he can furnish any farther information, it will be thankfully received.

THE CHRISTIAN REMEMBRANCER.

No. 18.]

JUNE, 1820.

[VOL. II.

ON THE HOMILIES.

THE third Homily "on the Salvation of Mankind by only Christ our Saviour, from sin and death everlasting," begins with the following declaration. "Because all men be sinners and offenders against God, and breakers of his law and commandments, therefore can no man by his own acts, works, and deeds, seem they never so good, be justified and made righteous before God; but every man of necessity is constrained to seek for another righteousness or justification to be received at God's own hands; that is to say, the forgiveness of his sins and trespasses in such things as he hath offended. And this justification or righteousness which we so receive of God's mercy and Christ's merits, embraced by faith, is taken, accepted, and allowed of God, for our perfect and full justification."

For the better understanding of this we are desired to remember that when the world was wrapped in sin, God sent his Son to make a sacrifice and satisfaction, and as it may be called, amends to his Father for our sins. So that infants being baptized, and dying in their infancy, are by this sacrifice washed from their sins, and made inheritors of the kingdom of heaven. And they which sin after baptism, when they turn again to God, they are likewise washed from their sins, and there remaineth no spot that shall be imputed to their damnation. This is that justification or righte-

ousness which St. Paul speaketh of when he saith no man is justified by the works of the law, but freely by faith in Jesus Christ. But though this justification be free unto us, yet it cometh not so freely that there is no ransom paid for it. And if any one marvel how that which is paid for can be given freely, let him observe that in the mystery of our redemption, God hath so tempered his justice and mercy together, that he would neither by the former condemn us to the everlasting captivity of the devil, and his prison of hell, remediless for ever without mercy, neither would he by the latter deliver us clearly without ransom, but to his endless mercy he joined his equal justice. And of this justice and mercy of God knit together, St. Paul speaketh in several chapters, saying, "All have offended, and have need of the glory of God, but are justified freely by his grace, by redemption which is in Christ Jesus, whom God hath sent forth to us for a reconciler and peace-maker, through faith in his blood, to shew his righteousness." And "Christ is the end of the law unto righteousness to every one that believeth."

In these and similar passages the Apostle specially notes three things which must go together in our justification. Upon God's part his great mercy and grace, upon Christ's part, the satisfaction of God's justice by shedding his blood, and fulfilling the law perfectly and thoroughly; and, upon our part,

true and lively faith in the merits of Jesus Christ, which yet is not ours, but, by God's working in us. The grace of God therefore doth not shut out the justice of God in our justification, but only shutteth out the justice of man, that is to say, the justice of our works, as to be merits of deserving our justification. "St. Paul declareth nothing upon the behalf of man concerning his justification, but only a true and lively faith; which nevertheless is the gift of God, and not man's only work without God: and yet that faith doth not shut out repentance, hope, love, dread, and the fear of God, to be joined with faith in every man that is justified, but it shutteth them out from the office of justifying, so that though they be all present together in him that is justified, yet they justify not altogether. Neither doth faith shut out the justice of our good works, necessarily to be done afterwards of duty towards God (for we are most bounden to serve God in doing good deeds, commanded of him in his Holy Scripture, all the days of our life), but it excludeth them that we may not do them to this intent, to be made just by doing of them. For all the good works that we can do be imperfect, and therefore not able to deserve our justification; but our justification doth come freely by the mere mercy of God." And every true Christian may in one sense be called a fulfiller of the law; forasmuch as that which their infirmity lacked, Christ's justice hath supplied.

The second part of the Homily commences with producing additional evidence to the truth of the proposition that we are justified by faith alone. St. Paul, in his epistle to the Galatians, says, "If there had been any law given which could have justified, verily righteousness should have been by the law," and "if righteousness be by the law, then Christ died in vain;" and "You that are justified by the law are fal-

len away from grace." And to the Ephesians he observes, "By grace are ye saved through faith, and that not of yourselves, for it is the gift of God, and not of works, lest any man should glory." And the sum of all St. Paul's disputation is this, that if justice come of works then it cometh not of grace; and if it come of grace, then it cometh not of works. And to this end, as St. Peter said, tend all the prophets: witnessing that through his name all they that believe in him, shall receive remission of their sins.

And all the ancient authors, both Greek and Latin, speak in the same manner of our justification by this true and lively faith in Jesus Christ. St. Hilary says plainly, faith only justifieth. St. Basil writeth thus: This is a perfect and whole rejoicing in God, when a man advanceth not himself for his own righteousness, but acknowledgeth himself to lack true justice and righteousness, and to be justified by the only faith in Christ. And St. Ambrose saith, This is the ordinance of God, that they which believe in Christ should be saved without works, by faith only, freely receiving remission of their sins. What can be spoken more plainly than to say that freely, without works, by faith only we obtain remission of our sins? Such sentences we often read in the best and most ancient writers. They do not however mean, that the said justifying faith is alone in man without true repentance, hope, charity, dread, and the fear of God at any time or season. Nor when they say that we should be justified freely, do they mean that we should or might afterward be idle, and that nothing should be required on our parts afterward; neither do they mean so to be justified without our good works, that we should do no good works at all, as will be expressed more at large hereafter. But their declarations are intended to take away clearly all merit of our works, as being unable to de-

serve our justification at God's hands, and thereby most clearly to express the weakness of man, and the goodness of God, and to ascribe the merit, and deserving of our justification unto Christ only, and his most precious blood-shedding. This faith the Scripture teacheth; this is the strong rock and foundation of Christianity; this doctrine advanceth and setteth forth the true glory of Christ, and beateth down the vain glory of man; this whosoever denieth is not to be accounted for a Christian man, but for an adversary to Christ and his glory.

But notwithstanding the truth and importance of this doctrine, yet must it also be truly understood, and plainly declared, lest carnal men should unjustly take occasion thereby to live carnally after the appetite and will of the world, the flesh, and the devil. Let it be remembered therefore that in our justification by Christ, the office of God unto man, and the office of man unto God are not the same.

Justification is the office of God, not of man; for man cannot make himself righteous by his own works, neither in part nor in the whole; and justification is not a thing which we render unto God but which we receive of him. Therefore when it is said that we be justified freely through Christ, by faith without works, it is not to be supposed that this our own act, to believe in Christ, doth justify us " (for that were to count ourselves to be justified by some act or virtue that is within ourselves); but the true understanding and meaning thereof is that, although we hear God's word and believe it, although we have faith, hope, charity, repentance, dread, and fear of God within us, and do never so many works thereunto, yet we must renounce the merit of all our said virtues and good deeds, which we either have done, shall do, or can do, as things that be far too weak and insufficient and imperfect, to deserve re-

mission of our sins and our justification, and therefore we must trust only in God's mercy and that sacrifice which our High Priest and Saviour Christ Jesus, the Son of God, once offered for us upon the cross, to obtain thereby God's grace and remission, as well of our original sin in baptism, as of all actual sin committed by us after our baptism, if we truly repent and turn unfeignedly to him again." So that as St. John the Baptist, though a virtuous and godly man, yet in the matter of forgiving sin, put the people from him, and sent them to Christ, so as great and as godly a virtue as the true and lively faith is, yet it pulleth us from itself and remitteth us unto Christ, to have remission of our sins or justification only by him.

The third part of the Homily, recapitulating what had gone before, says, " You see that the very true meaning of this proposition, we be justified by faith in Christ only, (according to the meaning of the old ancient authors,) is this. We put our faith in Christ, that we be justified by Him only, that we be justified by God's free mercy and the merits of our Saviour Christ only, and by no virtue or good works of our own that is in us; or that we can be able to have or to do for to deserve the same: Christ himself only being the true and meritorious cause thereof." Many words are here used to prevent cavilling and misrepresentation, though it is to be feared that contenters will forge matter of contention where none really exists. But those who are desirous to know the truth, may easily be satisfied. " Our own works do not justify us, to speak properly of justification; that is to say, our works do not merit or deserve remission of sins, and make us, of unjust, just before God; but God of his own mercy, through the only merits and deservings of his Son Jesus Christ, doth justify us." Nevertheless, because

faith does directly send us to Christ for remission of our sins, and that by faith given us of God, we embrace the promise of God's mercy and of the remission of our sins, (which thing none other of our virtues or works properly doth) therefore the scripture useth to say that faith without works doth justify." "And because all this is brought to pass through the only merits and deservings of our Saviour Christ, and not through our merits, or through the merit of any virtue that we have within us, or of any work that cometh from us; therefore in that respect of merit and deserving we forsake as it were altogether again faith, works, and all other virtues. For our own imperfection is so great, through the corruption of original sin, that all is imperfect that is within us; faith, charity, hope, dread, thoughts, words, and works, and therefore not apt to merit or deserve any part of our justification for us."

Thus much having been said of the office of God, the next thing to be explained is the office and duty of man, what he ought on his part to render unto God. And "our office is not to pass the time of this present life unfruitfully and idly after, that we are baptized or justified, not caring how few good works we do to the glory of God, and profit of our neighbours, much less is it our office, after that we be once made Christ's members, to live contrary to the same, making ourselves members of the devil, walking after his enticements, and the suggestions of the world and the flesh, whereby we know that we do serve the world and the devil, and not God. For that faith that bringeth forth without repentance, either evil works or no good works is not a right pure and lively faith, but a dead, devilish, counterfeit, and feigned faith, as St. Paul and St. James call it." For the devils know, and therefore believe all the articles of our faith, written in the

Old and New Testament, to be true. But the Christian faith is not only to believe this, "but also to have a sure trust and confidence in God's merciful promises, to be saved from everlasting damnation by Christ, whereof doth follow a loving heart to obey his commandments. And this true Christian faith neither any devil hath, nor yet any man which, in the outward profession of his mouth, and in his outward receiving of the sacraments, in coming to the Church, and in all other appearances, seemeth to be a Christian man, and yet in his living and deeds sheweth the contrary. For how can a man have this true faith, this sure trust and confidence in God, that by the merits of Christ his sins be forgiven, and he reconciled to the favour of God, and to be partaker of the kingdom of heaven by Christ, when he liveth ungodly, and denieth Christ in his deeds? Surely no such ungodly man can have this faith and trust in God. For as they know Christ to be the only Saviour of the world, so they know also that wicked men shall not enjoy the kingdom of God. They know that God hateth unrighteousness, that he will destroy all those that speak untruly, that those which have done good works (which cannot be done without a lively faith in Christ) shall come forth into the resurrection of life, and those that have done evil shall come unto the resurrection of judgment. Very well they know also that to them that be contentious, and to them that will not be obedient unto the truth, but will obey unrighteousness, shall come indignation, wrath, and affliction, &c."

To conclude, the mercy of God in providing for our justification by the incarnation and crucifixion of his Son, does neither minister unto us occasion to be idle without doing good works, nor stirs us up by any means to do evil things: but contrariwise, unless our hearts be harder than stone, it moves us to give our-

selves up wholly unto God, with all our will, hearts, might, and power; to serve him in all good deeds, to seek in all things his glory and honour, not our sensual pleasures and vain glory, evermore dreading* willingly to offend such a merciful God and loving Redeemer in word, thought, or deed. And farther, their goodness to us moves us with all endeavour to do good to every man. These be the fruits of true faith.

April 15.

STRICTURES ON THE "DEFENCE
OF THE REMARKS ON THE IN-
ADEQUATE TRANSLATION OF
THE FIRST AORIST," &c.

To the Editor of the Remembrancer.

Sir,

YOUR correspondent, the Remarker, is *perfectly* welcome to laugh at the "solecism," which he says *there is in the expression "*perfectly* erroneous." One passage, and I think only one, in his letter, (p. 131—136,) makes it necessary for me to request room for a short explanation. It is alleged as an assertion of mine, (p. 132. b.) "That (in English, as in Latin,) there is *no method* of expressing time past, but by combining together two ideas apparently incompatible, by coupling a past event, operation, or passion, with a present verb." I merely said, that, in the *passive* voice, (of which only I was speaking,) time past was so expressed in those languages. But the proposition being, by the Remarker, made universal, it must extend, contrary to my intention, to the active voice, as well as the passive, though the Remarker himself has not so applied it.

He says, Bishop Pearson "is more careful" than Hooker and our English Translators of the Bible,

"in the use of the perfect tense;" and he adduces from his immortal work on the Creed three instances of "*hath been*." I hope it will be allowed, that "*have been*" is not less accurate with a plural nominative, than "*hath been*" is with a singular; and if this is conceded, take the following examples in our authorized version of the Bible: "Stablished in the faith, as ye *have been* taught." Col. ii. 7. "Hold the traditions, which ye *have been* taught." 2 Thess. ii. 15. "They *have not been* closed." Isaiah i. 6. To which add, 1 Cor. i. 11; Esther iv. 11; Gal. v. 13; Tit. i. 9; Eph. iv. 21. Nay, we actually have "*it hath been* said" four times repeated in the compass of a few verses, Matt. v. 31. 33. 38. 43.

But the same incomparable author, "in his Exposition of the Creed," published in 1659,—actually corrects an instance of the inadequate translation of the first Aorist in the public version:—"it doth not yet appear, or it *hath* not yet *been made manifest*, what we shall be." This translation of *εφαρμενη* is certainly *more literal* than the other, and if the Remarker is disposed to consider it as *more adequate*, I will not contest the point.

We are told, "It was about this period (1728) that the new phraseology," as the Remarker is pleased to call it, "was about to be introduced;" and Middleton, who published his Life of Cicero in 1741, is the first writer, whom he finds, after a very hasty search, using the compound perfect, "*having been*." Let us open Bishop Pearson's work once more. In the very first page of letter press, after the title, this occurs: "There is some reason to suspect I have incurred the interpretation of forgetfulness, *having been* so backward in the performance of my promises."

The Tatler was published in 1709, where, in the 4th number, we have

this passage: "Another advised me, for want of money, to set up my coach, and practise physick; but *having been* bred a scholar, I feared I should not succeed that way neither." The same celebrated writer has also the other expression, which the Remarker regards as a modern improvement: "You would think it impossible, that you could ever be so much imposed upon, as to *have been* wrought into a belief." No. 23.

The learned Mr. Baker, writing to his brother antiquary Hearne, in 1722, says, "My catalogue, which I take to be a good one, *having been* copied from Archbishop Tenison's." See in Bliss's *Athenæ* i. 163. It does not appear, that there is any date to a manuscript note in Mr. Heber's copy of the *Athenæ*, respecting one of the saints of the 17th century, which says, "He (William Twisse) used to tell every body, that *having been* a very wicked boy, his conversion was occasioned," &c. *Ibid.* iii. 170. n. 9. But Wood himself concludes his account of the said Twisse with informing us, that his body and others, buried in the collegiate Church of St. Peter, Westminster, were, on 14th Sept. 1661, "taken up, and buried in one large pit in the Church-yard of St. Margaret,—*having been* unwarrantably buried there during the times of rebellion and usurpation." *Ibid.* 173.

And now, *having been* so long on these points, which to me, I confess, appear so plain and incontestible, that I can hardly help fearing I have totally mistaken the Remarker's meaning, I will only add, that, notwithstanding he has given us five or six pages, in "Defence of his Remarks" on this subject, I cannot discover, in any part of his letter, either an example, or proof, or attempt to prove his other assertion, that "the present *am*" was formerly "used for the perfect *have been*." Allow me there-

fore to assure you, Mr. Editor, that I *have been* and *am* his and your sincere well-wisher and humble servant,

A. R. M.

BIBLICAL ILLUSTRATIONS.

(Continued.)

"Beforetime in Israel, when a man went to enquire of God, thus he spake, come, and let us go to the Seer: for he that is now called a prophet was beforetime called a Seer.

"As soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people shall not eat until he come, because he doth bless the sacrifice; and afterwards they eat that be bidden." 1 Sam. ix. 9. 13.

The Indian tradition says, "that their forefathers were possessed of an extraordinary divine spirit by which they foretold things future and controuled the common course of nature: and this they transmitted to their offspring provided they obeyed the sacred laws annexed to it. *Ishtohoollo* is the name of all their priestly order and their pontifical office descends by inheritance to the eldest. With the Muskohge *Hitch Lalage*, signifies "cunning men," or persons prescient of futurity much the same as the Hebrew seers. *Cher-ràtahége* is the name of the pretended prophets with the Cherokee, and nearly approaches to the meaning of *nabi*, the Hebrew name of a prophet." *Adair's American Indians*, P. 80.

The custom of requiring the benediction of a seer or priest in sacrifices is thus mentioned in a Spanish history of Florida. The author is describing a sacrifice to Ariscoe an Indian demon to whom they offer their first fruits; they take a stag and call upon the oldest person in the family or tribe, to bless and sacrifice it, who standing before the victim, addressing himself to the

god Ariscoe, says; To thee, we make this offering, praying you to partake of it, and shew us where we may find stags; and that you will drive them into our snares, that we may be enabled to exist through the winter. If the sacrifice is on account of sickness, they vary the prayer accordingly, by adopting appropriate words in all cases whether it be on account of a war or thanksgiving for a victory. *Ensayo Cronologico*, V. I. P. 207.

"And as they went up the hill to the city, they found young maidens going out to draw water." 1 Sam. ix. 11.

When I was here (at Ain, in Palestine,) a young Arab woman at whose wedding I had been present on the first day of our arrival at the village, came hither to draw water. She was accompanied by some other women who were singing a song allusive to her marriage. When she arrived at the well she filled her vessel, after which the rest of the women did the same. It is customary for women to do this not only in the villages of Palestine, but likewise in those of Galilee and other parts of Syria. That simplicity of life which prevailed amongst the patriarchs is a good deal preserved among the country people in these provinces. *Maritis' Travels*, V. III. P. 141.

Greatly resembling the pastoral manners of the Mesopotamian damsels in the patriarchal days the young women of Guzerat daily draw water from the public wells, and sometimes carry two or three earthen jars, placed over each other upon the head, which requiring perfect steadiness gives them an erect and stately air. An English lady in India whose great delight was to illustrate the sacred volume by a comparison with the manners and customs of the Hindoos, reading the interesting interview between Abraham's servant and Rebecca, at the gate of Nabor, (Gen. xxiv. 15.) to an intelligent native, when she came to that passage where the virgin went

down to the well with her pitcher upon her shoulder, her attentive friend exclaimed, "Madam, that woman was of a high caste;" this he implied from the circumstance of carrying the pitcher upon her shoulder and not on her head, some of the highest classes among the Brahmins do the same. *Forbes' Oriental Memoirs*, V. II. P. 78.

A public well without the gate of Diamonds in the city Dhuboy was a place of great resort there, most travellers halted for shade and refreshment; the women frequented the fountains and reservoirs morning and evening to draw water. Many of the Guzerat wells have steps leading down to the surface of the water; others have not, nor do I recollect any furnished with buckets and ropes for the convenience of a stranger; most travellers are therefore provided with them, and halcaras and religious pilgrims frequently carry a small brass pot affixed to a long string for this purpose, hence the Samaritan woman says to our Saviour, "Sir, thou hast nothing to draw water with, and the well is deep, &c." *Forbes' Oriental Memoirs*, V. II. P. 332.

"And when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, together with her bones, into twelve pieces, and sent her into all the coast of Israel. Judges xix. 29.

"And he took a yoke of oxen, and hewed them in pieces, and sent them throughout all the coasts in Israel by the hands of messengers, saying, whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen." 1 Sam. xi. 7.

A custom somewhat similar is recorded by Lucian as practised by the Scythians when any one had received an injury, and had not the means of revenging himself he sacrificed an ox and cut it into pieces, which he caused to be dressed and publicly exposed, then he spread out the skin of the victim and sat upon it with his hands tied behind him.

All who chose to take part in the injury which had been done took up a piece of the ox and swore to supply and maintain for him, one five horses, another ten, others still more; some infantry, each according to his strength and ability, they who had only their person engaged to march themselves, and an army composed of such soldiers, far from retreating or disbanding, was invincible as it was engaged by an oath. *Lucian in Toxari.*

The people of Caufristaun, a singular tribe, inhabiting the Indian Caucasus, practice the following curious mode of striking a league; they kill a goat and dress the heart, bite off half, and give the rest to the person with whom they are treating, the parties then quietly bite each other about the region of the heart and the treaty is concluded. *Elphinstone's Account of Caubul.* P. 628.

Extracts from early Reports of the Society for promoting Christian Knowledge. (concluded.)

[There was no Circular Letter, 1728.]

Extract from Circular, 1729.

"Since the Society's last circular letter, the general demand of practical tracts on the terms of the Society's paying one part of the charge and their Members the other, gives them reason to hope that such a method of distributing religious tracts has by the blessing of God in a good degree answered their pious wishes, and therefore they have resolved to continue it.

"If deism and infidelity (through the wiles of Satan) have prevailed on the hearts of some, where immorality, self-conceit, an affectation of novelty, or a spirit of contradiction had prepared the way; numbers of pious and learned advocates have (God be praised) not been wanting to provide proper antidotes against the infection, among which the Bishop of London's Pastoral Letter to the People of his Diocese has been of singular use in arming its readers against the subtle insinuations of those who have long been, and still are, impiously and incessantly labouring to throw off the reasonable restraints and terrors of revealed religion, and thus make the way more easy

to an unbounded enjoyment of carnal appetites and vicious inclinations. May the Lord open the eyes of these men, to see their errors and their danger, that they fall not at last under that vengeance which will be taken on them that know not God, and obey not the gospel of his Son Jesus Christ.

"It was a singular providence that directed many who had at heart the honour of God, and the salvation of souls to erect about thirty years ago, Charity Schools for the religious and useful education of the children of the poor; for the better government of which Schools, the right Reverend the Bishops have been lately pleased to give their approbation to certain wholesome and good rules, which will be sent to all the Members of the Society; and in order to publishing a complete account of the Charity Schools throughout Great Britain and Ireland, the Society earnestly request their Members to furnish them, sometime before Christmas next, with a particular account of all the Schools in their respective neighbourhoods. The general usefulness of husbandry to this nation, the real want there has been of persons to be employed in it, and the mortality that has lately happened in many countries, especially among the lower and more laborious sort of people, are in the opinion of the Society all of them very good reasons to engage their Members to use their utmost endeavours that poor children may be bound out apprentices to that business which would silence one of the most popular clamours that has been raised against Charity Schools. This concern, therefore, which so nearly affects the common interest of our country, is particularly recommended by the Society to all their Members.

"The erecting of work-houses for the poor in the city of London, and other places of the kingdom, has been found, on several accounts so very beneficial, especially when under the inspection of prudent and public spirited persons that the number of them has of late much increased, and a new account of them will be sent to the press as soon as materials for that purpose can be collected.

"It is likewise much to be wished that care be taken in every work-house, that family prayers be constantly and regularly used twice a day; and that there also be in every one of them a School for the religious instruction of such children as are maintained and employed therein; and that being so prepared, they be brought to public catechizing.

"The death of that excellent man, Augustus Hermannus Francke, professor of

divinity, at Hall in Saxony, has been universally lamented; but this loss was most sensibly felt in that city, and in Glancha the suburbs of it where he had erected and governed for many years that famous hospital so well known throughout Germany and other countries; but, blessed be God, the several pious institutions of that wonderful foundation are still successfully carried on by the unwearied diligence of his worthy and learned son, the present professor, and his most faithful and zealous son-in-law, Mr. Fralinghausen, under the gracious protection and encouragement of his majesty the king of Prussia, to whom the city of Hall is subject.

“The Protestant Missionaries in the East Indies do in their last letters express the justest sense of their gratitude for the charitable and generous supplies they have yearly received from England, towards propagating the Gospel in those parts: and it has pleased God so far to prosper his work in their hands as that every thing continues in good order at Tranquebar, where they have added thirty-seven persons to the Christian church and made fourteen converts from Popery.

“The second part of the Bible translated into the Malabaric language, has been published by them, and in the beginning of January 1726, they had gone as far as the book of Jeremiah in printing the third.

“The Rev. Mr. Schultze, the principal Missionary, who by reason of the death of his brethren, has been obliged solely to attend the duties of his Mission at Tranquebar for six years past, has since the arrival of three assistants from Denmark, leaving Mr. Dal and them to supply his place there, made a journey into the empire of the great Mogul: and through a long tract of land of one hundred and fifty miles between Porto Novo and Palacatte, preached the Gospel in above one hundred places. He writes with great pleasure of this expedition, and gives the Society good hopes that God has so blessed with his holy Spirit the word that he preached as that many Heathens are well disposed to embrace the Christian faith, when the Lord of the harvest shall in his own wise and appointed time send forth labourers enough to reap the plentiful fruits that may reasonably be expected in those parts. But besides this, he revived a very useful correspondence with his European friends upon the coast, which he had been forced to drop, through want of leisure to cultivate it by frequent visits to them.

“On this journey he went to Fort St. George, and there preached for some time

to the Malabarians in the villages adjacent to that town and Fort St. David. And not only so, but at the earnest desire of the governor and the English settlement at Fort St. George; he fixed there, hiring a house at Madras, and there opening a School and Church for those of the Malabarian nation in hopes by these means of having an opportunity to instil into the youth the principles of Christianity. He had, as the Society learn from his letters, forty scholars and though this good design was then in its first rise and tender infancy, yet the Chaplains at Fort St. George, conceive great hopes of its growing to maturity and perfection, and that they shall see a Mission equal to any in those parts, through the charitable assistance of the English and the blessing of God on the ministry of Mr. Schultze. The governor is very ready to protect and encourage it, and the vestry have kindly engaged to allow seven per cent. interest for the money, which the Society some years ago, remitted thither and placed in the Church stock for the use of the Missionaries. The East-India Company likewise have been so good as to send orders to all who act under them to favour and assist this excellent design. And the Society have promised to remit to Mr. Schultze every year, thirty pounds, which considering the other expences of the Mission is a greater sum than they can well afford, and yet scarce enough to enable him, together with his own salary from Denmark to keep forward this good work, until the providence of God shall raise up future benefactors.

“The Society have, with the assistants of their Members and other kind benefactors been enabled to finish the impression of ten thousand copies of the New Testament in Arabic, so that nothing more is wanting to compleat this excellent Christian branch of charity, but a sum sufficient to bind them up, and send them abroad annually, in such numbers as shall be thought most convenient. However, it is with pleasure, the Society can inform you, that they have been enabled by the benefactions already received, to send thirteen hundred copies to Aleppo in Syria, where they are safely arrived. Together, with these copies, they have likewise sent the abridgement of the History of the Bible translated into Arabic; joining to it an account of the chief truths of the Christian religion: which, as it was well considered in every article of it, by several judicious persons at home, so it is exceedingly esteemed by the clergy, and others of the Eastern countries who

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have read it. But for your own satisfaction, you will receive a copy of this treatise in English, in the packet sent to you. As it will be, I doubt not, an extraordinary matter of joy to you to hear of the prosperity of the Society; so you will, they hope, join with them in most sincere thanks to God for inclining the heart of a very charitable gentlewoman, Mrs. Elizabeth Palmer, (who had been a liberal benefactress to them in her life-time) to leave them by her will, about two years ago a legacy of four thousand pounds which has been lately paid them by her executors. The Society (without loss of time) have placed this money out at interest, intending always to reserve the principal entire, and to apply the interest of so large a donation, from time to time, in such a manner as may, by the blessing of almighty God on their endeavours, most tend to the advancement of his glory, and the several branches of their pious and charitable designs.

The Society would have cause to rejoice, if so delightful a thing as music could be rendered useful to promote a greater sense of religion among us, and it is hoped that by the blessing of God on some endeavours now using, they who learn to sing, and others who have a natural talent that way, may be prevailed on to lay aside all profane and lewd songs and ballads, which tend only to the nourishing of vice and corrupting of youth, and be willing to learn such hymns and anthems, as when prudently and seriously used, will help to raise in their minds good desires, and stir them up to piety and virtue. They therefore desire to know of their corresponding Members how far they approve of receiving and dispersing such hymns and anthems as are proper to promote so good an end.

Extract from Circular, 1730.

“As to the Protestant Mission in the East-Indies, it continues through the blessing of God in a very flourishing condition. That part of the Mission which has been lately planted by the Rev. Mr. Schultze, at Madras, the Heathen town adjoining Fort St. George, may now properly be called English; for this Society have engaged not only to bear the whole expence of it, but also sent over from hence in February last, an assistant Missionary, the Rev. Mr. John Anthony Sartorius: who was educated by the late learned and truly Christian professor, Augustus Hermannus Franke, and came recommended to them by his most worthy son and successor in

the divinity chair at Hall, as a person who has the true spirit of a Missionary, and is extraordinarily qualified in every other respect for the good work he has undertaken. We are therefore full of hope that by the grace of God co-operating with these, two Missionaries a great door and effectual will be opened in this English factory for the salvation of Gentiles through faith in Christ.

“Mr. Schultze has, indeed, alone within the compass of half a year, made so considerable a beginning, as to instruct and baptize fifty-three Heathen, which success and the esteem the governor and council of Fort St. George have for him, have animated them to concert measures among themselves, for building or purchasing such a house as may serve for his own dwelling, a catechetical school, and also a place for divine worship, believing that he will never fail of a competent support by charitable remittances from England. The Society have hereupon exerted themselves, even beyond their abilities; for though they have this year received much larger benefactions than ever to the Protestant Mission in those parts, yet these have fallen very short of what was wanting: however, they cheerfully rely upon that good Providence which has hitherto, wonderfully prospered all their undertakings, to raise up such a true Christian spirit in this rich and trading nation, as will abundantly supply whatever can at any time be lacking to carry on so glorious a design as that of enlarging the kingdom of God, and of his Christ on earth.

But though the Society have taken the English Mission at Madras, under their more peculiar care; yet they are not unmindful of the Danish establishment at Tranquebar to which this owes its rise: for they have this year made the usual remittances, and intend hereafter to do the like, that there may never be wanting a supply of paper, and every thing else that can be requisite for keeping the press employed in printing the Holy Scriptures, and other books in the Malabaric and Portuguese languages the more effectually to spread Christian knowledge among the Heathen in those parts; in doing thus, the four Missionaries there have been so successful, according to our last advice as not only to have printed an impression of the whole Bible; but to have added to their Church two hundred and sixty-five converts; and there is reason to hope, that this work of God will more and more prosper in their hands, soon on the arrival of two other Missionaries who were sent over thither, with a physician in the service of

the Mission, from the college at Copenhagen, and sailed in company with the before-named Mr. Sartorius.

"As to the impression of the New Testament in Arabic, two thousand copies are already sent abroad; and when we hear of their being disposed of, the rest shall follow them at such times, and in such numbers as shall be thought most convenient. But notwithstanding the extraordinary expence that has attended these foreign branches of their designs, the Society have been still exerting themselves in the great work of promoting Christian knowledge and practice at home where infidelity and iniquity abound. They have indeed as it were in a case of the utmost necessity, exceeded their annual income in distributing seasonable defences of our most holy religion against every kind of attack. Among which were great numbers of the Bishop of London's first Pastoral letter, they have also bought a large impression of the second, written by the same right reverend prelate; who, being ever vigilant over the people committed to his charge takes all possible care for preventing and expelling the poison that is artfully prepared and commonly sold within this city; and if the infection of it has spread into the country, there cannot be a better antidote than what his Lordship has provided. But the uncommon zeal which has appeared in the subscribing and corresponding members of this Society in dispersing the first letter throughout the kingdom and into our foreign plantations, makes it needless to recommend and press what every one of them is probably ready to do out of the forwardness of his own mind, where he sees occasion.

There is now preparing a new edition of the account of work-houses, to which will be added, every regulation and improvement that has come to the knowledge of the Society, and can any way contribute towards making this excellent branch of Christian charity still more beneficial.

The rules and orders likewise for the better government of Charity-schools, which were last year approved of by all the Bishops and their observance enjoined by them within their respective dioceses, have been since published and distributed, and will it is hoped answer in every respect the good design of them by preventing or remedying all abuses, and by removing all just objections, that they who are of the contrary part may be ashamed, having no evil thing to say of them. The Society have it still under their consideration to render music as useful as it can be towards promoting a greater sense

of religion among us, but the thing itself being of a very nice nature, and their Members not perfectly agreeing yet, in their opinions about the manner and means of doing this; no final resolutions have hitherto been taken, nor are they like to enter upon any particular scheme without the maturest deliberation.

Extract from Circular, 1734.

"The Society for Promoting Christian Knowledge, and the Members chosen by them to be trustees for the poor Saltzburghers, daily waiting for the arrival of a second and larger transport of those persecuted people at Gravesend, than was lately expected, in order to go to Georgia, have directed me to inform you, Sir, and their other worthy Members hereof, desiring you will not be offended with them for craving your assistance in procuring some further supplies from such charitable persons as already have been, or may (through divine goodness) be touched with a compassionate sense of the miseries of those distressed people who have abandoned all for the sake of Christ and a good conscience. The charge of their subsistence on their long journey from Augsburg to Rotterdam and their passage from that port to Gravesend, and during their long voyage from thence to Georgia, with their maintenance there for one year, and for the arms, utensils, and other necessary provisions which they are to take from hence will amount in the whole as near as can be computed, to the sum aftermentioned; which the money now remaining in the hands of the said trustees (all former expences and claims deducted) will not be near sufficient to discharge: besides, it might appear hard to refuse more of those greatly injured and indigent people should they offer themselves to go to Georgia; which it is highly probable they will when they hear of the kind reception and good settlement their countrymen have already met with there.

"The charter trustees for settling a colony in Georgia are not in a condition (as they give the Society to understand) to afford them any assistance on the present occasion, except the allotting of land to these new comers, by reason of the great sums they have already expended in furnishing, transporting, and settling the English colonists as also by aiding the Society in the first transport of Saltzburghers.

"As at first sight this affair of the poor Saltzburghers appears to be a truly charitable and pious undertaking, so no doubt if carried on faithfully and prudently

(which there is great reason to believe) it will be graciously accepted, and blessed by the Almighty; and how useful and beneficial the supplying the province with virtuous and laborious people, may prove to our own nation, a few years it is hoped, will sufficiently demonstrate; who knows, but the sobriety and industry of those poor strangers, who are come out of great tribulation, may, by the providence of God, be a means of stirring up others less serious and industrious to imitate their pious and prudent example?

Note.—It appears from an annexed account that the whole sum collected for the Saltzburgh emigrants exceeded 5000*l.*; out of which, the sum of 1500*l.* was remitted to a clergyman at Augsburg for the use of the emigrants; the sum of 2200*l.* was invested in the funds to secure the salaries of two ministers who went out in the first transport to Georgia; and the remainder, deducting the expenses of printing, &c., was intended to defray the charges of carrying out the Saltzburghers.

COLLEGE AT NOVA SCOTIA.

WHILE the whole of the North American Colonies remained connected with Great Britain, several colleges had been established by royal authority, in which the sciences were taught and degrees conferred; but when those colonies, which now form the United States, became independent, and were consequently separated from the rest, the colonies which still adhered to the British sceptre were left without any establishment to which they could resort for the higher branches of education.

The anxious solicitude of his late Majesty for the diffusion of knowledge and the advancement of religion among all his subjects, extended itself to Nova Scotia, where he directed his Lieutenant Governor, Sir John Wentworth, to adopt the most effectual measures for the establishment of schools and places of learning in that province. In consequence of this the provincial legislature passed an Act in 1789,

establishing a college within the province, and endowed it with a grant of 400*l.* per annum. And in the following year the Parliament of Great Britain granted 1000*l.* in aid of the expences which might be incurred in erecting a suitable building for the institution, by which means, and by the help of other sums granted in subsequent years, the building was completed, and became the habitation of proper instructors, and was resorted to by the youth of the province for the pursuit of their studies under the tuition which was provided for them.

The site fixed upon for the establishment, was at Windsor, 45 miles distant from Halifax, where an extensive, and in all respects suitable piece of ground was purchased for that purpose by the provincial legislature. While the building was proceeding, it occurred to the friends of the new seminary that it would be desirable to obtain a royal charter of incorporation, with a suitable provision for the maintenance of a president, fellows, and scholars. To this object the late Chief Justice of the province, Sir Thomas Strange, had given his attention, but difficulties arose in the arrangement of the place, which were not removed previously to his quitting Nova Scotia for the high legal station he has since held in India. And the college continued with no other support than what it received from the provincial legislature, who by the same Act of 1789 had appointed the Lieutenant Governor and other chief officers of the province, governors of the college, and had incorporated them. The seminary was entrusted to the care of the Rev. William Cochran, under whose able tuition the scholars were instructed in school learning, as well as the higher branches of education.

In 1798 the province elected Mr. Scrope Bernard (now Sir Scrope) their agent, and in their first in-

structions to him directed his attention to the object of obtaining a royal charter for the college, with a suitable grant from Parliament for its support.

On this and every subsequent occasion, where the interests of this institution were concerned, the zealous and judicious exertions of Mr. Bernard were productive of great advantage. Having prepared the draft of a charter, as soon as the period arrived for carrying it into effect he applied to the Earl of Buckinghamshire, at that time (1801) Colonial Secretary of State, to assist the object by causing a suitable grant to be annually inserted in the colonial estimates.

The learned and excellent prelate, Dr. Moore, then Lord Archbishop of Canterbury, consented to have his name inserted as patron of the college, and gave the most powerful assistance to the measure in its progress, and the charter at last passed the great seal on the 12th of May, 1802.

By this charter it was ordained and granted that at Windsor, in Nova Scotia, there should be established one college, the mother of an University, for the education and instruction of youth and students in arts and faculties, to continue for ever, and to be called King's College—to be an University and to have and enjoy all such and the like privileges as are enjoyed by the Universities in the United Kingdom. That the students should have liberty and faculty of taking the degrees of Bachelor, Master, and Doctor, in the several arts and faculties at the appointed times, and should have liberty within themselves of performing all scholastic exercises for the conferring such degrees in such manner as should be directed by the statutes of the said college. His grace the Lord Archbishop of Canterbury, for the time being, was appointed patron of the college. The Bishop of Nova

Scotia, for the time being, visitor; and the Governor or Lieutenant Governor of Nova Scotia, the Bishop of Nova Scotia, the Chief Justice of the Supreme Court, the Judge of the Court of Vice Admiralty, the Speaker of the House of Assembly, the Attorney and Solicitor General, and the Secretary of the Province, severally for the time being, together with any three other persons who might from time to time be chosen by those above named, were appointed the governors of the college, with power and authority to frame and make statutes, rules, and ordinances, for the government of the college, and for the management and regulation of all matters whatsoever, in any way connected with its interest. Such statutes, however, or any alteration of them, being made subject to the approbation of the patron. It is, moreover, directed, that the college consist of one president, three or more fellows and professors, and twelve or more scholars; and that the governors, president, and fellows, be a body corporate, by the name and style of the governors, president, and fellows, of King's College at Windsor, in the province of Nova Scotia.

Agreeably to the powers granted them by the charter, the governors proceeded, without delay, to the formation of a volume of statutes, and as it was the intention of all parties interested in the establishment of this institution, that by means of it the ecclesiastical and political, as well as literary principles and discipline of the Universities in England should be transplanted and encouraged to take root in the colonies, the governors adopted the Oxford statutes as the model whereby to frame a volume applicable to the state of Nova Scotia; and with that view the whole system of discipline, the studies and lectures, the exercises and residence, both in nature and extent, which is required for the

different degrees: the habits, and all the forms, are as nearly as possible the same as at Oxford.

At the time the charter was granted his Majesty's government were induced to allow one thousand pounds per annum towards the maintenance of this institution. This sum, together with the 400*l.* already mentioned as having been granted by the provincial legislature, form the only funds whereby this college has been supported, and it is not, therefore, to be supposed that the establishment can have made much progress towards improvement. The Governors have employed their inadequate means with the utmost judgment and economy, but have never been able to accomplish more than the establishment of a president and vice president, combining with these offices the different professorships.

Soon after the passing of the charter, the Rev. Thomas Cox, D.D. a learned Clergyman of Oxford, was invited to be the first president, and upon his death, in 1805, was succeeded by the present president, the Rev. Charles Porter, D.D. of Brazen-Nose College, Oxford. To the office of president, the statutes have attached the professorship of divinity, and for want of a regular professor, the Rev. Dr. Porter acts as professor of mathematics. The Rev. William Cochran, D.D. of Trinity College, Dublin, was appointed vice-president of the college shortly after the passing of the charter, and still holds that office. He is, moreover, the professor of grammar, rhetoric, and logic, and in the absence of a regular professor is acting professor of the moral sciences and metaphysics.

There are four scholarships or exhibitions of 20*l.* each, founded by the statutes, to be held for four years—which are also paid out of the above funds, as well as the salary of the steward and other incidental expenses.

The grammar-school at Windsor, called the collegiate academy, is also under the superintendence, and direction of the governors of the college. The salaries of the head and assistant masters, together with other incidental expences attending it, consume nearly the whole of the 400*l.* derived from the provincial legislature.

This seminary has always formed a part of the college, as the governors deemed it essential to the welfare of the higher institution that a preparatory one should be kept in a flourishing state, in which the discipline and method of education should be under their superintendence.

For this school a very handsome building of stone has just been completed, capable of affording the most comfortable accommodation for the masters and 40 boys. It stands on the grounds of the college immediately contiguous to it.

The Society for the Propagation of the Gospel in Foreign Parts, shewed at an early period their disposition to foster and encourage this infant college, and granted, in the first instance, four scholarships or exhibitions of 30*l.* each, to be held for seven years by such young men as are intended for the Church, with a preference to sons of Clergymen. Similar scholarships were also granted by the Society to the boys at the collegiate academy, and the number at both institutions has been encreased at various times by the munificence of the Society, and they now amount to 24 altogether, 12 at the college and 12 at the school.

As soon as the charter was obtained, it became an anxious object with the friends of this institution to form a library for the use of the members of the college; and on this occasion the late John Wilmot, Esq. ever active in promoting whatever he deemed beneficial to mankind, stepped forward with a lau-

dable zeal, and aided by the valuable and benevolent co-operation of Sir Scrope Bernard Morland, who had been requested by the governors to become the agent of this institution in England, Joseph Planta Esq. and William Wilberforce, Esq. made a spirited appeal to the public, and procured from a great many gentlemen a contribution of a large number of books, and a subscription of several hundred pounds in money for the purchase of others, which have since been expended under the direction of the governors, and the whole now forms a very useful and interesting collection.

Such is the nature of this institution, and from its importance to the interests of the Church, and the political interests of the colony, as respects the mother country, it is much to be lamented that it is on so limited a scale. It cannot be denied that it is of the first importance to the well-being of a country that its youth, who are destined to fill the learned professions and the first offices connected with them, whereby their influence may become great and extensive, should be educated in sound Church and State principles. Many young men have already been sent forth from King's College, among the earliest was the Rev. Dr. John Inglis, Rector of Halifax, who besides his other public merits has been eminently useful in forwarding the interests and promoting the welfare of this institution, which may boast of having produced him as well as many others who are now embarked in their different professions in Nova Scotia, New Brunswick, and elsewhere, and are affording the most substantial proofs of the importance of the principles in which they have been educated; the number of such young men would have been very much greater had the means of instruction, and the nature of the establishment, permitted it.

In addition to the very inadequate endowment of this college, it is

matter of very deep regret that the present building, having been originally of wood, and in an exposed situation, is now so much decayed as to be almost uninhabitable, and the governors are totally without the means of erecting a new one.

Such being the state of this institution, it is not to be wondered at that rival seminaries should be rearing their heads in different parts of the province, and the more especially as the greater part of the population do not belong to the Established Church. In the eastern district a college has been established for the education of youth in the principles of the Presbyterian religion, and a royal charter has been granted to it. At Halifax another college is also in great forwardness, upon the system of the Scotch Universities.

It cannot but be hoped that the attention of those persons from whom assistance may be derived will be called without delay to this important subject; and it might reasonably be expected that if a new and commodious building were erected, and additional professorships and statute scholarships established, the whole institution would assume a character of respectability and importance, that would make it resorted to by the youth of Newfoundland, the Canadas, and the West India Islands; and it might become in truth, as the charter expresses it, the mother of an University, not for Nova Scotia, but the whole North American Colonies.

To the Editor of the Remembrancer.

Sir,
I BEG leave respectfully to call your attention to a paragraph in the Morning Herald of Friday last, 21st inst.

STATE OF RELIGION IN CANADA.

"A public meeting was held yesterday at the City of London Tavern,

respecting the state of Religion in the two Canadas, *where 160,000 persons are without religious instruction.* At one o'clock the Rev. Dr. Waugh took the chair in the absence of Charles Grant, Esq. The chairman was supported by the Rev. Mr. Easton, of Montreal, the Rev. Mr. Maddox, and other gentlemen.

"The chairman called the attention of the meeting to the vast importance of the object in view, which was to send *evangelical* ministers to that immense tract of country, the two Canadas, *without distinction of sect or denomination.*

"The Rev. Mr. Easton, who has lately arrived from Montreal, addressed the meeting at some length on the present state of the two Canadas. He *stated* that the Canadas with the extent of 1000 miles, *had only thirty-eight ministers*; that the people were warmly attached to their religion, but *that the Gospel was scarcely any where preached*, AND PUBLIC WORSHIP WAS THERE UNKNOWN. The Rev. gentleman further stated, that Upper Canada was chiefly a Protestant country, but that not one out of ten received religious instruction, and expatiated on the utility of sending out ministers to rescue them *from approaching paganism*, and keeping (keep?) alive their affection for the mother country. Funds would be wanted to forward Missionaries thither, and he had no doubt that the inhabitants would soon take upon themselves the expence of supporting the persons sent for that object.

"The Rev. Dr. Maddox, the Rev. Mr. McCleod, and other gentlemen, warmly espoused the object of the meeting, and a series of resolutions were unanimously passed in furtherance of this desirable object."

This statement, Sir, will unquestionably go to Canada, and will meet, from the pen of "a Watchman," the correction it merits. In the mean time we may be permitted to inform those who know little or nothing of our American colonies, that

this highly varnished picture is not sketched from nature, but drawn from the zealous imaginations of the reverend orators at the London Tavern. Nearly thirty years ago, Sir, the episcopal Church of England sent out a Bishop to Quebec, by whose unwearied zeal churches have been built, and regular clergymen established in every part of Canada where the Protestant Religion prevails. The government of this country, the Society for the Propagation of the Gospel, and a noble subscription set on foot in England under the sanction of the Bishop, by the Hon. and Rev. Dr. Stewart, one of the clergy of Lower Canada, have supplied the funds for these objects. Regular episcopal visitations extend to the remotest settlements; and schoolmasters of various classes (some on the Madras system) have been appointed and sent out from England at the expence of government, and of the Society. *Frequent* ordinations take place at Quebec, and several clergy have gone out from England every year. It is however still a fact that more clergy are wanted in the townships, and no pains nor expence are spared to induce properly qualified persons to undertake those laborious situations; but it is rather too much to assert that the Canadas, where there is a Bishop, a most respectable body of Clergy, numerous schoolmasters, and abundance of books, "are *without religious instruction*," even if we could suppose that Dr. Waugh and his associates are so *bigoted* as to reckon for nothing the vast number of Romish priests, and the still more countless *swarms* of sectarian teachers of *every denomination*, who overrun the country. Still less can it be tolerated that a man, *just arrived from the spot*, should tell us that "*public worship is there UNKNOWN* *." That gentleman must have seen *two cathedral Churches* at

* Where he himself consistently acknowledges there are "*thirty-eight ministers*."

Quebec, he must have seen half a dozen places of public worship open every Sunday at Montreal, he must have heard of Diocesan Committees of the Society for promoting Christian Knowledge, and District Committees of the National Society, in every part of the Canadas, and he must have known that Mr. Shadgett, Master of the Central School at Quebec, is organizing the Madras system throughout the Diocese.

I forbear to enlarge further on this subject at present, and will only add that you, Sir, are perfectly at liberty to make your own use of these observations with or without the name of your very obedient servant,

THOMAS BROOKE MOUNTAIN.

Chalfont, April 26, 1820.

ON SUFFRAGAN OR ASSISTANT BISHOPS.

AMONG the many real benefits to be derived by the theological student from an acquaintance with the writers of the primitive ages, is the satisfaction arising from the assurance that our own Church as well in her practice as in her faith is built upon the purest model of antiquity. And whilst we cannot perhaps find one point in which our discipline essentially varies from that of early days, there are few in which our conformity with the first institutions is more satisfactorily proved than in the establishment of a triple order of ministry. In this, no less than in other cases, we would readily allow that an exact coincidence in all the minutiae of detail is not to be traced—nay more, in some points we regret that the uncomplying nature of circumstances has made the dissimilarity so evident. And in this concession we grant no more than our Church herself warrants us in doing by her own example, when she reminds us, in the commencement of the Communion, of that godly discipline of the primitive Church, for the res-

toration of which she at the same time expresses her great anxiety. In every point however of essential importance, in whatever may distinguish a true from an unsound branch of the Catholic Church, we are uniformly primitive. Thus on the subject of our ministry, whilst we are far from maintaining that an exact correspondence, exists in the nature and duties of the office now intrusted to our deacons, with that borne by those holy men, who first were designated by that appellation in the apostolic age; we are at the same time most firm in maintaining that there never was a time, when the three distinct orders of bishop, priest, and deacon, were not regarded as indispensably necessary in the Church, and that in the purest times they were exclusively so regarded. And we appeal to the uninterrupted testimony of antiquity in confirmation of the prefatory rubric to the ordination service of our Church. It is evident unto all men diligently reading the Holy Scriptures and ancient authors that from the apostles' time there have been these orders of ministers in Christ's Church, Bishops, Priests, and Deacons. "Which offices were evermore had in such reverend estimation that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same, and also by public prayer with imposition of hands were approved and admitted thereunto by lawful authority." Whatever doubts may have sometimes suggested themselves to my mind on the admission of the truth of this assertion in its fullest extent (and "*for the more confirmation of our faith,*" it is well that doubts on every subject should be entertained) those have been wholly removed. I must regard the fact to be as incontrovertibly established, as any the least disputable point of ancient history. And although charity forbids us to reflect upon those, who

dissent from us in a question of such vital moment, it affords matter of most sincere congratulation to us all, to be *assured* that in the midst of the quicksands which surround us, our Church is built upon the rock of Scripture and cemented by mortar of no human tempering. It is not my intention to intrude upon your readers any quotations from the primitive writers in confirmation of this point, or any arguments deduced from them. This has again and again been done most ably, and the strong reasons for the practice of our Church are in the possession of every one; and I know too well the natural operation of less powerful arguments, or of the same arguments in less skilful and weaker hands. But there is a subject connected closely with the history of Episcopacy, and if I mistake not bearing in no slight degree, and itself affording an interesting topic of speculation upon a practical question of ecclesiastical polity in our own times, which is not so generally known as that a few observations in your Remembrancer would subject the writer to a charge of arrogance. "The office and duties of suffragan or assistant bishops."

Like every other question connected with the institutions of man, we cannot wonder should the one before us be found to present difficulties in the way of the most patient and candid enquirer. Subject as these are not only to the great and sudden changes of positive enactment of laws, which we expect to find detailed in the page of history, but to the imperceptible workings of time, and to the natural effects of circumstances long since forgotten, it cannot be matter of surprise if one, who would extract an impartial report of the nature and history of an order of men instituted so many ages past; and since the almost universal abolition of which so many centuries have now elapsed, should meet with apparently contradictory statements,

and have to weigh the relative value of conflicting testimonies. This we might have antecedently calculated upon, and by experience our anticipations prove by no means groundless. Reserving for another occasion some collateral issues (if I may so speak,) I beg leave to offer the following as a fair though very imperfect sketch of the history of this portion of the Christian priesthood.

The history of the New Testament does not close before it informs us of the establishment of bishops in different cities as stationary and permanent presidents and overseers each of his respective flock. And among the earliest constitutions of the Church we find a law generally observed, that there should be no more than one bishop in one city, however large or supplied with whatever number of priests. On some occasions however when the age and infirmities of one, who had spent his life in the service of his great Master, disqualified him for an effectual discharge of the various and weighty duties of his office, it was not deemed contrary to the spirit of the law for him to invest another with the episcopal character by canonical consecration, and to entrust him with the discharge of the most arduous and toilsome functions of his station. Thus St. Augustine himself informs us, that his spiritual father Valerius had consecrated him bishop, and admitted him to sit together with him as bishop; though we must not omit to mention, that when in his turn St. Augustine became aged and was distracted by the multiplicity of business concerning the state of the Church, whilst he desired with the consent of his clergy and people to have Eradius a presbyter of his Church joined with him as a coadjutor while he lived, and whom he designed as his successor after his death, yet to avoid offence he would not have him consecrated bishop, but desired

that he might continue presbyter still; apologizing for his own and his predecessor's former conduct by assuring his clergy that neither of them were aware of the prohibition expressed in a Canon of the Nicene Council. There are other instances of exactly the same nature upon record. This appointment and consecration of a coadjutor arose from the idea never lost sight of in the best and earliest ages of the Church, of the necessity of the *personal inspection and superintendence* of the bishop, and his *personal* acquaintance with every part of his diocese. The real *supervision* (*παρασκοπία*) of the bishop, from which he even derived his name was considered as indispensable, and wholly inseparable from a due discharge of his momentous duty. Upon the same principle, when in the progress of Christian truth not in the cities only (which history tells us were first converted) but in the surrounding country also the word of the Lord grew and prevailed, and multitudes through vast districts were added to the Church; the city bishops created a new sort of assistants whom they appointed as bishops of the distant villages and country. These were called Chorepiscopi (*χωρεπισκοποι*) *rural* bishops. Not as some have supposed because they were priests of the *choir* in the mother Church, but because they were the *bishops* of the *country*, as he whose assistants they were was called bishop of the city, or sometimes by pre-eminence merely, "the bishop." That these chorepiscopi or as they have been since called suffragans, were really and fully invested with the episcopal character by apostolical consecration, cannot I conceive be doubted by any one who will carefully and impartially examine the original documents, and not rely too implicitly upon the representations of those, who wrote after the institution of these coadjutors had fallen into disrepute, and had, partly by most un-

justifiable means, been condemned and forbidden. But this perhaps you may think it desirable to reserve as one of those collateral questions which we may discuss separately. Taking it for granted then for the present, that they were truly apostolical bishops; we shall find some difficulty in ascertaining precisely the extent and limits of their powers; and probably if we attempt to enumerate their functions which we may find recorded in some ancient writings, and represent them as essential to their office or limit their authority exclusively to the exercise of these, we shall in each case fall into an error. One principle however, which will easily account for the absence of uniformity in the case, seems to have been, that they were to confine their labours within the bounds prescribed by their superior bishop. This principle, as was natural, in process of time was often lost sight of by them. And we consequently find the repeated interference of individual bishops as well as of whole councils to check their encroachments upon the paramount privileges of the bishop of the Episcopal See, within whose jurisdiction they were appointed. Thus in the 13th Canon of the Council of Ancyra (the metropolis of Galatia) held at the beginning of the fourth century we read this declaration: It is not lawful for *rural bishops* to ordain, by imposition of hands, priests or deacons, without having obtained permission of the *bishop* by letter in each diocese.—(I have purposely omitted one clause of this canon, because it is closely connected with the question we have reserved for future consideration.)—To all the inferior offices of the Church, (which began soon to multiply beyond the example of the primitive times,) they seem to have ordained without any restraint, and to have been confirmed in their right to do so specifically by the Council of Antioch. St. Basil, however, whose

unwearied diligence in his office, forms a most noble example to his successors in the Church, requires that the rural bishops should submit the names even of these to himself, and obtain his license to ordain them. By another Council (that of Riez) we find their authority to confirm converts after baptism fully recognized. And in the 13th Canon of the Council of Neocæsarea, convened nearly at the same time with that of Ancyra, they are acknowledged as the representatives of the seventy disciples, and therefore admitted to officiate in the metropolitan Cathedral in certain cases where the country priests are expressly excluded. It was not long however before their authority began to decline, and their powers gradually to be diminished. Whether we are to assign this to the irregularity of the institution, (which I acknowledge I can find no solid ground for doing,) or to a gradual introduction of more relaxed notions as to the necessity of personal inspection in the bishop; when the honour and aggrandizement of the metropolitan prelate began to be preferred to the spiritual welfare of the flock, we find the first blow struck at the institution in the Council of Laodicea about the year 360. This council decreed, that rural bishops should no longer be consecrated, and to supply their place, they appointed a certain number of *presbyters of the circuit*, *επισκοπιῶντες*, whose province it was to visit the different parts of the diocese, and report to the bishop. These corresponded very closely with the rural deans of our own Church, if we consider the intention of their institution, and the powers with which they are invested. The order, however, of chorepiscopi was by no means universally suspended, although doubtless their power and dignity suffered considerable diminution. For, in the Council of Chalcedon, we find the chorepiscopi present and *subscribing*; but

they are degraded to the necessity of signing in the name of those bishops whose representatives *they* were; whereas before we observe them subscribing in their own name. To mention only one instance, out of at least sixteen now before me, among the signatures to the Canons of the Council of Neocæsarea, we read “Stepanus, Chorepiscopus Cappadociæ.”—This seems to have been the condition of this order of suffragan bishops, existing in some parts, especially in the west, but not held in general esteem, till the ninth century—when the forged Decretals of Damasus * represented them as no true bishops.—“And so (to use the words of Bingham) the order, by the pope’s tyranny, came to be laid aside in the western Church.”

It would be worse than ungrateful were I not to express the assistance offered me in this inquiry by Bingham. The last sentence, however, seems not altogether correct; for we are informed in Wharton’s book on the Bishops of London, that so late as the 14th century, one Petrus Corabiensis, or Corbariensis, was the chorepiscopus or suffragan bishop of Stephen, then bishop of London, who officiated for many bishops within the province of Canterbury in conferring orders, consecrating churches, and in every other episcopal duty. And, in a manuscript in the Lambeth library, (which I have never seen,) there is to be found a catalogue of the *rural* or suffragan bishops of the province of Canterbury:—which in itself should seem to imply, what the highest authority assures us of, that the order was fully known, and acknowledged, and preserved in the Church of England before the Reformation. This point, however, I

* Must we not suppose Bishop Burnet guilty of an inaccuracy when he speaks of “a decretal of Damasus being forged?” Perhaps it was originally an error of the press.

have not had time or opportunity of examining with the attention the subject requires. From about the middle of the 14th century I have found no mention made of rural bishops, though I cannot doubt that a closer examination into the records of the Church would supply us with many, till the 26th year of Henry 8th, 1534. In which an act of parliament was passed authorizing the election and consecration of assistant or suffragan bishops in more than twenty places in different parts of the kingdom. The preamble to this act deserves particular attention, inasmuch as it recognizes most unequivocally the election and consecration of such chorepiscopi from ancient times. It runs thus: "Albeit that sithence the beginning of this present parliament good and honourable ordinances have been established for elections, presentations, consecrations, and investing of archbishops and bishops of this realm; yet, nevertheless, no provision hath hitherto been made for suffragans, which *have been accustomed to be had within this realm*, for the more speedy administration of the Sacraments, and other good wholesome and devout things and landable ceremonies, to the increase of God's honour, and for the commodity of good and devout people: Be it therefore enacted, that the towns of Thetford, Ipswich, Colchester, Dover, &c. &c. and the Isle of Wight, shall be taken and accepted for sees of bishops suffragans to be made within this realm: and that every archbishop and bishop being disposed to have any suffragan, shall and may at their liberties name and elect, every of them for their peculiar diocese, two honest and discreet spiritual persons, and shall present them to the king." The act then provides, that the king shall have power to appoint one of them as bishop of some one of the sees above mentioned; it then requires the archbishop to ordain and consecrate him. Afterwards, in strict

conformity with the primitive usage, it limits the authority of the bishop suffragan to such acts, as the archbishop or bishop to whom they are suffragans, shall commission them to perform; and gives the diocesan power to determine the nature and extent of their receipts, and grants them certain immunities. It is very evident that these corresponded in the nature of their office most exactly with the chorepiscopi of the primitive Church; that name only being assigned to them, which is generally used to denote the bishops of a province, whom the primate has or had the power of convening to give the *suffrage* and advice in a provincial synod.

This act, with a great variety of others which abridged or denied the papal authority, was, as we might naturally have expected to find, since their existence had long been pronounced obnoxious to the see of Rome, repealed in the first or second year of Philip and Mary; and was as naturally re-enacted by the first of Elizabeth. Whether it has ever been again repealed I have not been able to ascertain. Dr. Rowth enumerates ten names of suffragan bishops elected and consecrated under the authority of this law; three of whom, at least, Barnes, Sterne, and Rogers, were advanced to that dignity during the reign of Elizabeth.

Whether the revival of so ancient an order might not be attended with most beneficial effects to the cause of Christianity, and contribute largely to the honour and welfare of our truly Apostolic Church, may perhaps be deemed worthy of serious consideration. When we reflect upon the vast extent of many of our dioceses, and the enormous increase of our population; when we consider how great a portion of the time of our prelates is required for the due discharge of the political and legislative branch of their office, and how utterly impossible it is for many of them to exert that

personal inspection, and obtain that intimate acquaintance with the state of their diocese, its defects and its wants, which was in past ages deemed essentially necessary in every one who undertook an office of such awful responsibility, many perhaps may be induced to hope for a restoration of that order of bishops, whose labours for so many years were attended by the happiest results to the cause of religion. That many among the truest friends to our Establishment are anxious for the restoration of this order among us, I have no hesitation in affirming. In the detail of their office many difficulties might at first present themselves; but I feel assured they are not insurmountable; and that the practical benefit rationally to be expected from active ministers of this class, would abundantly compensate all that could theoretically or practically be urged against the measure.

To myself I candidly confess it appears that the revival of this order is called for in some degree by the exigencies of the times in which we live; that it is sanctioned by a law almost three centuries old, the very preamble of which recognizes them as of old time accustomed to be had within this realm; and that as they have been appointed and consecrated in England since the full establishment of Protestantism among us, so are they most perfectly in conformity with the spirit and practice of the earliest and best times.

Together with the question already reserved, I purpose deferring the translation of some early writings upon this subject till my next letter.

GAGATES OXONIENSIS.

To the Editor of the Remembrancer.

Sir,

YOUR correspondent, "OLD PRECEDENT," (No. 16, April, 1820, p.

214,) says, that he 'had no opportunity of examining any Prayer Book in the reign of James II., William III., or Anne.' I can inform him that one (in 8vo.) which I have before me, printed in the reign of Anne, has the following form of prayer;

"The Princess *Sophia*, and all the Royal Family."

I cannot state the year, because the title page is lost; but precisely the same form is given, throughout the Services, in the second edition of Dr. Nicholls' Paraphrase on the Common Prayer, 1709.

Alluding to the offices for Nov. 5; Jan. 30; and May 29; your correspondent says (p. 216,) 'these forms have been usually' (in the second column, 'hitherto,') 'annexed to the Book of Common Prayer by an Order of Council.' In the Prayer Book above mentioned, these three services, containing the words "Sovereign Queen Anne," have not any order of Anne's set after, or before, them; but the order of Mary, given 6th October, 1692, in the fourth year of her reign, is subjoined. Yet, in the same Prayer Book, there is an order for the Office of Accession, 8th March, given 7th February, 1703—4, in the second year of Anne's reign. These four Offices, being on corresponding sheets (Aa, Bb,) were evidently printed at the same time. As to the Offices for Nov. 5, Jan. 30, May 29, I see no more need of an Order in Council for their continuance, than there is of an Order to continue the other parts of the "Book of Common Prayer and Liturgy of the Church of England." I may be under a mistake; if so, I shall be glad to be set right. The "Form of Prayer with Thanksgiving to be used yearly upon the fifth day of November," was made for commemorating the "happy deliverance," not only "of King James I.," but also of "the Three Estates of England," as *Protestant*, "from the

most traitorous and bloody-intended Massacre," devised by *Popish* malcontents. The Act of Parliament, made in the third year of King James the First, appears to me to order the *perpetual* observance of that day. The service being also 'accommodated to celebrate the landing and accession of William III.,' is an additional reason why the day should be thus observed; because his "happy arrival" was "for the deliverance of our church and nation." The preamble to the "Form of Prayer" for the 29th May, after setting forth the design of that office, informs us that "that day in every year is by Act of Parliament appointed to be *for ever* kept holy;" (Rubric,) "as a day of Public Thanksgiving." What need is there of farther Order in Council? The "Form of Prayer, with Fasting, to be used yearly on the 30th January," appears, from the very design of it, to be equally authorized and binding, although no mention is there made of an Act of Parliament. If these three Offices were authorized by Acts of Parliament for an unlimited time, and these Acts are not repealed, I think all Ministers who have declared that they "will conform to the Liturgy of the Church of England, as it is *now by law established*," are "bound to say and use" them. The King, upon his accession to the government, and by undertaking to defend and maintain the constitution in church and state, virtually ratifies, for his part, all laws and statutes then in being and force, and which were not made to depend on the life of the former sovereign. Therefore, though it may be 'desirable' to your correspondent, (and, possibly, his desire will be granted) there seems, at least to me, no more necessity that the will and pleasure of the king should be particularly declared for the continuance of the three Offices in question, than that his Majesty should expressly, and singly, mention any, and every, Act

of Parliament, already in force, relating to the church and state.

'No notice has been taken,' of these Offices by the Council, 12th February, 1820, because there was no need of taking any. If 'Old Precedent' will examine the said services in the old or new editions of the Prayer Book, he will not find (unless I mistake) in the collects to be used for the existing sovereign and royal family, any *name* but that of the sovereign. The name of his present Majesty being GEORGE, there was *nothing* in the forms, as they stood in the reign of our late king, to be altered. But the case was different with regard to the Office for the Accession. Other names being therein mentioned, there was place for alteration. And as this Office is expressly for the person and family of the existing sovereign, there seems to be sufficient reason why that sovereign should order it to be continued. From what your correspondent writes (page 215, middle of second column) one might be led to suppose that he had never read the services for Nov. 5, Jan. 30, and May 29. The collect to be used in the communion service on Nov. 5, has this clause;

"We beseech thee to protect and defend our sovereign King GEORGE, and all the Royal Family; from all treasons and conspiracies." (Edd. 1819. 1805. and all others of Geo. I., II., III.)

The collect to be used 30th January, after the prayer 'For the whole state of Christ's church,' &c. has the following words:

"Beseeching thee, still to continue thy gracious protection over the whole Royal Family, and to grant to our gracious Sovereign King GEORGE, a long and happy reign over us."

The collect to be used on the 29th May, after the same prayer, has the following sentence:

"Protect and defend our Sovereign Lord the King, with the whole

Royal Family, from all treasons and conspiracies."

These very old forms are as much parallel to the form in question, as that 'published during the American war (1778, 1781,)' and quoted by 'Old Precedent.' Remember, I am arguing neither for, nor against the omission of the Queen's name. Respecting the first Rubric in the office for 30th January, I would notice that in the Common Prayer Book above mentioned, of Queen Anne's reign, it runs, and is pointed thus :

"If this day shall happen to be Sunday, this Form of Prayer shall be used, and the Fast kept the next day following."

There is, indeed, much ambiguity in this wording and punctuation. The same method of pointing the clause may be seen in many editions. By leaving out the comma after the word "Sunday," and inserting it after "used," it would appear, as your correspondent rightly observes, that the service is to be used on Sunday : and I know that this has been done. But in some late editions, (one of 1819,) there is a comma after "Sunday," but no pause whatever after "used" until the one after "following:" this reading implies that the *service* is to be used on the next day following. However, I wish this *point* to be clearly settled, that it may be known to all whether the service is to be used on Sunday, or not.

There are other subjects (not mentioned by 'Old Precedent,') on which I wish information. The Rubrics order that the Acts of Parliament for Nov. 5, and May 20, be read in the church. The Act against Swearing, is to be read in the church. There may be other Acts to be read in the church, every year. Where are the clergymen to get these Acts? How are they to be supplied with them? His Majesty's Proclamation, 12th Feb. 1820, was (very properly) sent to the ministers at the respective parishes. But I

have not been able to find the Acts above alluded to, in any church. It is clear that if ministers have them not, they cannot read them.

The third Rubric after the Nicene Creed gives the following direction :

"Then (that is, after the sermon, or homily,) shall the priest return to the Lord's table, and begin the offertory, &c." The first Rubric, at the end of the Communion Service, directs that, "Upon Sundays and other Holy-days (if there be no communion) shall be said all that is appointed at the communion, until the end of the general Prayer (for the whole state of Christ's church militant here in earth,) together with one or more of these collects last before rehearsed, concluding with the blessing."

Notwithstanding these plain directions, I believe the aforesaid Prayer, as far as I have seen, and can recollect, has been very generally omitted after the Sermon. And it would seem that this has been the manner for a long time ; as the congregations do not appear to expect the minister to return from the pulpit to the Lord's table to begin the Offertory, except when there is a communion. Is there sufficient authority for this omission?

OLD STATUTE.

To the Editor of the Remembrancer.

Sir,

AT a time when the Roman Catholics are making their political claims a prominent subject of public notice, the knowledge of their religious proceedings cannot be a matter of trifling concern. The following relation may therefore serve to apprise their Protestant advocates of the schemes they form for propagating their tenets, and inveigling men into the profession of their faith.

There are two principal methods

of conversion employed by them. The first is the marriage of Papists with Protestants; in most instances the woman is the Protestant, as they probably find females more easily persuaded, and when converted, the more active promoters of the conversion of others. A proof of this will appear in the following account. The other method is bribery: for a refusal to afford assistance and relief but to those of their own belief, and a tacit, if not acknowledged promise of support, if the party will attend their worship, and unsparing liberality to those who do apostatize, can hardly be called by any other name.

The circumstances, which are now to be related, occurred in the case of an old woman, who died in the month of October last, in the eightieth year of her age. She was the mother of two daughters, whom she brought up in the principles of the Established Church, being herself a conscientious Church-woman, and a regular attendant at the altar. These daughters are both married and settled in life with families. One of them married a Papist, who lived in the neighbourhood of Stonyhurst, the well-known Catholic establishment, in Lancashire, at no great distance from which the old woman had lived from her infancy, in a small town in the same county. This daughter had subsequently to her marriage been converted to Popery, and had brought up her children in that faith. The other daughter married a Churchman, and continues with her husband and family a faithful member of our communion. They were settled in a country village, which forms part of a parochial chapelry, at the distance of two miles from the church, and residence of the minister. At the house of this daughter it was the old woman's lot to end her days. About a fortnight before her death, she had walked from her own residence, a distance of twelve miles, to visit her. After being with her a

few days she was taken ill, and in a little time confined to her bed. The daughter partook of the religious spirit and principles of her mother; and when she saw her weakness increase, with her consent and at her desire sent for the minister of the chapelry, from whom, after a preparatory visit, she received the sacrament. She was then in the greatest bodily weakness, though fully sensible of the important business in which she was engaged. Her relations had been previously made acquainted with her illness; a messenger having been dispatched to the other daughter, who had married a Papist, and forsaken her mother's religion for his, to express the wish of her dying parent to see her*. The substance of her reply was, that it was of no use to see a *heretic*, whose soul, for the want of a Popish priest, was sinking into ruin. What an awful fulfilment of the prediction of Christ, "The father shall be divided against the son, and the son against the father, the mother against the daughter, and the daughter against the mother," &c.—Luke xii. 52. "It must needs be that offences come," said the same divine lips, but they emphatically added, "Wo be to that man, by whom they come."

A few hours after the old woman had partaken of the sacrament, one of her grand-daughters, a daughter of the last-mentioned woman, arrived: when she learnt that she had been visited by the regular clergyman of the place, in the true spirit of Popery, she assured her that all this would be of no service to her soul; that none but a priest could do her any good; that he could pray for her both whilst she continued alive, and after her death;

* It should be mentioned, that this daughter and her friends had at various times done their utmost by persuasion and promises, to cause her mother to renounce her Church, and become a Papist, but without the least success.

and that none else could assist her in the work of salvation. It was in vain that the aged sufferer urged the difference of faith in which she had been educated and passed her life; and her willingness to abide by the consequences which it would produce to her in another world; that it was to no purpose to seek for the future happiness of her soul in this her last hour, by a nominal change of faith, if the belief and practice of her former life had been wrong. In vain did she urge the uneasiness and animosities it would occasion to her other relatives and their families, all of whom were true and sincere members of the Church of England, and all of whom, it may with truth be added, are ornaments of their profession.

For a young woman, zealous in the cause she had espoused, to silence the objections of one who had arrived at that protracted period of existence, in which "strength is but labour and sorrow," and who was actually lying at the point of death, was no difficult task: she sent for the priest* from Stonyhurst, who readily obeyed the summons, and arrived at the house between four and five o'clock in the afternoon, preceded a very short time by the mother of the young woman who had sent for him, the old woman's daughter, who upon her marriage had been converted to Popery.* He continued with the sick woman a considerable time, the Popish relatives only being present; the other daughter, the mistress of the house in which she lay, was excluded. He repeated his visit the following morning, and whilst he was with the sick woman, another of her relations, a nephew, the son of her own sister, arrived, a strenuous and

able defender of the Church, and well acquainted with the character and spirit of Popery. He had heard as he was coming, of the visits of the priest, and of his being then at the house. As he was convinced that his aged and sick relative was a true and decided Protestant, he arrived in a state of great agitation, indignant at the imposition which had been practised upon her; for considering her age and particular situation, it cannot be considered in any other light. He immediately proceeded into her presence, and interrupted the priest in his proceedings. An argument ensued, in which the Protestant could not be driven from the strong position of Scripture with which he was well acquainted. It is impossible to collect all that was urged on both sides: to select one instance, the priest was charged with keeping the people in ignorance; he insinuated that it was necessary and for their good; the Protestant replied, he had then greatly mistaken the word of God, since he believed it was commanded to be made so plain, "that he may run, that readeth it*." After a discussion which continued upwards of three hours, carried on at the poor old woman's bed side: he dismissed the priest,

* The following circumstance is peculiarly worthy of notice. The grand-daughter expressed a wish to the priest at one of his visits, that the old woman should be baptized. He said there was no necessity for it, because at the time she was baptized according to the rites of our church, the baptism was as valid as if administered by a Popish priest: but that the heresy of our church had increased so much within the last forty years, that the repetition of baptism to those who had received church baptism within that time, was indispensable. What the meaning of this is, or whether the priest feared that if he administered baptism to a person in a state of insensibility, and not consenting to receive it, he was guilty of a violation of the law, and subject to punishment, he himself can best explain.

* Some may perhaps be disposed to ask, whether this readiness on the part of the priest, and the visit of the daughter at the same time, after she had expressed her reluctance to see her mother, does not shew something of a pre-concerted plan.

perhaps not with the greatest courtesy, and charged him not to return again. After speaking to his Popish relatives of the impropriety of causing such an intrusion, and reprimanding the Protestant daughter, whose mildness of temper and disposition form her only excuse, for suffering it to take place in her own house, when she knew that her mother, as well as herself, had not the least inclination to Popery, he took his leave.

The priest however was not deterred by the encounter he had experienced, for the day but one after, being Sunday, he came again, but finding the poor woman in a state of complete insensibility, he did not stay many minutes. There is reason to suppose that something of the nature of a fit had seized her on the morning of that day on which she had received the sacrament, which was the preceding Thursday; and the clergyman who administered it was induced, by the manifest weakness of the patient, to refrain from saying more to her than the solemnity of the occasion absolutely required. Tuesday arrived before she was recovered from this attack, whatever it was, so as to speak with firmness, and in a conversation with her nephew, who came again to see her, she said she was totally unconscious of what had happened, and did not know that the priest had been to visit her: indeed it may easily be imagined what her situation was, when an altercation was carried on more than three hours at her bed-side, of which she did not take the least notice. She lived till Thursday, and before her death, declared in the presence of her relations her inviolable attachment to the Church in whose communion she had lived, and was resolved to die; and it is a satisfaction to add that she did thus die; unmoved and undisturbed, by the suggestions of ill judging, though perhaps well meaning, friends, and the intrusion of precipitate men,

whose meaning and designs are best known to themselves; she died in the communion of our Apostolic Church, in humble reliance upon the merits of a crucified Saviour, whom that Church points out as the only purchaser of the salvation of men.

But the matter, far as it had gone, did not rest here. The corpse of the old woman was removed for interment to the place of her abode, in which place a Popish priest also resided. This man on the day of the funeral was coming to the house in which it lay, on the authority of a letter from the priest at Stonyhurst, which informed him that the deceased had received the rites of the Romish church, to perform the ceremony which is usual amongst Papists, before the body is carried out to the church-yard. He was met by the very man who had encountered and vanquished the Stonyhurst priest, on his visit to the old woman before her death, and in consequence of what he heard from him, had the prudence to desist from his intention, and return home. The corpse was buried according to the rites of the Church of England, unattended however by one of the Popish relatives of the deceased.

The practice of bribery, as the term has been already explained, is much more notorious. The broken vessels of more than three hundred persons, the number usually resident at Stonyhurst, including the superiors, the teachers, scholars, and servants, and the cast-off apparel of two hundred and twenty scholars*, besides that of the superiors, teacher, and priests, together with the pecuniary resources of the society, form a powerful supply for this purpose: and the only difficulty in pointing out the conver-

* In the year 1814 the number of scholars was upwards of two hundred and forty. During their stay at the establishment, they wear a particular dress, which is provided for them, and included in the terms of board, &c.

sions, as they are termed, which have been effected by the expectation of sharing in some or all of these, arises from their number. Of their applying their charity to the cause of proselytism, there is an instance in point, well known to the writer of this account. A man and his wife, who procured a living chiefly by begging, applied at Stonyhurst for a remedy against the Cramp, a charm, as they call it, which they pretend to possess. They were told it was never given but to Papists: upon which they said it made no difference to them, what profession they were of, and they would become converts. They received the charm, are now constant attendants at the chapel, are visited weekly by the priest, and have little or no occasion to ask alms of their Protestant neighbours.

There are other instances of a similar kind, of families which, from a state of abject poverty before they became Papists, now have their children decently clothed, and seem to be in comparatively good circumstances. But they are only to be found among the idle and dissolute: amongst others are one or two notorious poachers, whose families have been reduced to distress by the levy of 'fines, to which their illegal practices have subjected them. By such means, and among such characters, have the Papists of Stonyhurst to boast of an increase of their converts at a distance from their establishment: for all the instances alluded to have occurred in the very chapelry, and most of them in the very village, in which the old woman first spoken of died: and this village is at the distance of eight miles from Stonyhurst. In their own immediate neighbourhood they have greater influence by dealings with the surrounding farmers, by the employment of a great number of labourers on the land which they occupy themselves, by letting lands belonging to the society, or to individual members of it, and by

their connexion with the gentleman, to whom they are indebted for their present settlement, and who is an extensive landholder in the neighbourhood. Nor are the resources of their liberality likely to fail: they have no families to bring up: from two hundred to two hundred and forty scholars pay them 40 or 50*l.* each yearly: a gross sum equal to the expences of the whole institution. The society no doubt has already large possessions; and it is generally supposed that every individual who joins it gives to the reversion of all his property. The gentleman last mentioned, it is rumoured, is on the point of entering the priesthood, and becoming a member of the Stonyhurst society.

Upon a review of the facts which have been detailed, it may fairly be asked, whether prudence does not require that the merits of that church which can countenance and authorize such proceedings, should not be minutely examined, and that a Protestant government should pause, before it concedes full immunity to those who thus abuse the great indulgencies they already enjoy? To suppose that the respectable part of the Popish laity are friends to this intrusive system, or altogether aware that it is practised, would be more than there are facts to substantiate. It is the bigoted and intolerant priesthood, which is carrying on these machinations to procure its own aggrandizement: and when we consider the influence which it possesses over all orders of the Popish community, there is reason to apprehend, that if all its disabilities shall be removed, it will force those to aid its designs, who it is to be hoped are at present actuated by a more liberal spirit.

It can hardly be imagined that persons who live at a distance from this centre of northern Popery, can be acquainted with the means employed to extend its limits and increase the number of converts.

Were they as well known as some of the neighbouring clergymen could make them, there is good reason for supposing that the Papists would not find so many friends in parliament, amongst those at least, who have any firm attachment to the Established Church. These give them their support because they think them in some respects labouring under oppression, and because they are ignorant that they wish for any thing more than to be freed from this fancied bondage: in the same manner as the respectable individuals, who have on several occasions taken a prominent part in the meetings which related to the late unfortunate occurrences in this county, were ignorant of the object of those who call themselves Radical Reformers: which the inhabitants of this neighbourhood could have told them was nothing but plunder, and the possessions of the rich: and that they have even proceeded so far as to quarrel and fight with a view to decide who shall be the proprietor of a particular mansion or estate when its present owner shall be dispossessed. This is known to have occurred in more than one instance.

As a contrast to the instances of Popish intrusion above detailed, it will not be improper to state a case of forbearance, in the conduct of the very clergyman, in whose chapelry those instances occurred. He gave occasional employment in his grounds to an old man, who was born and educated a Protestant, and member of the Established Church, but by having a service in a Popish family, had become a convert to their creed. The old man died lately after a long illness; and a confinement of several weeks to his bed. During the latter period of his illness the clergyman alluded to visited him only once, when the old man's life was just at its close, and he himself expressed a strong desire to see his late employer. He refrained, as he acknowledged to

the old man's friends, lest it should be thought he wished to influence his mind, and make him renounce the faith he had so long professed: though it may be made a question, whether he would not here be justified in calling back a wanderer to the fold to which he formerly belonged, especially as there were circumstances by which some might have been led to conjecture, that the old man's mind was on this point but ill at ease.

But the time is arrived when forbearance begins to be criminal, and the clergymen, who, live in the neighbourhood of Popish establishments, must begin to oppose in earnest the inroads made upon them, or be content to see a great portion of their flocks deluded from them and enlisted under the banners of the church of Rome.

Since the above remarks were first put together, a paragraph has appeared in a provincial newspaper, at the head of which was the title "Genuine Christianity." It was an account of a meeting at the Worcester Infirmary, to consider the propriety of admitting Dissenting Ministers to patients of their own denomination, who wished to have their spiritual assistance, and of allowing the distribution of their tracts in the Institution. The Bishop of Worcester was in the chair, and is reported to have said, that if a Papist was sick in the house, and wished to have the attendance of a priest, if no one else would fetch him, he himself would go; and if the priest was unable through infirmity to come, he would assist him with his arm to undertake the journey. The sentiment does honour to his Lordship's head and heart, and deserves to be approved and imitated. But if the above account should ever come to his Lordship's knowledge, he would perhaps ask himself whether a Popish priest would say and do the same in the case of a sick Protestant; and whether till we can instil such charity

into their hearts, prudence does not require that we should be cautious how we act towards them.

LANCASTRIENSIS.

To the Editor of the Remembrancer.

Sir,

IT is not my intention to detract, even if I had the power, from well-earned reputation on the one hand; nor on the other do I imagine that in the few remarks I have to make, I am adding to such reputation in a different quarter. But whoever, for any of the professional purposes for which it is eminently calculated, has perused or has referred to the Elements of Christian Theology, by the Bishop of Lincoln, will have reason to be surprised at a charge of inaccuracy brought against that work, come from what quarter it will. Few books have been more read in the profession, better appreciated, and more generally approved. For the matter the reader is often referred to authors who give more largely what it was essential to the purpose of the Elements to compress; for the style I might refer to the taste and judgment of any who knows how to write *well*, and *appropriately* to his subject.

An author of a very different complexion, who by the help of Italian compendia of history has been enabled to take a bird's eye view of the history of the middle ages, finds himself by consequence involved in ecclesiastical history also, a subject which the historian of those ages had need to have embraced extensively and accurately before he ventured to commit himself to paper upon it. Mr. Hallam, thus circumstanced, feels an apology necessary for this part of the subject; and it is no doubt to relieve the extreme dryness of such matters, in whatever shape presented to his dilettanti readers, that he seasons this part of his book with so much flippant re-

mark, and such perpetual attempts at ill-timed pleasantry. At all events, it is so much easier to snatch the flowers than to wait for and by diligent culture obtain the fruit, that we must not wonder at the choice made by authors, nor, when we look around us, at the success such authors meet with, nor consequently at the mass of publications which are daily and hourly issuing from an overcharged press. If therefore Mr. Hallam had stopped here, you would not have been troubled with my remarks. But the reputation of a superficial and ephemeral author is not complete unless he exhibits his discernment, his perspicacity, his intimate and superior knowledge of the subjects he treats of, or even glances at, by discovering flaws and errors in works hitherto by the less discerning public esteemed as standard books. And if there be any quality in particular which a work may especially claim, (as fidelity and accuracy for instance,) it is precisely in such quarters, where it is in truth least liable to attack, that the attack is made; not indeed by distinct chapter and verse reference to the passages to which the author himself had in this distinct manner referred, but by general assertions, which the reader if he will (it is quite clear he will not) may seek to verify by reference to the *whol*e of the works of some voluminous writer. Now to the exemplification.

“There are two descriptions of controversialists (says Mr. Hallam, vol. ii. cap. 7, 8vo. p. 249 in a note) whom the authority of the Fathers must terribly perplex; an Italian jesuit maintaining the Pope's infallibility, and an English high churchman defending the matrimony of the clergy. Not a single lawful precedent, I believe, has ever been produced for the latter from St. Paul to Luther, except under the modification permitted in the Greek church. I observe that a respectable living prelate (Elements of Christian Theology, vol. ii.) has overlooked this dis-

tion, referring to Bingham's Ecclesiastical Antiquities for proofs of a position which Bingham assuredly *would not have* explicitly maintained. See Bingham and Fleury, Hist. Eccles. vol. iii. p. 140."

Now the charge of inaccuracy specifically attaches to a reference by the Bishop of Lincoln to Bingham for what Bingham *would not have* explicitly maintained, a curious mode of expressing the fact which Mr. Hallam apparently intended to assert, namely, that Bingham *has not* explicitly maintained, or that he has maintained something inconsistent with what the Bishop refers to Bingham in support of. This unrestrained and inappropriate use of the potential mood for the indicative has, however, its convenience; it is in this way, by the hypothetical position of what, to have any distinct and tangible meaning, should be stated positively,—by thus perpetually balancing his sense and his periods, that Gibbon, and from him his imitators downwards, till we arrive at the feeble imitations by Mr. Hallam of Gibbon's sneers and flippancy, have conveyed to the reader what they did not dare to assert; have produced impressions equally at variance with the facts of history and with sound philosophical reasoning on those facts. But what *says* Bingham, not what *would* he have said; for on this last point, Mr. Hallam is probably not better informed than his neighbours; and we have the less need to indulge in conjectures on this point, because Bingham has an entire chapter of which the following is the title, viz. "Of Digamy and Celibacy; and of the Laws of the Church about these in reference to the antient Clergy:" and to this chapter the Bishop of Lincoln, vol. ii. p. 515, of the Elements distinctly refers, viz. book iv. and chapter v. And what *says* Bingham in reference to the Bishop of Lincoln's text, which runs thus: "It is certain that the ministers of the

Gospel were allowed to marry for several centuries after the days of the apostles." First, as to digamy, 'the most probable opinion,' says Bingham, 'is that of those antient writers who interpret the apostle's rule as a prohibition of ordaining *Polygamists*, or such as had married many wives at the same time.' And he concludes section 4 of this chapter thus: "From hence it appears that the practice of the Church varied in this matter (that is, as to digamy); and that therefore Bellarmine and other Romanists very much abuse their readers when they pretend that the ordination of Digamists, meaning persons twice lawfully married, is both against the rule of the apostle and the universal consent and practice of the Church." So much even for digamy. Next, and to come closer to the only point in fact which the bishop has maintained, with a reference to Bingham, namely, the permission of the clergy to marry *at all*. It would be difficult to oppose to the assertion that Bingham "*would not have* explicitly maintained the bishop's proposition" a stronger fact than a reference to Bingham supplies. What Mr. Hallam declares Bingham *would not have* done explicitly, Bingham explicitly *has* done. "The Romanists still more abuse their readers in pretending that a vow of perpetual celibacy or abstinence from conjugal society was required from the clergy as a condition of their ordination even from the apostolical ages. For the *contrary* is very evident from *innumerable* examples of bishops and presbyters, who lived in a state of matrimony without any prejudice to their ordination or function. 'Tis generally agreed by antient writers that most of the apostles were married." It would be tedious to transcribe much more to the same point. Section vi. has for marginal title "The vanity of the contrary pretences"—section vii. "The Clergy left to their liberty by the Nicene

Council;" and Bingham closes the subject at the end of section viii. which shews the conformity of other councils to that of Nice in this respect, by adding, "What has been already said is sufficient to shew that the married clergy were allowed to officiate in the first and primitive ages, and that celibacy in those times was no necessary condition of their ordination." Here then the two several propositions are maintained (for they are in truth distinct) that the clergy might marry; and that those persons already married who became candidates for orders were admissible. Bingham then not only supports the general proposition of the Bishop of Lincoln to the full; he goes considerably farther than in a book of preparation for orders the Bishop could think it necessary or advisable to do. But it must be confessed that both the Bishop and Dr. Bingham are diametrically opposed to the authority of *Mr. Hallam*, who in his text above the note in question is pleased to inform us that "Celibacy had been from very early times enjoined as an *obligation* upon the clergy;" a proposition, which to any one who has done more than dip into ecclesiastical history, is on the face of it untenable.

It strikes me painfully, I own, upon far more general, more important and more scientific views of theology than *Mr. Hallam* and his work can have any concern with, that even ecclesiastical history should now be thrown into the same mould and decorated with the same flimsy trappings as the novel and the poem. Something to stimulate the exhausted palate of those who have never roused their proper intellectual powers to any one effectual and useful exertion (no matter in what form) must be provided; and the purveyor considers himself as amply paid for the cakes he has cooked up by this dear-bought and short-lived reputation. To fasten on a distinguished

character, to gratify the envy and jealousy which such characters always more or less excite, is one of the arts regularly and systematically employed to eke out the self-importance of such writers; and if such a charge for instance as that of *inaccuracy* can be made good against a work of which accuracy is one of the *essential* as it is in truth one of the predominating features, what an accession of character accrues to the notable discoverer of unsuspected errors, reserved, *solely* and *expressly* reserved for his more than Lincæan sagacity. I say nothing of the flip-pant remarks on jesuitism and papal infallibility, except to observe that there is a complete confusion of ideas in imagining that either in alliance or in contrast there is any such difficulty as to a jesuit's maintaining the *infallibility*, as *Mr. Hallam* supposes; neither is it more difficult on the one hand, or more in character on the other, for a "high churchman" than for one who is not so to defend the matrimony of the clergy. If he is a churchman in any thing but name, has learned his ecclesiastical history from Bingham and other authors of that stamp, well read and well digested, he will find such defence a very easy task, *supported*, as he will be, not as *Mr. Hallam* imagines, "*perplexed*, by the authority of the Fathers." A churchman of this last description the Bishop of Lincoln is not merely reputed but has shewn himself to be; whilst the candid, temperate, and, in the true sense of the term, *liberal* spirit which pervades his writings, must secure him in the estimation of every one competent to apprehend these subjects from any such invidious insinuation as is attempted to be conveyed by the term "high churchman."

Reserving to myself for another occasion, if circumstances should call for it, the detection of the further fallacies which lurk in the short note of *Mr. Hallam* already remarked

upon, fallacies which every one incompetent to a complex subject will always fall into, when attempting dogmatically to pronounce upon it, I subscribe myself,

Your constant reader, •
BINGHAMENSIS.

To the Editor of the Remembrancer.

Sir,

IN the new and valuable, but as yet little practised art of lithography, your clerical readers may find an assistant calculated to produce the most satisfactory results in their parochial communications. I need not point out the good effects which so many clergymen have derived from written addresses to their parishioners, of a public or a private nature; how many a profligate may have been reclaimed; how many a thoughtless sinner may have been induced to consider his ways by the epistolary exhortations of his minister. In parishes of numerous population it is evident that this mode of communication must be extremely limited, unless by the circulation of papers printed in the usual manner; which, however excellent, frequently in a great measure lose their effect, by being looked upon as published tracts rather than particular and especial addresses written by the hand of a friend. Again, a clergyman who has the talent of drawing must often regret that the expence of engraving precludes him from the power of giving an additional interest to the prize or other books he may distribute in his schools, by the insertion of appropriate vignettes or illustrations. In these and many other cases, unnecessary to point out as they will naturally suggest themselves to such as may feel inclined to adopt it, lithography will be found of the greatest use: facsimiles of hand-writing or sketches can be multiplied with ease and rapidity, by a process extremely

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simple, requiring little care or nicety. Small presses for taking impressions may be procured in London, but, generally speaking, this mechanical operation is performed with more certainty and success by the regular printer. A Lithographic Establishment has been lately opened by Mr. C. M. Willich, No. 6, Dartmouth-street, Westminster, and I feel confident that any of your readers making application to him will receive the same liberal information and assistance, which I have invariably experienced ever since I have practised this most useful and interesting art.

LITHOS.

ON THE PRAYER FOR THE ROYAL FAMILY.

To the Editor of the Remembrancer.

Sir,

THE severe and sarcastic humour of your correspondent K. has induced me to give the most exact and rigorous attention to the matter which I have advanced on the subject of Old Precedent, but it will not, I hope, prevent me from offering a candid and dispassionate reply to his observations. I am happy in acknowledging my obligations to him for confirming the principal positions in my argument, for correcting its errors, and supplying its deficiencies.

The Oxford newspaper is not, I apprehend, generally supposed to be published under the sanction or correction of the University, or to be entitled to more respect than any other provincial journal. There is therefore no presumption in observing, that the article which is extracted by your correspondent is not complete: if it had fallen in my way, I should not have proceeded with my collection of authorities, but have been content, to add the several forms which have been adopted since the accession of the house of

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Brunswick, which are very imperfectly exhibited in the Oxford paper. It supplies however the principal deficiencies in the reigns of James I. and II., William and Mary, and Anne, although there is still some uncertainty whether the consort of William III. was combined with him in the Liturgy as in other public acts, and included in the prayer for the King; and under what name and title the consort of Anne was prayed for. These were peculiar cases, and perhaps the deficiency of the evidence concerning them is not material. It does however appear from all which has been produced, that there is no precedent since the reign of James I. to justify the brevity of the present form, and that in every instance since the passing of the Act of Uniformity, the conjunction *and* has coupled the general expression of "all the Royal Family" with some royal personages more distinctly and specifically mentioned. These were the principal points of my argument, and I believe that they are now established and confirmed without exception and beyond contradiction.

But I have overlooked the precedent of the omission of the queen consort in the reign of George I. I acknowledge the oversight, and I am indebted to the forbearance of your correspondent, for the manner in which he adverts to it. I had placed an improper reliance on an unworthy *Tablet of Chronology*, by which I was led for a time to confound Sophia the mother, with Sophia the consort of George I. and to pronounce him a widower at the time of his accession. I am not, nor do I desire to be sufficiently acquainted with the secret history of courts and delicate investigations, to know how far "a strong though not an entire resemblance might be pointed out between the cases of George I. and George IV." I wish the right of exclusion from distinct mention in the Liturgy to be argued upon its own merits, and without any refer-

ence to the character of the person or persons excluded; and I cannot but think, that enough of their history is generally known, to shew that as far as the prayers of the Church are concerned, the omission of the consort of the one will not justify the omission of the consort of the other. George I. ascended the throne under very peculiar circumstances. A foreigner by birth, and a stranger to our language, and to our civil and religious institutions, he frowned upon all whom he chose or was advised to suspect of being unfriendly to him and to his claims, and dismissed immediately the parliament and the ministers of the late queen. His mother, the Princess Sophia, died May 28, 1714. Before her death *his* name was not inserted in the prayer for the Royal Family, in which it could hardly have appeared for more than two months, when on the death of the queen (Aug. 1, 1714) it must have been transferred to the prayer for the king. It appears also that in 1717, if not at an earlier period of his reign, the prayer for the Royal Family included "George Prince of Wales, the Princess of Wales, and their issue, and all," &c. There were therefore two occasions upon which the name of the consort of George I. was suppressed. The first was not without precedent, for whether her name was studiously omitted, or whether it was tacitly included in the general denomination of "all the Royal Family," the model was followed which was established in the reign of James II. when "their Royal Highnesses Mary Princess of Orange, and the Princess Anne of Denmark," were named without mention of their respective consorts, and in respect of the Princess Anne, the same order was observed in the reign of William and Mary. The first omission was therefore strictly conformable with precedent. The second omission was without precedent: but then it is said, that the consort of George I. was never crowned: this I appre-

hend is immaterial, for as the King assumes the title of the King immediately on the decease of the preceding sovereign, and without waiting for the ceremony of the coronation, so his consort becomes the Queen, even though she is not crowned: but it is of importance, that she was never acknowledged to be Queen in England. It is a bad precedent which I am more concerned to invalidate, than to excuse; but I would beg permission to observe, that at the accession of George I. the Act of Uniformity had been passed about fifty-two years, and that during the last half of this period there had been properly no Queen consort. What then is the value of this precedent, and how far is it applicable to existing circumstances? The Act of Uniformity has now been passed for nearly 160 years; and during the whole time, as well as in the preceding years from the reign of James I., the Queen consort, when there has been a Queen consort, has been prayed for by name, except in the reign of George I. The present Queen has been prayed for as Princess of Wales for twenty-six years, whereas the consort of George I. was never prayed for; and the title of the present Queen has also been acknowledged, and her right to nominate her law-officers has been admitted by the highest legal authorities in the country; the Lord Chancellor, and the Lord Chief Justice of the King's Bench. This recognition of her title, together with the proposed settlement, has probably occurred since the remarks of your correspondent were drawn up, and therefore I forbear to press it against him. It has however altered the face of the whole question; and I know that it has shaken the opinions of some men, who were originally disposed to approve or at least silently to acquiesce in the new arrangement. It confirms, I think, the contrast, instead of the alleged resemblance, "between the cases of George the First and George the Fourth."

I proceed now to notice your correspondent's remarks on my legal attainments, of which, if it be possible, he thinks more meanly than I think myself.

1. I have admitted the necessity of omitting the name of the Queen consort, when there is no Queen consort; and I have confined the question (your correspondent admits that I have *justly* confined it) to the authority for "merging the consort of a king regnant under the general designation of all the Royal Family." In denial of this authority I have observed, that the Act provides no more than that the *names* be altered from time to time, and fitted to the present occasion. Hence your correspondent infers, that if this be "conclusive reasoning or good law," the omission of the Queen's name, even when there is no Queen, "is unlawful, and can in no case be effected without a special act of Parliament." The obvious necessity of the omission, which I concede, depends on the reason and necessity of the case, and it certainly does appear to me, that in fitting "the names to the present occasion," a power to erase the name of a person deceased does not imply a power to omit the name of a person living, who has been customarily prayed for by name. Can it, in a Protestant country, require a special act of Parliament to proscribe prayers either for a person deceased, or for a person who is not in existence? Let the point be yielded for an instant, and let it be supposed, that the King in Council has the most unqualified power to prescribe who shall or shall not be mentioned in the Liturgy, and to erase, alter, and introduce names at discretion; could any power have made it consistent with "conclusive reasoning or good law" to pray for the late Queen, before by marriage she became queen, or after by the hand of death she ceased to be queen? The very reason of the case made it necessary without any positive enactment to

suspend the prayer: and although an order of council was issued, and most properly issued, upon her Majesty's demise, to erase her name from the Liturgy, I have no doubt, that the purport of that order was anticipated, and very properly anticipated, wherever the fact of her Majesty's demise was known, before that order was received. I will only suggest that your correspondent has rather evaded than answered my argument; my position relates to the living consort of a king regnant: he refers to the case of the queen when no such person exists.

2. He shews equal dexterity in avoiding my second observation, which he pronounces to be the *best* argument which I have employed. I contend against *omissions*: he answers me by alleging various instances of additional *insertions*, of which it is not necessary that I should take any notice. He refers to the Prayer Book of King James I. and contends that if that precedent alone should be followed, then the names of the Queen and Heir Apparent only should be inserted. I have no objection to this arrangement, nor am I concerned either in vindicating or opposing it: neither should I object to the first standard after the Act of Uniformity, which includes the names of the Queen, the Queen Mother, and the Heir Presumptive. This precedent may justify the right of inserting other names: I cannot see how either of these forms can authorize the omission of the name of the Queen consort. I cannot but think, that it is some confirmation of my argument, that during the long period of the Regency, while the prayer for the King was inapplicable to the personal circumstances of his late Majesty, though interpreted by common consent of his official character, no alteration was made; and whenever the expedience and propriety of such alteration were suggested, the ordinary answer was, that such alteration could not be

made without the authority of an act of Parliament. Neither in the prayer for the Royal Family was the name of the Prince of Wales erased or altered, notwithstanding the change of his Royal Highness's relation to the state, and the issue of "A Prayer for the Prince Regent:" in which his customary title was included.

3. The answer to my third observation contains a facetious allusion to the word *AND*, which reminds me of the common abbreviation of the name of Andrew, a name frequently associated with the ideas of merri-ment and drollery.

"Non cuicunque datum est habere nasum.
Ladit qui stolidâ proacitate,
Non est Sextus ille sed Caballus."

If your correspondent really desires to know upon what authority I assert, that words "printed in capitals or italics" (I have said, "in a different character," alluding to the black letter editions) may be altered upon occasion, I will refer him, not to any books of law or grammar, but to the Book of Common Prayer, and especially to the prayer for all sorts and conditions of men, the general thanksgiving, and the offices of baptism and of the visitation of the sick, in which he will find numerous instances, in which discretionary alteration is implied under the difference of type. I am aware that the names of royal and distinguished persons are in old books often printed in capital letters. In modern Liturgies the name of *GEORGE* is thus printed; while in the case of the late Queen *Charlotte*, their Royal Highnesses *George* Prince of *Wales*, the Princess of *Wales*, and in the old case of *James* Duke of *York*, the proper names are distinguished by the italic character. The titles however of King, Queen, the Prince, the Duke, the Princess, &c. &c. it may be objected are printed in the ordinary character, and therefore afford no authority for retaining the word

"and," which is printed in the same character, especially as the first of these titles, that of the King, must necessarily have been changed in the case of Queen Anne. In making this concession to your correspondent, I will submit to his consideration, although it may weaken my argument from the case of the Regency, how far the Act of Uniformity may not have been meant to comprehend under the word "names" the several titles of royalty, and allow them to be severally fitted to the present occasion, while the additional words "and all the Royal Family," under which no names or titles are specified, were exempted from such alteration, and made an unvariable part of our Liturgy. It is certain, that before the Act of Uniformity, when the King had an almost unlimited discretion in altering the Liturgy, the form was occasionally varied: e. g. and all the King and Queenes royal progenie;

and the rest of the royal progeny: but since the passing of the act, and the restriction of alteration to the names, the form has invariably been "and all the Royal Family." This form necessarily implies, and has always been coupled with some more particular designations.

I will not occupy your time with disproving the epithet which your correspondent is pleased to attach to my other observations, nor is it necessary, that I should vindicate them from his remarks. It is sufficient to repeat my obligations to him for the assistance, which he has afforded me in establishing and confirming my principal argument that the present form of praying for the Royal Family is wholly unprecedented, and of weakening the force of the one bad precedent which is alleged for the omission of the name of the Queen consort.

OLD PRECEDENT.

May 13, 1820.

REVIEW OF NEW PUBLICATIONS.

On Protestant Nonconformity. By Josiah Conder. In Two Volumes. pp. 606.

THE animosity which originated in the disputes concerning the use of the surplice, of the cross in baptism, of the ring in marriage, and of other ceremonies of the Church, which moderate men at the time thought it prudent to retain, and from the retention of which no evil has arisen; had their unhappy consummation in the sufferings which the Clergy underwent in the great Rebellion, in the privation which the ejected ministers brought upon themselves upon the Restoration, and in the eventual division of the Reformed Church of England. The recollection of their various sufferings embittered, for a long period, the minds of their immediate connections and descendants; and while

no public means could be devised of reconciling their religious differences, or combining them in one form of public worship, the healing influence of friendly intercourse and communication was frequently prevented by the vain and groundless antipathy which was manifested against the viands and the entertainments which old custom has provided for certain seasons of the year. These vanities of an injudicious zeal have gradually died away, and even the distance and reserve which followed their gradual abolition have been succeeded by a spirit of unqualified accommodation in public and in private. Not only have the superstitious of domestic life, as they were vainly judged, ceased to offend, but the sons of the most rigid dissenters are known to be candidates for ordination in the Church of England, and to con-

cur in the use of those very ordinances which their forefathers denounced as remnants of the papacy. There are also many men who think it not wrong to attend indiscriminately, and in regular alternations, the public services of the Church and the conventicle; and churchmen and dissenters, altogether forgetful of their distinguishing principles and their mutual differences, rejoice to co-operate in various projects for the diffusion of religious knowledge.

This accommodation of principle and practice is a curious circumstance in the history of the present day, and has naturally given rise to various speculations. There are sanguine men, who are prone to hail the omen of re-union among Protestants, which it seems to promise; and there are cautious men, who are alarmed for the interests of dissent, which they consider to be commensurate with those of religious freedom. Would for the sake of peace and unity in the Church of God, that there was reason for the apprehensions of the one, or for the joyful anticipations of the other! But inquiring men have asked, and the answer to their question has afforded but little hope of ecclesiastical reconciliation, Is the supposed unanimity of churchmen and dissenters any thing more than a temporary compromise or suppression of principles, on an occasion in which neither party seems to acknowledge any cause of difference? And, in the occasional worship of dissenters in the Church, and of churchmen in the conventicle, is there not a virtual recognition of the great tenet of non-conformity, the right of every man to choose his own pastor and the congregation with which he shall associate? Dr. Winter, a learned and respectable minister among the dissenters, in a recent publication entitled PASTORAL LETTERS, designed to explain to an occasional conformist the true principles of

non-conformity, has clearly shown that those principles are unchanged, if not unchangeable. This work deserves the serious attention of those who desire to obtain a clear view of the real state of the question on the part of the dissenters, because it is short, and because while the author manfully avows the principles of dissent, he betrays no wanton hostility to the Church of England, he insists upon his objections without denying the merits of his adversary, and never violates the manners of the gentleman or the spirit of the Christian. It is only to be regretted that such a writer should have been tempted to express the pleasure which he felt "in anticipating the instruction and advantage which he hoped to derive, in union with a numerous class of readers, from the recently announced and more extended work of Mr. Josiah Conder."

The work of Mr. Josiah Conder, on Protestant non-conformity, is now before us; but we should do wrong to the more liberal and learned dissenters if we supposed that they could derive either advantage or instruction from its publication. The weakness of the argument is only equalled by the vehemence of the invective and the illiberality of the insinuations with which it abounds; and while it furnishes a perplexed and very inadequate apology for dissent, it will excite the regret or the disgust of all moderate men, and call into action the prejudices and the passions of the illiberal and the misinformed. The only compensation for its manifold offences is, that it may excite a spirit of inquiry whether the exceptions which it alleges are not altogether unfounded and unjust, and that it may undeceive some whose natural candour of disposition, and whose occasional intercourse with dissenters, in the habits of public or of private life, have suggested a peaceful but visionary hope, that not only have

mutual asperities been softened down, but that all hostility to the Church of England is about to subside.

Mr. Conder has divided his work into four Books, of which the first is *Preliminary*. The second treats of *Church Government*, in four chapters, viz. 1. Of laws in general; 2. Of the law of admission; 3. Of the constitution of Christian Churches; 4. Of discipline. Book III. is entitled, "*On the Rites and Services of the Church*;" viz. Chap. 1. The rule of public worship; and Chap. 2. The nature of Christian ordinances. Book IV. is on ecclesiastical establishments.

On all matters of ecclesiastical polity the first question to be decided is, what was the order and constitution of the primitive Church? This question can only be resolved by weighing the arguments of those who have professedly treated of the subject, or by the labour of an original and independent investigation of the Scriptures, and a collation of the several texts which refer to the Church during the administration of the Apostles, and a corroborative reference to the practice of primitive antiquity. Mr. Conder takes but little notice of antiquity; he occasionally refers to the ecclesiastical polity of Hooker, and recites copiously from the celebrated juvenile effusion of Bishop Stillington, the *Irenicum*; and his elucidations of scriptural authority are generally superficial, his statements are not always correct, and his conclusions are often precipitate. It was, indeed, in him a work of supererogation to make any appeal to Scripture, for he asserts, and in this respect he probably asserts the general opinion of dissenters, that in respect of the constitution of the Christian Church, "no positive law had been issued by our Lord, directing the formation and organization of such societies;" (p. 81.) "that the Apostles did not them-

selves observe a fixed uniform rule in settling the government of the primitive Churches, but adapted their course of proceeding to the circumstances of the persons with whom they had to deal;" (p. 213.) and, "that the New Testament, our only rule in matters of faith and practice, does not furnish any specific directions," (p. 214.) on the constitution of the Church.

The first and the last of these assertions are true, if it be meant that the form of Church government is not laid down in a series of distinct and formal propositions; but they by no means prove that the form of ecclesiastical government may not be collected, in the same manner as any other doctrine, from an accurate interpretation of Scripture and a diligent comparison of text with text. Thus, in respect of the unity of the Christian Church, which Mr. Conder makes to depend upon "a spiritual identity of nature and of character," on the part of its several members, and in allusion to which he declares, that the primitive Churches "must have been constitutionally independent, although morally united and spiritually one Church," it is not positively asserted that the Church is one in virtue of the communion of many separate congregations, all deriving support from the same head, and acting and held together under the same visible administration, and of the communion of the many members in the several congregations. This is not asserted positively and in so many words or sentences, but it is necessarily inferred from the terms under which the Church is described in Scripture, as a family under many stewards but one master; a fold under many shepherds accountable to the chief Shepherd; a body comprising many members and many subordinate veins and vessels, joints and bands, operating in unison together; and a building resting on a common

foundation of Apostles and Prophets, Jesus Christ being the chief corner stone.

But it is time to lay before the reader Mr. Conder's view of the origin of the Christian Church.

"No positive law had been issued by our Lord, directing the formation and organization of such societies, but they had a promise which carried with it the virtue of a law in that declaration of our Saviour, 'Where two or three are gathered together in my name there am I in the midst of them;' and there doubtless was the reality of a Christian Church. The government of the Churches was at first wholly vested in the Apostles, who continued, for the most part, to reside at Jerusalem long after the Church itself was scattered by the persecution that arose about Stephen throughout the neighbouring regions. The institution of an order of officers to superintend the equitable distribution of the Church funds among the poorer brethren, an order to which the title of deacons, or ministers, became subsequently appropriated, was the first step, according to the records of the apostolic history, in framing what may be termed the constitution of Christian Churches. This measure originated purely in expediency, being primarily designed to relieve the Apostles of a most laborious, and in some respects irksome, business, and to enable them to give themselves, without interruption, 'to prayer and to the ministry of the word.' It was not till some time after societies of Christians had been collected in various parts, by means of the preaching of the Gospel, that 'elders' were, after the manner of the synagogue, 'ordained in every city;' who, at length, when the government of the Churches assumed a more settled and definite character, came to be distinguished as the rulers of the congregation, by the appellation of bishops. The Apostles themselves could not possibly exercise a personal superintendence in the formation and internal management of the various Churches which were so soon formed in all the countries into which the converted Jews of the dispersion carried the tidings of the Gospel." P. 81, 82.

It is almost superfluous to remark that the institution of the order of deacons was *not* the first step in framing the constitution of Christian Churches. Our Lord had pre-

viously called both the twelve Apostles and the seventy Disciples, and thus laid the first foundation of the Christian ministry. Whether the office of the seventy was or was not continued, and there is the strongest reason to believe that it was not superseded, it is unquestionably certain that the commission of the Apostles was not abrogated, but confirmed, perpetuated, and enlarged. The deacons could not, therefore, be the first officers of the Christian Church; and if Mr. Conder desires to restrict his observation to "the records of the apostolic history," meaning the Acts of the Apostles, even on that supposition, the manner in which the Apostles directed and confirmed the election of the deacons is a sufficient testimony of the priority of the apostolic office.

It is a second assumption of Mr. Conder, that

"Elders were after the manner of the synagogue ordained 'in every city' who at length, when the government of the churches assumed a more settled and definite character, came to be distinguished as the rulers of the congregation by the appellation of bishops."

Now it does not appear very necessary or very reasonable, that Titus who was a Greek, and whom St. Paul, in vindication of the Gentile liberty, would not suffer to be circumcised, should ordain elders in every city in Crete, *after the manner of the synagogue*. But, omitting this question, we concede that in the passage to which Mr. Conder probably refers, Titus i. 5. 7. and in other passages, there is sufficient reason to conclude, that 'elders,' and 'bishops,' were synonymous designations of the same office, for we cannot allow that the former is not a title of office. It is, however, equally clear that the bishops of modern times, "the bishops of ecclesiastical history," as Mr. Conder calls them, were in the first ages denominated Apostles, which name is

assigned to Timothy and to Titus, by the primitive ecclesiastical writers, and even St. Paul himself calls Epaphroditus the Apostle of the Philippians (ὁ μὲν δι' Ἀποστόλου, ii. 25.) It is therefore a hasty conclusion which Mr. Conder draws in favour of his assertion, that there were in the primitive Church but two orders of ministry, because St. Paul in his salutation of the Philippians mentions only the bishops and deacons, for it appears that their Apostle was absent from them with St. Paul, and even St. Paul himself might hold a certain degree of jurisdiction over them. Mr. Conder admits the distinct and separate office of the Apostles, but he denies that their office was successive. The only incommunicable peculiarity in their office was that they were *witnesses* of the resurrection: their title and designation was continued for a time, their office and authority were perpetuated and remain to the present day.

The following positions are incompatible with any modifications of ecclesiastical power.

"In his (God's) sight all men are naturally equal, for 'there is no difference.' What is more 'all have sinned,' and in addition to the natural equality of man, there is the consideration of the corrupt and fallen condition of his nature, to show how utterly inadequate any human being must be to sustain a delegated authority over the conscience of his fellow-sinner." P. 65.

"A legislative right of any sort, the Almighty has never delegated to a created being, nor could he delegate so awful a trust without a surrender of his indefeasible claims as God." P. 66.

"No one is at liberty to concede a superiority of a legislative nature to another in matters of religious duty, or to surrender any portion of that moral freedom which is the basis of accountability." P. 75.

These opinions are probably entertained, not only by Mr. Conder, but by a large portion of nonconformists, and yet it is not possible to reconcile them either with the authority, which our Lord committed

to his Apostles to remit or retain sins, or with the power which the Apostles, upon various occasions, claimed and exercised, and especially with that which St. Paul asserted but forbore to exercise, even the power, which the Lord had given him to edification and not to destruction. The forbearance and moderation of the Apostle in the exercise of his high office, are sometimes made an occasion of depreciating the power which he possessed.

"St. Paul, in writing to the Corinthians, evinces a remarkable solicitude to avoid the stern language of authority; while he reproves them for their ignominious and servile subjection to those false teachers who had usurped a lordly pre-eminence over them, he explains to them that he does not wish that they should be burdened and other churches eased by their contributions: 'And herein he writes, I give my advice.'" P. 85.

It must indeed be a weak cause, which can need the support, which this word 'advice' can afford; and before it can strengthen any cause, it should be shown that the original word does not mean the judgment and decision of authority, that it means exclusively the advice of an equal. There were occasions upon which St. Paul did use the stern language of authority, with a force and an energy which would be denounced as spiritual despotism in any of these latter days of ecclesiastical insubordination.

The following specimens of Mr. Conder's skill in the analysis and application of Scripture, and in reasoning from the sacred records, occur in a few consecutive pages, in which he professes to discuss *the title of Elder*.

"... the 'Apostles, elders, and brethren,' of the Church at Jerusalem, are repeatedly mentioned. We have, however, no proof that at that period any specific office, except that of deacon, had an existence in the Church at Jerusalem, for the Apostles themselves sustained the episcopacy. The Apostles and elders to whom the mission was directed, 'came together

to consider of the matter.' In other words, the Apostles, who on all occasions on which they did not act by immediate inspiration, consulted with the members of the Church and acted in concert with their suffrage, summoned the aged members, (the senior members, or heads of families. P. 201,) to deliberate upon the answer to be returned to the Christians at Antioch, the result of which deliberation appears to have been submitted to the whole Church for their sanction." P. 199.

If the Apostles sustained the episcopacy at Jerusalem, then there was a specific office at Jerusalem besides that of deacon, and why the deacons should not once be mentioned upon this occasion, it is difficult to explain, if they were the only officers besides the Apostles. But it was the practice of the Apostles to consult the members of the Church, when they did not act by immediate inspiration: but upon this occasion they did act by immediate inspiration. "It hath seemed good unto the Holy Ghost, unto us." It is of importance, though it is, perhaps, hardly necessary to remark, that Abp. Potter, Dr. Brett, and other writers have understood the 'elders' in this passage, of the second order of the Christian ministry, and Mr. Conder reminds us of the deacons of Jerusalem, and of the Apostles who sustained the episcopacy. What more is wanting to complete the three orders of Christian ministry? But again,

"Paul and Barnabas in revisiting Lystra, Iconium, and Antioch, 'ordained elders in every Church.' The word in this place translated, ordain, intimates it has been contended, the appointment by suffrage, as denoted by the lifting up of the hand in contradistinction to the imposition of hands, which was the usual expression of the conveyance of official power: this however, appears very doubtful. Nothing more is necessarily implied, than that they left these churches under the special superintendence of chosen elders; elders in rank and age the persons so appointed were previously, but now the episcopacy of the assembly was solemnly committed to them, the rulers of the Christian synagogue." P. 200.

Χειροτονησαντες is unquestionably a difficult word, and in respect not so much of the word itself, as of the construction of the verse. Mr. Conder is right in pronouncing the allusion to suffrage to be "very doubtful." Whatever act is denoted, it was the act of the Apostles; they *Χειροτονησαντες* appointed these elders and made them bishops, ministers of the second order in the Church; but why are they to be called rulers of the Christian *synagogue*? St. Luke says, *κατ' ἐκκλησίαις*.

"Neither Timothy nor Titus appears to have been appointed to a local episcopacy. Theirs was 'the work of an evangelist,' a work not essentially different it may be presumed from that which Paul and Barnabas were sent forth from the Church at Antioch to discharge. To this office, whatever it involved, Timothy, we are informed was set apart by the imposition of the hands of the Presbytery; and as St. Paul in his second Epistle speaks of the gift of God as having been communicated to Timothy by the imposition of his own hands, we are warranted in concluding that St. Paul himself, as one of that Presbytery, assisted in his ordination." P. 204.

We do not know where it is recorded that Timothy was *set apart* to do the office of an evangelist: such a word would probably throw much light on the nature of that office, and on the circumstances of his ordination. Whatever was the design of that ordination, St. Paul has been generally believed to have taken the lead rather than to have assisted, and the seeming contradiction of the two passages to which Mr. Conder refers, has an easy solution in the existing form of episcopal ordination. Mr. Conder's notions of the office of elder seem to vary in accommodation to the places at which it was exercised. At Jerusalem the elders were the aged members of the Church; at Lystra they were elevated to the episcopacy; wherever Timothy was ordained, the Apostle was one of the elders.

"St. Paul's Epistle to the Corinthians would seem to warrant the conclusion, that in that Church at least there existed no order for the public service, and consequently no ordained elders or archi-synagogue. It is observable that no officers of the Church are specified in the opening salutation of either of the Epistles to this Church: and that the Apostle, after reprobating their party spirit and their disorderly meetings, recommends them towards the close of the first Epistle, to 'submit themselves' to the house of Stephanus, who had 'addicted themselves to the ministry of the saints,' intending, probably, to convey by this recommendation, the wish that they should elect Stephanus and his companions as the governors of the Church." P. 215.

It is really tedious to correct these ecclesiastical crudities, and we will only remark, that whatever in Mr. Conder's apprehension, the Epistle may "seem to warrant," or St. Paul "probably intended," it is clear that he asserted his own power to set things in order; that the Corinthians appealed to him upon various questions, which he resolved of his own authority; that the requisition to do all things decently and in order, necessarily implies that there were some persons who were capable of judging of that order; that in the twelfth chapter he mentions prophets as the ministers whom God had secondarily appointed in his Church, and in the fourteenth chapter he frequently alludes to these prophets, and concludes with requiring their submission to his authority. See 1 Cor. xiv. 37. and *Schleusn. Lex. under *δοκω*.

It is not necessary to produce any further specimens of Mr. Conder's ability in elucidating the constitution of the Church in the age of the Apostles. With the views which he entertains of ecclesiastical order and ecclesiastical authority, it is not surprizing that he should undertake the defence of a self constituted ministry.

"The humblest self constituted minister who is possessed of the appropriate credentials of the ministerial character, in the

purity of his doctrines, the success of his labours, and the unblemished tenour of his life, is invested with an authority to which no circumstantial additaments of human appointment are requisite to impart validity: it requires no sanction from man, for with man it does not originate, . . . the capacity for preaching the truth of Christ, so as to fulfil the purposes of the Christian ministry, is, let it never be forgotten, a spiritual capacity: and when this is possessed it is in vain, and worse than vain for us to withhold our recognition, of the essential character and authority of the Christian minister as existing in that individual, how humble soever his station or his acquirements." P. 168.

The third book would lead us far into the controversy upon Regeneration, which it would be most unprofitable to argue with non-conformists. It is sufficient to observe, that in their estimation, Baptism is not the means of admission into the visible Church, of which no man can become a member without a voluntary association of himself to some peculiar branch of it: neither do the non-conformists contemplate the Lord's Supper, as any thing more than an act of devout recollection of the Redeemer. In this book, the author also expatiates on the preference which is due to extemporary prayer, in comparison with forms of prayer, and to preaching before praying, as part of the public service of the Church.

The fourth book, on Ecclesiastical Establishments, involves the following points.

"1. Dissenters arraigned for the consequences of their opinions. 2. The question stated. 3. On the right of the magistrate. 4. On the duty of the magistrate in regard to matters of religion. 5. Dr. Paley's view of an establishment. 6. Establishments rest upon an authoritative decision. 7. Establishments viewed as a bounty. 8. Establishments viewed as a tax. 9. Establishments viewed in reference to patronage. 10. Establishments viewed in connection with a test law. Establishments interfere with the free exercise of the Christian ministry. Importance of religious liberty in reference to the final triumph of Christianity."

It will be seen that Mr. Conder views establishments as partaking of the nature of a *tax*, and we regret to observe, that this is becoming a very popular view of the question. In a late number of the *Edinburgh Review*, is a desponding statement of the financial circumstances of the country, in which, among other burdens, five millions are charged to the account of the religious establishment. This is probably a very exaggerated account of the charge; but whether it be five millions or five thousands, it does not alter the general justice of the representation, although it may vary the degree of the hostility which it is calculated to excite in a distressed and discontented people against the Church of England. The true question is, what portion of the money raised for the support of the Church is worthy to be considered in the light of a *tax*? The sums raised for the repairs of Churches, and commonly called Church-rents; the amount of Easter-offerings; the fees paid for marriages, burials, and the churching of women, and perhaps the voluntary contributions for the support of lectures, may be considered as a *tax* paid for religious instruction, and the sums which have been appropriated for the building of churches, and for the augmentation of smaller livings, may also be considered as the appropriation of a *tax*. In all other instances the instruction of the people, as far as they are concerned, is altogether gratuitous; and the income of the Clergy, whether it is derived from tithes or glebe lands, is such that the person who occupies their estate receives an equivalent, and often more than an equivalent, of a peculiar nature for what he pays, and is more of the nature of a rent than of a *tax*. It is notorious that a large portion of the tithes is in the hands of lay impropiators, who are not generally more moderate in their pecuniary agreements with the tithe occupier, than the Clergy, but who

ever heard of any part of a layman's estate being a *tax*? Let tithes and the ecclesiastical establishments be abolished altogether, the property thus vacated must fall to some owner, and experience has shewn that the rent paid for tithe-free land is quite equal to that paid for rent and for tithe to different proprietors. If we had an interest in the collection of tithes, and one of the Society of Friends should refuse the demand, the argument of expostulation which we should use, would not be the necessity and the usefulness of maintaining the ecclesiastical establishment, to which he would pay no regard, but we would ask, whether the land which he had hired or purchased, was liable to any incumbrance? whether of mortgage, reserved rent, annuity, tithe, or *modus*, makes no difference in the argument. If the land is free the person has no claims: if the land is not free, the terms and the tithe are the only matter in dispute, and on the part of the Clergyman, the former is generally moderate, as the latter is the most ancient and indisputable. To represent tithes as a *tax* rather than a *rent*, may be a useful method of inflaming discontent, and it is the more necessary that the matter should be placed in its true light, because poor-rates and tithes are generally classed together among the burdens of the farmer, which render it necessary to prevent the introduction of grain from countries, in which such burdens are not felt. Tithes are a part of *rent*.

In the introduction to this article Mr. Conder was charged with illiberality, and it certainly was our intention to substantiate the charge, by numerous citations. But when the first feelings of resentment and indignation, which the perusal of these passages had excited, had gradually subsided, we judged it more prudent to suppress these proofs, and to rest the assertion upon our own veracity, than to pub-

lish them, and to infuse into others the same painful sensations which we had ourselves experienced. There is an angry spirit which pervades the whole book, and which it is the more difficult to palliate or excuse, because the work was voluntarily undertaken, and the bad passions had not been irritated or called into action by previous controversy. We will only refer to some particular passages. Sup. 127—129. 257, 258. 290—295. 300. 319. 347. 359—361. 385—386. 388, 389. 407. 414. 423. 449. 596. Other pages might be referred to: but let Mr. Conder cast his eyes over these in succession, and we envy not his feelings, if he does not repent that he has written them. Churchmen cannot read them without emotion: they cannot fail of prejudicing the ignorant and inconsiderate reader, who places the smallest reliance on Mr. Conder's authority; while the more liberal non-conformists will regret and be ashamed of this accumulation of calumnies, by which it has been thought expedient to defend the cause of protestant non-conformity. The spirit of the following extract is very temperate, if it be compared with others which might be extracted.

"And to what is England, under Providence, indebted for the preservation of her religious privileges? To what does she owe her present distinguished elevation as the depository of the Christian faith; the Evangelist of nations? What has kept alive, within this insulated corner of civilized Europe, the spirit of the Reformation, and made our country the centre of the moral world? Our Establishment? No: our liberties; liberties reluctantly wrung from Protestant tyranny by the despised puritans: liberties watered by the tears, and fertilized by the blood of those whom the rulers of the Establishment rejected and persecuted: liberties for the perpetuation of which the country is mainly indebted to the vital principle of dissent. The Clergy opposed the Reformation itself; they opposed the toleration; they opposed the comprehension; they opposed King William in all the measures which he attempted for the extension of religious liberty: they have opposed every subse-

quent act of relief to the conscientious Dissenter. They oppose the Bible Society; they oppose missionary exertions; they opposed, till shamed and alarmed into the adoption of a specious plan of counter-acting policy, the education of the poor. And why have they opposed them, but because all these measures are felt to be directly hostile to the tendencies and the interests of an ecclesiastical Establishment? the circulation of the Bible endangers the Church; religious knowledge endangers it; religious freedom endangers it; civil freedom endangers it. Is there no ground for the suspicion that there are many, even now, who, but for the restraints of the laws, would exult in reviving the Sacheverell war-cry, as the signal of a fresh crusade against religious liberty, and in consigning the nation again to the ghostly keeping of a vicarious priesthood? With fondness they are heard invoking the shades of the Stuarts; nay, some are seen even turning to mother Rome herself, and longing to be reconciled." P. 603—605.

Although we profess not to know, for what portion of its liberties, the country is indebted "to the vital principle of dissent," or by what puritan blood its liberties have been fertilized, we would recall the attention of our readers to one or two facts, by which some parts of this statement may be invalidated.

The Clergy opposed the Reformation, of which Archbishop Cranmer was the principal promoter, and in defence of which he, with the Bishops Latimer, Ridley, Hooper, and Ferrar, with Rogers, Prebendary of St. Paul's, and Taylor, Rector of Hadley, and several other Clergymen suffered martyrdom.

The Clergy opposed the Comprehension, the act for which passed the House of Lords, when the Bishops had influence, and when it was failing in the Commons, Archbishop Tillotson proposed, that it should be referred to the convocation, and a commission was made out, addressed to several Bishops and other divines, who laboured but too earnestly in promoting the measure.

The Clergy oppose Missionary exertions, which have been most successfully carried on in India,

under the superintendence of the Society for Promoting Christian Knowledge, and in America, under that for the Propagation of the Gospel, both of which institutions commenced their labours in the early part of the eighteenth century, and have always been supported by the Clergy.

The Clergy oppose the education of the Poor. Charity-schools originated in the suggestions of the Society for Promoting Christian Knowledge. Sunday-schools were proposed by a Clergyman, Mr. Raikes, of Gloucester: the Madras system was the invention of a Clergyman; the National Society was the effect of a sermon, by a Clergyman, now the bishop of Peterborough.

The circulation of the Bible endangers the Church: Bibles were circulated by the Society for Promoting Christian Knowledge, at least half a century before any similar institution was established.

Religious knowledge endangers the Church, to which the country owes the translation of the Bible, the most numerous and the most valuable expositions of the Bible, with a copious and unparalleled collection of sermons and discourses, upon every question of theology, adapted to the information of the community of all classes and all ages.

Religious freedom endangers the Church; then were the seven Bishops, in the reign of James II. the adversaries of the Church.

By his precipitancy and presumption Mr. Conder has drawn upon himself this collation of historical facts with his private assertions; and it is to him alone that we desire all the animadversions, which his publication has extorted, to be principally, if not exclusively applied. Our occasional intercourse with Dissenters, in private life, and the reports of their conduct on more public occasions, will not suffer us to believe, that they will generally approve the peevish and the petulant

humour of Mr. Conder, or entertain any serious respect for his theological attainments. The false liberality of the day has few charms or fascinations for us: we rather think that it is want of knowledge, or want of courage, or want of zeal, which leads either Churchmen or Dissenters to shrink from an avowal of their distinguishing principles, and that it is treachery not to act in conformity with them; but it is nevertheless due to our common charity to maintain our several opinions with candour and moderation, and without insulting those to whom we are opposed in argument, and it is prudent policy to avoid irritation, even where it is not possible to produce conviction. It is in this spirit that we have avoided the recrimination which Mr. Conder's intemperance would have almost justified. But, although our own opinion is fixed, that there can be no effectual means of reconciliation between Churchmen and Dissenters, unless the latter shall modify or abandon their opinions in the right of private judgment, and of the nature of ecclesiastical power and ecclesiastical establishments, we will not therefore follow Mr. Conder's example, or return upon the Dissenters the unfriendly and the uncharitable language, which he has not scrupled to use concerning the Church of England. If we cannot convince the non-conformists by sound arguments, we will not offend them by illiberal aspersions; if we cannot overcome their prejudices or prepossessions, we will not inveigh against their infirmities; if we cannot guide them into our sanctuary we will not intrude into the dwellings of individuals, or disturb the ashes of their fathers for new occasions of censure; if we cannot succeed in refuting the pretensions of false doctrine, heresy, and schism, we will at least avoid the imputation of envy, malice, and hatred, and all uncharitableness.

A Sermon preached at St. George's Church in Prince of Wales's Island, on Sunday, the 16th May, 1819. By Thomas-Fanshew, Lord Bishop of Calcutta. 8vo. pp. 24. Calcutta, 1819.

WE understand that not more than a dozen copies of this excellent discourse have been received in England; and as it is rendered highly interesting by the character and station of the preacher, our object on the present occasion is to circulate his sentiments rather than our own.

The Bishop of Calcutta takes his text from Philipp. i. 27. "Only let your conversation be as becometh the Gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the Gospel:" and having adverted to the situation of the primitive converts, he contrasts it with what is now seen in the following terms.

"Different as are the circumstances of the Christian world in modern times, especially in countries where our Religion is fully established, it is yet difficult for us to read such passages as my text, and many others in the writings of the Apostles, without some application of them to the condition of the church in India. We are here, for the most part, small Societies dispersed through a territory of vast extent: the Christian Churches already existing in the life-time of St. Paul probably did not occupy so wide a field, as do our English Churches in this quarter of the globe: there is, indeed, one point of difference, which is sufficiently obvious; the former arose and subsisted under every discouragement, and were exposed to hostility and persecution; while we, on the contrary, have nothing to dread from the Heathen around us, but are ourselves the Ruling Power. This difference, however, though in other points of view it carries with it important considerations, affects not the application of my text; to you at this moment, as it was then to the Philippians, every clause of it may be suitably addressed: prosperity and independence have their trials, as well as adversity and depression: and I may fitly exhort you to 'let your conversation be as it becometh the Gospel of Christ,' that so I may hear

of your 'standing fast in one spirit, and with one mind striving together for the Faith of the Gospel.'

"There are, however, circumstances in this Christian Settlement, which impart to it, if things always infinitely important admit degrees, a more than ordinary interest. What was this Island only a few years since, but a blank in the Moral Creation? Its hills and its forests served only to exhibit to the mariner a scene of wild and cheerless grandeur, as he passed the inhospitable shore: no associations dear to the mind were awakened at the approach; the charities and the arts of civilized life were here unknown; here man, even in his rudest state, had as yet no fixed abode. How altered is now the scene! a numerous and increasing population;—an active and beneficent government;—streets resounding with the occupations of industry;—cultivated fields and thriving plantations;—residences bespeaking comfort and opulence;—our arts, our language, and our laws introduced into this remote corner of the East;—these surprising changes invite reflexion, and cannot be contemplated with indifference. But, what it is even more to my purpose to remark, and without which all else were unsubstantial, our Holy Faith is here established, to guide those, who know the truth, in the way of salvation, and to be a light to lighten the Gentiles around, if haply they may be turned from their vanities to the Living God: and you have here an edifice fully adequate to your Christian population, and in point of decency, and even of elegance, worthy of the flourishing and powerful Body, by whom it was erected: it is now dedicated unto God; and some of the most solemn ordinances of religion have already been administered within its walls.*

"In a state of things, then, in which the dispensations of Providence are so remarkable, I cannot forbear to press upon you the counsel, which the blessed Apostle offered to his Philippians; and you will best be enabled to comprehend and to apply it, by considering it in its separate clauses: his exhortation is generally, 'Let your conversation be as it becometh the Gospel of Christ:' but this he subsequently explains to refer more particularly to their 'standing fast in one spirit, and with one mind striving together for the faith of the Gospel:' in other words, he makes a conversation worthy of the Gospel to shew itself more especially in Christian unity and Christian zeal." P. 6.

* A Confirmation was holden at Prince of Wales's Island on Saturday 8th May."

His Lordship then observes that the English word "conversation" does not precisely convey the Apostle's meaning—that he evidently intended to say, "Be ye such members of the community to which ye belong as your religion requires you to be, or let your society be actuated by principles worthy of the Gospel of Christ." And the text is applied by the bishop in this its true signification.

He sets out with observing, that a truly Christian community will have its appropriate character; and that in order to form such a community, his hearers must inquire what are the principles that distinguish our religion, and what are those holy and beneficent laws to which it would subdue the human heart.

"The basis of all Christian society must be faith in Christ: the heart must be sensible of its weakness and its wants, and of the utter insufficiency of man to his own well-being: the conscious need of a Saviour, and a thankful acceptance of pardon and peace as offered in the Gospel, are indispensable to the genuine Christian character, and of course to qualify and dispose men to be members of a really Christian Community. It is true, indeed, that this Faith will not be equally strong and active in all, who have been admitted to the Christian Covenant: and in the Visible Church of Christ, there will be many, who as yet know not the things, which concern their peace. Still Faith in the Son of God was the principle, on which Christians were first brought together: and they in whom this principle is weak or wanting, though found within the Christian pale, are not of the class of persons, by whom Christian Communities were originally formed, nor of those, by whom the objects of such a Community can be fully appreciated. And in close connexion with Faith in a Saviour is our conviction, that we need the succours of the Holy Spirit: both rest alike on the Word of God, and of both the necessity is made apparent by a consciousness of human corruption.

"But in the train of this Faith and of a cordial adoption of all that is revealed and enforced in the Scriptures, I beseech you to consider what has followed: the same Faith has united men in the same form of Discipline and Worship: Churches were built, in which they might profess their

common belief, and offer a common homage to the Father of Jesus Christ; and thus were they brought to live together under the same spiritual Guidance and Government, having the same Gospel preached to them, profiting by mutual edification, affording a mutual comfort and support, and cemented together by an intercourse of Charity and Love. It were, indeed, too much to expect that any Christian Community at the present day, except in circumstances resembling those of the primitive Christians, should exactly correspond with such a model: men are brought together by motives, in which Christian considerations have little or no share: they go to the spot, to which Providence calls them, as interest or connexion points the way. Still it will be useful to keep in view the principles, on which Christian Societies were originally formed, if we would clearly apprehend, what, even in the ordinary circumstances of the world, should be the character of a Community, such as 'becometh the Gospel of Christ.' It is certain that the Gospel will not be honoured, where its excellence is not illustrated and exemplified, or its influence is but partially felt. Is there a Christian Community, in which its grand and leading truths are depreciated, or but imperfectly understood? in which moral decency and common integrity pass for Religion? in which men confound the laws of Civil Society with the more operative and extensive injunctions of the Gospel, and narrow the range of Revelation to the limits of human reason? In such habits and sentiments wherever they prevail, the Faith of the Redeemer is not honoured, but disparaged: it is not perceived or felt, that the mercy, the power, and the justice of God have been wonderfully exerted, and were actually required, in the salvation of a fallen race. In like manner, is the Sabbath desecrated, and the house of prayer deserted, while business or recreation occupies the hours, which should be given to the worship of God and to holy meditation? Are the prevailing habits irregular and worldly, if not absolutely dissolute and depraved? Are men, though living together in the same place, unconnected with each other by the ties of good-will and charity? In short, is any Community in great measure deficient in those characters of piety and mutual benevolence, which are inseparable from a sincere profession of the Gospel? It is plain, that in all such instances there is much need of reform. It may be said, indeed, that I am here speaking of Christian Communities, as having for the most part a prevailing character: I

conceive this to be the fact; especially where, as in this country, they are separated from the mass of Christians: every where a great diversity will be found among individuals; but still there will be a prevailing character either of good or evil; the general aspect of such Communities will be either that they are Christian in faith, in life, and in deportment, or the contrary: a few exceptions will not change it. The opinions, the habits, and the example of those, who take the lead, are no where without effect, and least of all in such bodies of men as those, to which I have alluded. What, then, is a Community, generally speaking, such as 'becometh the Gospel of Christ?' To convey to you an adequate idea of it would require me to expatiate on the power of religion upon the habits, the sentiments, and the tempers of men. In such a society the excellence of our Faith will be illustrated in the lives of its professors: the benevolent observer will find with delight, that there the truth is received and honoured 'as it is in Jesus;' Eph. iv. 21: that all holy ordinances are revered, while secular duties are not neglected; more especially, that men forsake not the table of their Redeemer; that the Sabbath is really solemnized as a day of holy rest; that they enter the House of God with awe, and that decency and order are not violated by listless inattention, or irreverent and idle gestures; that they who rule are just and beneficent, while the governed yield a cheerful submission, that the relation between the pastor and his flock, one of the most endearing relations in society, is maintained in a parental vigilance on the one hand, and in an affectionate respect on the other; that the rich are liberal and the poor thankful; that institutions for the relief of misery are well patronized, and what is much less common, well superintended; that a neighbourly and friendly intercourse prevails among all of the same class and habits of life; and that men of every condition endeavour faithfully to discharge the duties assigned them by Providence, whether these be eminent or humble. I say not that such a Community is every where to be found; still any thing far short of this becometh not the Gospel of Christ." P. 10.

The bishop proceeds in imitation of the apostle to speak more particularly upon the two grand points of unity and zeal.

"Foremost in the sad catalogue of divisions stand those, which turn upon questions of Religion: some men revolt from

every thing connected with order and establishment: some, who have need, to learn, are more ready to teach: some seem to derive consequence from being the leaders of a party: and others are actually deceived, believing interpretations of Scripture, which are unsupported by the letter, or by the general tenour of the Word of God, to be the true, though hidden sense, revealed to them by the Holy Spirit. Under this head happily, so far as I am informed, I have nothing to apprehend for you at present: but if my solicitude for you be in any thing predominant, it is that this 'little flock' of Christ, this infant Colony of the Church of England, may ever 'stand fast in one Spirit, and through God's grace resist every attempt, should any such be made, to divide it: every hope of good to be derived from it hereafter would be defeated by a difference among yourselves. But then, beloved, let me caution you against the easy mistake, that you are standing fast in one Spirit, if in truth you are sunk into indifference: men are apt to believe that they agree in Religion, and even take credit to themselves for the agreement, when the subject does not sufficiently interest them, to afford any cause of dissension. Unity is, indeed, precious in the sight of God, and lovely in the eyes of men: but remember, that Religious Unity supposes that we are really Religions: in no other case does it deserve the name: and in candour I must admit, that better are differences, where all are in earnest, than the mere semblance of Christian agreement, where the great and vital doctrines of the Gospel are little regarded. Happily, such a state of things, however it may incidentally arise, is not induced or promoted, far otherwise, by the system of Faith and Worship adopted in our National Church. Our Liturgy is a luminous comment on the Gospel: its devotions breathe the Spirit of the Gospel; the great and saving truths of the Gospel are prominent in every page of it; you are in no danger of becoming lukewarm as to the doctrines of Redemption and Grace, while you hold fast to the Liturgy; and as little are you exposed to the danger of division, while you reverence the primitive form of discipline retained in our Church.

"But in the collisions of human Society differences will sometimes arise, where weighty questions do not come into discussion, upon matters of little moment. With regard, however, to you I hardly know what these can be: I have good hope that none such at present exist: and my counsel for the future will be, that you cultivate

generally a spirit of forbearance, of concession, of courtesy, of mutual kindness; that you abstain from evil speaking, and from unwarranted suspicions; that you be candid to real faults and failings, and remember, that even injuries must be forgiven. I cannot contemplate such a Society as yours otherwise than as one Family, among the members of which there is really but little collision of interest, and nothing which needs greatly disturb the gentle current of brotherly love." P. 15.

The duty insisted upon by St. Paul in the phrase, "striving together for the faith of the Gospel," the duty of Christian zeal, is next explained and enforced. He who knows nothing of it, is recommended to inquire whether he be really influenced by any sentiment of reverence to the Almighty, or of love towards man. And at the same time it is well observed, that mere zeal without regulation or restraint, is a dangerous capricious thing, and does not answer the end of him who bids us "strive together." The first point to which this zeal is directed, is an open and consistent profession of the faith, by regular attendance upon public worship.

"Another object, to which I would direct your Christian Zeal, though one of this it originated, is the provision, which, with the liberal aid of the Government, you have made for the instruction of Youth. In no other way do Christians more effectually 'strive together for the Faith of the Gospel,' than in training the children of the poor in 'the nurture and admonition of the Lord.' From an Institution, which is still in its infancy, and has been subject to local difficulties, very much perhaps was not yet to be expected: some good has assuredly been done, and more is in progress: and I know not of any permanent impediment to its exhibiting hereafter all the improvements, the arrangement, the facility, the precision, and the benign moral effect on the minds of the scholars, which are so conspicuous in the *National System*, as now practised in England. I commend, then, this Institution to your continued patronage and care: let it be an object of your warmest zeal: it is not easy to estimate its eventual importance: at any rate, great blessings will assuredly be imparted to the children

themselves; but its influence may be of wider extent: this Island is an advanced post of civilization to the Eastward; from this little Seminary it may be the purpose of the Almighty, in his own good time, to send forth those, who shall disseminate a knowledge of His attributes and of the way of Salvation: we presume not, indeed, to fathom His counsels, but we humbly hope for His blessing, while we employ the appointed means, leaving to His wisdom the issue." P. 20.

A third subject which the Bishop of Calcutta recommends to particular notice, is the District Committees of the Society for promoting Christian Knowledge, recently established at his recommendation in the island*, and observes that though the field of its operations is as yet but small, yet every poor Christian will be an object of its regard; the soldier and sailor who visit the settlement may be benefited by its bounty, and may date the commencement of an altered course of life from the day when his thoughts were thus turned to the subject of salvation; and the position of the Committee will give it more than ordinary importance, it will be the Society's remotest station to the eastward; and it may look with the divine blessing, to further openings, and a wider sphere.

His lordship concludes in the following terms.

"It is now time that I take my leave of you, although some topics, connected with the present occasion, may remain untouched: all Christian graces and virtues, indeed, all which belongs to Faith, to Piety, to Order and to Peace, must work together in forming a Christian Commu-

* "The Prince of Wales's Island and Fort Marlborough District Committee of the Society for promoting Christian Knowledge, held its Constituent Meeting on Tuesday, the 18th of May. The Governor of Prince of Wales's Island consented to become its President, and presented, on behalf of the Government, a very liberal contribution to its Funds: a similar Donation was afterwards received from the Honourable Sir T. S. Raffles, the Lieut.-Governor of Fort Marlborough."

nity, which shall do honour to the Gospel of Christ. To all these I beseech the Being, 'without whom nothing is strong, nothing is holy,' to incline your hearts; and that He will 'nourish you with all goodness, and of His great mercy keep you in the same.' Vast as is the extent of this Diocese, and various as are the duties imposed upon me, I must not hope, even if life be spared me for some years to come, to be an eye-witness of your progress; but though absent, I shall endeavour to 'hear of your affairs,' and I trust, that what I shall hear, will afford me satisfaction and comfort; first so my visit to this place may be associated in my mind with something even more gratifying than your personal attention and kindness; I mean your advancement as a Christian Community, and the probable extension, through your means, of the Kingdom of Christ. We will now proceed to the Table of our Redeemer; to which, as being on the point of leaving you, I have called you by a special invitation, there to draw still closer these ties of Christian love, and to ask the succours of Divine Grace, that we may in all things approve ourselves unto God our Saviour." P. 23.

We have thus presented our readers with the larger portion of this discourse; if we had merely consulted our own inclinations we should have repented it entire; as every sentence affords proof of the wisdom and piety of its author; and is calculated to excite the attention, not only of his hearers, and most important diocese, but of all friends to the advancement of genuine Christianity. The success of his lordship's labours will make a considerable addition to the claims already established by his character and attainments: and we are happy to learn, that there is every prospect of seeing that success abundant.

"Great things are going on here," says a most respectable clergyman, in a recent communication from Calcutta, "and in five years time this will be an altered place. When I came here I passed through the Native district, as a being unconnected with the crowds who surrounded me, unnoticed and unknown. Now I am recognized with evident pleasure by the children, or their parents, who stop to make their salam. The former often surround my buggy, or run along by the side calling out, 'Sahib, when will you come? Oh! he says, he will come to-morrow?' This is charming, and makes me love and pity them more and more. Our school system will soon be considerably enlarged, and when the spirit of enquiry is abroad, as it is now in a wonderful degree, the solemn exhibition of Christian worship in our principal stations, will greatly tend to decide the wavering, and to impress the sincere enquirer after truth. There are some among the Natives who steal in to observe, and perhaps in heart to join our worship, and I trust that the opportunity will quickly be thrown open to them, wherever our power extends."

The means of improvement among the Europeans are also increasing with rapidity; and the general disposition is decidedly good—the Bishop of Calcutta and his Clergy are gradually acquiring that influence, to which zeal, united with discretion, must ultimately lead, and from a perseverance in the plans which are maturing, there is every thing to hope.

MONTHLY REGISTER.

Society for Promoting Christian Knowledge.

Extracts from the Annual Report of the Halifax Diocesan Committee, for 1819.

"The Halifax Diocesan Committee

have pleasure in presenting the following, as the Fifth Annual Report of their proceedings:

"Although some little portion of the discouragement, which has grown out of the general embarrassments of the times, has affected even their humble efforts, they are thankful to be enabled, at the close of

another year, to assure all who take an interest in the diffusion of Christian Knowledge, that the quiet progress of those important objects which prompt their labours and their prayers, continues, under the blessing of Providence, to afford them much comfort, and to demand their lively gratitude.

"1. The correspondence with the Parent Society, which has been full of encouragement, from the first formation of this Committee, still cheers their exertions and animates their zeal.

"The names of twenty-five new members have been forwarded to England in the last year.

"2. The Committee have the liveliest pleasure in continuing to bear testimony to the enlargement of the several District Committees in different parts of this Diocese; to their unabated zeal; and to the increase of their usefulness.

"The Committees at Fredericton and St. John's, in New Brunswick, under the immediate and most zealous patronage of His Excellency the Lieutenant-Governor of that Province, have already become, by a great accession of new members, so extensive, and have had need of so large a supply of books, that they considered it more convenient, especially as it would save them much time, to open a direct communication with the Parent Society, and receive some of their supplies immediately from London, instead of procuring the whole from this Committee. The cause of this change will be very gratifying to every member of the Society, especially as care has been taken to guard against the necessity for any separation from the Diocesan Committee. Indeed, the most affectionate intercourse is kept up between all the Committees, and no endeavours are wanting to make their cordial co-operation extensively useful. Their stock of books is very ample, and easy of access to several surrounding parishes, and individual members of the Society, who gladly avail themselves of the facilities thus afforded for obtaining such supplies as they require. The demand is very considerable already, and is likely to increase daily.

"At St. Andrew's the Committee which had been particularly distinguished by their activity, were some time in recovering from the loss they sustained, in the death of the venerable Rector of that Parish, and several other valuable members; and the delay that arose in obtaining a successor to the living, as well as some little local difficulties, checked the exertions of the Committee for a season. These difficulties are now happily removed, and the

Committee are again in active operation under the valuable superintendence of the present Rector.

"In Prince Edward Island, the Committee at Charlotte Town continue to enjoy the zealous regard of His Excellency the Lieutenant Governor of that Colony. —They have favoured the Diocesan Committee with particular minutes of their proceedings from time to time, which afford honourable testimony to the existence of the same zeal and regularity with which they began their course. This Committee have also received several supplies of Books.

"3. The distribution of Books and Tracts from the stores at Halifax has hardly been so extensive as in a former year, not because the demand can have been much lessened by former supplies, for an extensive circulation is generally found to increase the call for them; but partly, it is to be feared, from the difficulty which may be experienced in many places, in making payment for them, and partly on account of the direct importations to New Brunswick by the District Committees there.

"But notwithstanding these circumstances the distribution has been very considerable. Besides numerous gratuitous supplies to small settlements and individuals, the wants of various places have been more abundantly satisfied. Through the benevolence of His Excellency the Right Honourable the Earl of Dalhousie, a supply of Books to the amount of £20l. has been forwarded to the new military settlement of Dalhousie at his Lordship's expense, in addition to partial distributions of Books on a more limited scale by the Rev. John Millidge, of Annapolis, when employed upon pastoral visits to this settlement in the midst of the forest.

"An assortment of valuable Books has also been forwarded to the new military settlement of Sherbrooke, near Chester, at the expense of the Society for the Propagation of the Gospel.

"A Collection has been made in the Church of St. Paul at Halifax to the amount of 39l. 5s. 2d. for the supply of Books to the Poor of the Parish.

"A Collection amounting to 36l. 1s. 6d. has also been made in the Church of Trinity at St. John's, New Brunswick, for a similar purpose in that Parish.

"Smaller collections and subscriptions have been made at different times in other places, from which a particular statement has not yet been forwarded. Fredericton, Kingston, St. Andrew's, and Sackville, in New Brunswick, and Annapolis, Gran-

ville, Yarmouth, Chester, and Guysborough in this Province, and Charlotte Town in Prince Edward Island, and Sydney in Cape Breton, are to be distinguished among these—and even the scattered settlements on Margaret's Bay, where there is neither Church nor Minister, although the people are anxiously desirous of both, have lately sent forward their little subscription of 9*l.* 1*s.* 0*d.* as their first effort to supply themselves with Books of religious instruction.

"The Committee earnestly recommend the repetition of these collections and subscriptions in all places where their benefit has already been felt—and an imitation of their example to all other parishes and settlements."

"5. The National School under the charge of this Committee, continues by its increasing usefulness, to afford the most abundant satisfaction.

"An Examination of both Boys and Girls took place very soon after the publication of the last year's Report, attended by the Earl and Countess of Dalhousie, the Members of His Majesty's Council, the House of Assembly, the Trustees and Superintendants of both Schools, many of the Parents of the Children, and numerous other visitors.

"The appearance of the children—their perfect acquaintance with every thing they had learnt, and their general progress, could not fail to gratify all who were present—At the close of their examination in Reading, Writing, Cyphering, English Grammar, and Geography; the Children produced the numerous tickets of merit which they had received in the course of the preceding year, and appropriate medals and rewards were presented to the most deserving, from the hands of the Earl and Countess of Dalhousie. The rewards for the Girls' School were almost entirely supplied by the bounty of many Ladies who take a very lively interest in the prosperity of the Institution.

"Since the time of this Examination every advantage, that was hoped for from the attention of the monthly superintendants for both Schools, has been obtained, and the Committee cannot omit to offer their sincere acknowledgements for such important benefits, and especially to those Ladies who have given in their turn, almost a daily superintendence to the School. Nor is it possible for them to exceed what is due, in expressing their most particular and grateful acknowledgements for the advantages which the Institution has derived from the countenance, the example, and the personal attendance of the

Countess of Dalhousie. But Her Ladyship, and the other Superintendants, have higher satisfaction than these thanks can afford, in knowing that the attendance of the children, both at School and at Public Worship has been more regular and more constant—they have improved in the neatness of their appearance; and in their general habits and behaviour: they have made a rapid progress in the acquirement of useful knowledge, and it is humbly hoped, that by the blessing of divine Providence, a permanent foundation has been laid for their religious and moral principles and conduct.

"The reports which have been forwarded to the Committee from the National School at St. John's, New Brunswick, are of the most gratifying nature, and represent it to be of very high reputation, and an acknowledged blessing to that city. The number of pupils is very little inferior to the number at Halifax. The Institution is honoured by the very active patronage of His Excellency the Lieutenant-Governor, and the most respectable persons in the city are its most zealous friends. The master, Mr Bragg, fully answers the high expectations which were formed of him: his wife has been well instructed in the system, and has now opened a School for Girls which is already in a very promising state.

"A valuable building has been erected for the School, which contains one of the largest rooms in either Province, and was opened on Christmas-Eve in a very interesting manner. A public and most satisfactory examination of the Children was held on this occasion, and appropriate rewards were distributed to the most deserving by the Lieutenant-Governor. The Institution has been incorporated by a charter from His Excellency—a valuable grant of land has already been given to it; and another is expected—a stock of School Books, and other necessary articles, sufficient for the whole Province for several years, has been imported from England; and every School in New Brunswick that introduces the Madras System is gratuitously supplied with them—a choir of singers for the Church have been selected from the Scholars: they have been carefully and ably instructed in psalmody, according to the Madras System, which is found perfectly applicable to musical instruction, and perform their part of the Public Service in the most engaging manner. In short, the whole of the concerns of this important Institution appear to be already in as prosperous and promising a condition as its warmest friends can desire."

"At the close of this report, the Committee are called upon, by every impulse of respect and gratitude, to repeat their sincere acknowledgements, of the important benefits, which have been conferred upon their objects by the continued encouragement, the liberal assistance, and the condescending and patient attention of their Noble Patron, who has on every occasion most cheerfully given his valuable time and counsel, and opened his purse, when either could promote the designs of this Committee."

Clergy Orphan Corporation.

THE children of this establishment were publicly examined on Monday, May 22d, before a numerous and respectable assembly; and acquitted themselves in a manner which called forth universal approbation. On Thursday, May 24th, six additional children were elected. The following account of the proceedings of the Corporation is extracted from the Report which has just been published :

"At the period of the Reformation, the Church of England was rescued from the errors of Popery; and its Ministers, whom one of those errors had condemned to celibacy, were restored to the charities of domestic life. But, unfortunately, no suitable provision was then made for a married *Parochial Clergy*, as no restoration took place of that portion of the revenues of the Church, which had been alienated to monastic uses.

"The insufficiency of many benefices, stripped of the most valuable part of their tithes, to afford a provision for the families of the Incumbents, was, even at that time, felt and lamented."

"On this account in 1749 some benevolent individuals formed themselves into a Society for this specific purpose; and in the year 1809 it was incorporated by the title of '*The Governors of the Society for cloaking, maintaining, and educating Poor Orphans of Clergymen of the Established Church, in that Part of the United Kingdom, called England, until of Age to be put Apprentice.*' It would be ungrateful not to state, that the Act of Incorporation was obtained at the sole expence of that munificent Prelate, the present Lord Bishop of Durham, who has added to this, and other instances of liberality, a recent donation of 500*l*.

"To shew the necessity of such an establishment it will be sufficient to state, that the Clergy of England and Wales amount to more than 10,000. The income of a large proportion of this number, probably one-half, is such, that, though managed with the greatest prudence, it cannot afford the means of making a provision for the contingency of an Orphan family. It happens also, not unfrequently, that the father, after having been placed in a situation, which might have enabled him to accomplish this most desirable object, is snatched away from his children by a premature death. Distress must therefore often unavoidably result from these causes; and that will surely be deemed a most useful and laudable Charity, which provides for the maintenance and education of Orphans, deprived of the Parent, whose professional income was their chief, and perhaps their sole support and stay.

"The Schools instituted for this purpose subsisted for several years at Acton, and Lasso Green upon a smaller scale. In the year 1812, a spacious building, calculated for the reception of more than 100 children, was erected by subscription, in a healthy situation near the *Regent's Park*, May-le-bone.

"The Schools for the Male and Female Orphans are thus brought together for the purpose of being more effectually superintended by the Committees, but they are still, as they were originally, establishments in all respects distinct and separate.

"The number of Children, which the Schools are capable of receiving, is much greater than the present funds of the Charity enable it to maintain; and at every election the painful necessity recurs of passing over cases of urgent distress. But, in determining the extent of the building, the Committee were guided not by the actual, but by the probable future revenue of the Institution. Resting their expectations upon the well-known liberal spirit of the country, they felt assured that, when Schools were erected to contain an increased number of Orphans, an increased influx of contributions would enable them to carry their design into full effect. Nor have they since had reason to think that this expectation was ill-founded; for much has already been effected, though much still remains to be done.

"At the completion of the present building the number of children of the establishment scarcely exceeded *eighty*, whereas the number at present is about *one hundred*; and the whole number educated by the Society, since its first establishment, amounts to more than *nine hundred*.

"This statement is full of satisfaction with reference to the past, and full of encouragement with regard to the future. The increased interest, which has been lately manifested for the Institution, justifies the hope, that as the knowledge of its character and beneficial effects is more widely diffused, it will be enabled to extend its usefulness by additional contributions to its funds. And surely no Institution can prefer a stronger claim to general support from the friends of the Established Church in every part of England. For it is not of a local but of a general nature; it does not select its objects from the metropolis, or its vicinity; but, as far as its means extend, it takes under its protection the Orphans of the Clergy wherever they may be found.

"The Right Honourable and Right Rev. the President of the Society, the Lord Bishop of London, ever attentive to its concerns, has not only made it more generally known throughout his Diocese, but has recommended its present circumstances to the consideration of the other Prelates, who have all added largely to their Annual Subscriptions. Their example has been followed by public bodies, and by the opulent and the liberal among the Laity, and the Clergy. Increased assistance has been given by many, who were already contributors to the Institution; and many others, as soon as its merits, and its wants were pointed out to them, have willingly placed their names on the list of its Subscribers.

"The Society has also to congratulate itself upon a distinguished mark of Royal

favour. His Majesty, King George the Fourth, desirous to testify his approbation of its designs, recently ordered a donation of a hundred guineas to be transmitted to the Treasurers, and conferred a high additional value upon the gift by declaring at the same time his gracious intention to become the Patron of the Institution.

"The Committee cannot but hail this token of Royal approbation as an auspicious omen. They confidently anticipate the increasing prosperity of a Society patronized by the Supreme Head of the Church of England, and supported by all its Prelates; a Society, which ranks among its Subscribers most of the benefited Clergy, and many distinguished individuals of the Laity of the kingdom. And they trust, that at no distant period the extended beneficence both of the Clergy and the Laity will enable them, under the blessing of Divine Providence, to give full operation to the design of the Institution, and to educate in their Schools the whole number of Orphans which the Schools are calculated to receive.

"May, 1820."

"Such persons as may be induced, by the above account of this Institution, to become Contributors, are requested to order their Benefactions or Subscriptions to be paid to the account of the Treasurer, at Messrs. Drummonds, Charing-cross, or at Messrs. Sikes, Smith, and Co. 5, Mansion-House-street; or to J. B. Morgan, Esq. the Secretary, Doctors' Commons; or to Mr. H. Stetton, the Collector, No. 6, Bartlett's Buildings, Holborn."

A Statement of the Account from February, 1819, to February, 1820.

Dr.	£.	s.	d.	Cr.	£.	s.	d.
Balance last Audit	152	10	2	Maintenance of the Boys, including Salaries	1667	2	4
Subscriptions	1594	15	0	Ditto of the Girls	1151	13	9
Donations	2668	0	9	Removals from the Schools ..	26	12	6
Donation from John Bowdler, Esq. being the profits of the First Edition of the Works of his Son, the late John Bowdler, Jun. Esq.	218	12	0	Purchase of 4350l. 3 per Cent. Consols	2858	7	6
Dividends	1601	15	0	Ditto, for Sinking Fund, 100l. 3 per Cent. Consols	68	15	0
Legacy from Mrs. Rebecca Moore	10	0	0	Rent, Printing, Advertising, Water, Rent, Collector's Poundage, Legacy Duty, Stamps, Iron Bedsteads, and other incidental Expences	515	11	11
Rent	14	0	0	Balance in the Hands of Treasurers, viz. at Messrs. Drummonds' ..	5	17	5
Children's Work	55	18	3	Messrs. Sikes, and Co.	21	10	9
Legacy from Rev. W. Her- rington, 50l. 3 per. Cent. consols							
	£6315	11	2		£6315	11	2

Society for promoting the Building and Enlarging Churches and Chapels.

THE anniversary Meeting of this Society, was held on Thursday, May 24th; the account presented

to the Meeting was extremely favourable: but as we hope to furnish our readers with a full account of it in a subsequent Number, we abstain for the present, from any further remarks.

Corporation of the Sons of the Clergy.

An Abstract of the Sums distributed in the Year 1819, by the Court of Assistants, to Widows and Children of Clergymen, and to poor Clergymen, and disbursed for other Purposes, viz.

	£.	s.	d.
To 465 clergymen's widows, at 10 <i>l.</i> each	4650	0	0
To 17 clergymen's widows, at 5 <i>l.</i> each, being the benefaction of the Rev. Dr. James Palmer, and an augmentation of 5 <i>l.</i> each	170	0	0
To 1 ditto, at 5 <i>l.</i> being the benefaction of Edmund Burroughs, Esq. and an augmentation of 5 <i>l.</i> each	10	0	0
To 5 ditto, at 5 <i>l.</i> each, being the benefaction of Edward Pauncefort, Esq. and an augmentation of 5 <i>l.</i> each	50	0	0
To 6 ditto, at 10 <i>l.</i> each, being the benefaction of the Rev. Robert D'Oyley ..	60	0	0
To 4 ditto, at 6 <i>l.</i> each, being the benefaction of Mrs. Dorcas Thacker, and an augmentation of 4 <i>l.</i> each	40	0	0
To 4 ditto, at 6 <i>l.</i> each, being the benefaction of Mrs. Mary Clissold, and an augmentation of 4 <i>l.</i> each	40	0	0
To 1 ditto, 10 <i>l.</i> being the benefaction of the Rev. Dr. Nicholl	10	0	0
To 16 ditto, at 5 <i>l.</i> each, being the benefaction of Charles Etty, Esq. and an augmentation of 5 <i>l.</i> each	160	0	0
To 1 of 25 <i>l.</i> being the benefaction of Mrs. Jackson	25	0	0
To 224 maiden daughters of clergymen, at 4 <i>l.</i> 4 <i>s.</i> each, being the benefaction of Mrs. Dutton, Mrs. Williams, and Mr. Jackson, and an augmentation of 5 <i>l.</i> 16 <i>s.</i> out of the general fund, to each	2240	0	0
To 3 maiden daughters of clergymen, at 10 <i>l.</i> each, being the benefaction of Mrs. Barcock	30	0	0
To 2 lame daughters of clergymen, at 4 <i>l.</i> 4 <i>s.</i> each, being the benefaction of the Rev. Ptolemy James, and an augmentation of 5 <i>l.</i> 16 <i>s.</i> each	20	0	0
To 5 daughters of deceased clergymen on Mrs. Whitehall's fund, 10 <i>l.</i> each ..	50	0	0
To 6 daughters of deceased clergymen, on Mrs. Paine's fund, 10 <i>l.</i> each ..	60	0	0
To 6 daughters, on Bishop Portens's fund	60	0	0
To 55 children of clergymen, put out apprentices, with the Rev. Mr. Withers's, Mr. Campion's, and other charities, viz.			
14 children from the Clergy Orphan School, at 40 <i>l.</i> each ..	£560	0	0
14 other children, at 20 <i>l.</i> 30 <i>l.</i> and 35 <i>l.</i> each	1325	0	0
To 10 poor curates, the benefaction of John Stock, Esq. 10 <i>l.</i> each	100	0	0
To 20 poor curates, the benefaction of Mrs. Joy, 20 <i>l.</i> each	400	0	0
To 14 ditto, the benefaction of Mrs. Stafford, at 15 <i>l.</i> and 10 <i>l.</i> each	150	0	0
To 67 poor clergymen, the benefaction of Dr. Tylour and Mr. Myddelton, at 15 <i>l.</i> and 10 <i>l.</i> each	865	0	0
To 65 poor clergymen, the benefaction of Mrs. Ann Cam, at 20 <i>l.</i> 15 <i>l.</i> and 10 <i>l.</i> each	1075	0	0
To 18 poor clergymen, the benefaction of Mrs. Elizabeth and Susanna Jackson, 9 <i>l.</i> each	162	0	0
To donations to distressed clergymen, widows, and children of ditto, the benefactions of the Rev. Dr. William Bell and Mrs. Stafford, &c.	380	0	0
To donations to apprentices, &c.	144	0	0
To exhibitions	147	15	0
To annuities, interest of money, quit rents, and other annual payments ..	570	14	9
Solicitor's charges, buildings, and repairs, and other contingent expences ..	1191	0	4
Salaries, house rent, and taxes, insurance, printing, stationery, postage, and other incidental expences	1105	12	8
Capital funded by the 3 per cents, the gift of Henry Lenox Hunter, Esq.	1000	0	0

It has been thought necessary to inform the public, that the governors of this charity, with the aid of their benefactors, have formed a permanent fund, the rents and interests of which they annually distribute in pensions and benefactions to a considerable amount, to a great many poor Widows and Children of Clergymen; but the number who partake thereof is such, that the share of each individual is very inconsiderable; the pensions to Widows and Maiden Daughters in no instance exceeding ten pounds, except in the case of two annuitants of a particular benefaction. From this charity becoming more known, applications for relief are made much beyond the power of the corporation to comply with. In order, therefore, that the real objects of the charter of incorporation may receive a more ample assistance, and that the fund may be extended so as to carry the benevolent purposes of the Institution to a still wider and more general operation, it is hoped that contributions will continue to be made by those interested in a concern so truly laudable, humane, and beneficent.

It may be proper also to state, that the corporation has, within these few years, received, by transfers from the Court of Chancery, several sums in stock, under the wills of Mr. Myddelton and Mrs. Ann Cam, which produce 1900*l.* per annum, or thereabouts; but the dividends of which, by the above wills, are limited to be applied solely for the benefit of poor Clergymen with large families and good characters. From the number of petitioners who annually apply for a share of these benefactions, the allotment to each has never exceeded 10*l.* or 15*l.* except for the last year or two, when the governors were enabled to give 20*l.* each to a few very distressed Clergymen.

In addition to the above benefaction, a sum of 2200*l.* East-India stock, was lately

bequeathed to the corporation by the wills of Mrs. Elizabeth and Susanna Jackson, in trust, to be equally divided between 22 poor Clergymen, whose incomes do not exceed 50*l.* each, the dividends of which, after payment of the legacy duty, allow only 9*l.* to be allotted to each poor Clergyman.

About the year 1780, John Stock, Esq., bequeathed 100*l.* per annum for ever to the corporation in trust, to be divided equally amongst 10 poor Curates, whose incomes do not exceed 40*l.* each, yearly, at Christmas.

There have also been lately transferred to the corporation 14,000*l.* 3 per cent. consols. in trust, to pay 20 poor Curates, whose incomes do not exceed 50*l.* per annum, 20*l.* each, to be distributed yearly at Christmas, under the will of Mrs. Jane Joy, deceased; and a further benefaction of 250*l.* yearly, has lately been bequeathed to the corporation, by the will of Mrs. Althea Maria Stafford, for the benefit of poor Curates, and the families of Clergymen.

All persons who shall please to give any sum, or annual benefaction, are desired to pay the same to the present Treasurers,

THOMAS COLLINS, Esq.

Sir NATHANIEL CONANT,

BENJ. HARRISON, Esq.

Or the succeeding Treasurers; or to the Registrar, at the office of the Corporation deputed by them.

Those who may have collected any money for this Corporation, are desired to pay the same to the said Treasurers, or to John Matthew Grimwood, Esq. Registrar, at the Corporation House, at No. 2, Bloomsbury Place, Bloomsbury Square; to whom all who shall be disposed to promote this charity, or who have any information to communicate concerning the same, will be pleased to address letters.

JOHN MATTHEW GRIMWOOD,
Registrar.

MISCELLANEOUS INTELLIGENCE.

ECCLESIASTICAL PREFERMENTS.

Rev. Head Pottinger, to the vicarage of Compton, Berks; patron, sir Walter James, bart.

Rev. B. V. Layard, to hold by dispensation the vicarage of Tallington, with the rectory of Uffington, Lincolnshire.

REMEMBRANCE, No. 18.

Rev. William Verehst, M.A. fellow of Catherine hall, Cambridge, to the rectory of Grayingham, Lincolnshire; patron, sir John Hayford Thorold, bart.

Rev. G. Glover, rector of South Repps, Norfolk, to be domestic chaplain to the duke of Sussex.

Rev. Gibson Lucas, B.A. to the rectory
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of Filby, Norfolk; patron, C. Lucas, esq.

Rev. Fearon Fellows, fellow of St. John's college, Cambridge, late rhetoric lecturer and head examiner of the same society, fellow of the Cambridge philosophical society, and of the astronomical society in London, has been appointed astronomer royal at the Cape of Good Hope, and superintendent of observatories in his Majesty's dominions in the southern hemisphere.

Rev. Thomas Gardner has been instituted by the lord bishop of Lincoln to the vicarage of Willen, Bucks, on the presentation of the right hon. the trustees of Dr. Richard Busby.

Rev. Edward Northey, to the valuable living of Great Ilsley, Berks.

Rev. C. Chisolm, rector of Eastwell, Kent, to hold the vicarage of Preston, near Faversham, with Eastwell.

Rev. Francis Bickley Astley, M.A. to the rectory of Bishopstrow, Wilts; patron, J. Dugdale Astley, esq. M.P. for Wilts.

Rev. Robert Syngé, M.A. to be chaplain to the British merchants resident at Bahia.

Rev. William Harrison, vicar of Fareham, appointed to the vacant prebendal stall in Winchester cathedral, void by the death of the rev. F. Irenonger.

UNIVERSITY INTELLIGENCE.

OXFORD, April 29.—On Thursday last the following degrees were conferred:—

MASTERS OF ARTS.—D. Howell, esq. Christ church, grand compounder; G. Hall, scholar of Pembroke college; rev. S. C. Lord, W. M. Williams, and rev. C. Griffith, Wadham college; J. F. Benwell, and C. Copner, Magdalen hall; rev. J. Morall, and G. Henderson, fellows of Brasenose college; C. Ranken, student of Christ church; W. J. Monson, and rev. R. H. Leeke, Christ church; W. Gresswell, fellow of Baliol college; J. Jones, fellow of Jesus college; rev. P. Price, Jesus college.

BACHELORS OF ARTS.—Rev. H. Belairs, St. Mary hall, grand compounder; H. R. Fowler, and J. Frampton, Exeter college; J. Clayton, Pembroke college; J. Pruen, St. John's college; W. Charlton, Magdalen hall; W. Duthy, scholar on the new foundation, Queen's college; B. H. Bridges, Oriel college; and W. J. Brodrick, esq. Baliol college.

The same day in convocation, C. Belamy, student in civil law, and fellow of St. John's college, was unanimously elected vinerian scholar.

Yesterday, the rev. R. J. Carr, M.A. vicar of Brighton, and clerk of the King's closet, was admitted bachelor and doctor in divinity. The rev. J. Bullock, scholar of Worcester college, was admitted M.A. and J. Colville, of Magdalen hall, B.A.

On Thursday last the three following gentlemen were elected exhibitioners of Lincoln college, on the foundation of Nathaniel lord Crewe, viz. J. T. Flesher, G. T. Roberson, and C. Wooten.

May 13.—The following gentlemen were on Monday last elected students of Christ church, from Westminster college: G. H. Webber, hon. Leigh Thomas, T. Henderson, J. E. Jeffreys, and A. Short.

On Saturday last the following degrees were conferred:

MASTERS OF ARTS.—W. J. Coltman, esq. Brasenose college, grand compounder; O. Cave, Baliol college.

BACHELORS OF ARTS.—J. R. Johnson, Baliol college; J. S. Cox, Pembroke college.

On Wednesday last the following degrees were conferred:

DOCTOR IN DIVINITY.—Rev. William Benson, rector of Hampton Poyle and South Weston, in this county, vicar of Ledgers Ashby, Northamptonshire, and formerly fellow of Queen's college, grand compounder.

MASTERS OF ARTS.—Rev. T. Walker, University college; C. H. Coulthurst, Brasenose college; A. Macdonnell, student of Christ church; J. Henderson, Baliol college, revids. D. Williams and W. Powell, Jesus college.

BACHELORS OF ARTS.—S. Johnson, and J. H. Johnson, Lincoln college; S. H. Knapp, Merton college; J. E. Jones, St. Edmund's hall; E. R. Taylor, Wadham college, and G. E. Larden, Brasenose college.

May 20.—On Wednesday last the prize compositions were adjudged as follows:

CHANCELLOR'S PRIZES.—Latin Essay, "Quænam fuerit Concilii Amphictyonici constitutio, et quam vim in tuendis Græciæ libertatibus, et in Populorum moribus formandis habuerit." J. S. Boone, student of Christ church.—English Essay, "On the Influence of the Drama." A. Macdonnell, M.A. student of Christ church.—Latin Verse, "Newtoni Systema." W. R. Churton, some time of Lincoln college, and now of Queen's college, on Mr. Mitchell's foundation.

SIR ROGER NEWDIGATE'S PRIZE.—English Verse, "The Temple of Diana at Ephesus." W. Ewart, commoner of Christ church.

On Thursday last Mr. F. C. Steele, con-

moner of Jesus college, was elected a scholar of that society.

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A congregation will be holden on Tuesday, July 4, solely for the purpose of admitting inceptors to their regency.

CAMBRIDGE, April 28.—J. Cottingham, esq. M.A. of Trinity hall, barrister at law, was on Tuesday last admitted into the fellowship vacant by the resignation of L. Duval, esq.

May 5.—Robert Woodhouse, esq. M.A. F.R.S. fellow of Gonville and Caius college, was on Monday last unanimously elected Lucasian professor of mathematics, in the room of the late Dr. Milner.

The following gentlemen were on Tuesday last admitted to the undermentioned degrees:

DOCTORS IN DIVINITY.—Rev. Dr. Elrington, provost of Trinity college, Dublin, admitted *ad eundem*; and rev. R. Roberts, of St. John's college, rector of Aldwinkle All Saints, in the county of Northampton.

HONORARY MASTERS OF ARTS.—H. A. W. Fellowes, Trinity hall, E. G. Hornby, and G. McNeill, Trinity college.

MASTERS OF ARTS.—W. T. Rayne, and J. T. Austen, St. John's college.

BACHELORS OF ARTS.—G. P. Thomson, St. John's college; E. Curtis, Sidney college, and John B. Crowe, Pembroke hall.

STR W. BROWN'S PRIZES.—The two medals not disposed of in former years were on Tuesday last adjudged as follows: for the Latin Ode, to Mr. Henry Thompson, scholar of St. John's college; for the Greek and Latin Epigrams, to Mr. Richard Oakes, scholar of King's college.

May 6.—At a congregation held on Friday, May 5, 1820, the following graces were passed by the senate unanimously:—

1. To confirm the report of the observatory syndicate, and to grant the sum of 5000*l.* towards carrying it into effect. 2. To appoint the vice-chancellor, Dr. Haviland, professor Lee, Mr. Chapman, Caius college; Mr. Vince, King's college; Mr. Turton, Catherine hall; Mr. Gee, Sydney college; Mr. Bland, St. John's college; Mr. Evans, Clare hall; Mr. French, Pembroke hall; Mr. W. Hustler, Jesus college; Mr. Griffith, Emmanuel college; Mr. G. Peacock, Trinity hall; Mr. Shelford, Bennet's college; Mr. Crawley, Magdalen

college; Mr. Dicken, St. Peter's college; Mr. Whewell, Trinity hall; Mr. Graham, Christ's college; Mr. Ebdon, Trinity hall.

3. To form a syndicate for superintending the collection of subscriptions for the use of the observatory. 4. To order that the names of all those who contribute money for the building of an observatory, be inscribed in the books to be deposited in the public library. His royal highness the chancellor of the University signified his approbation of this measure in the most handsome terms, and gave 100 guineas towards carrying it into effect.

May 12.—A syndicate appointed to enquire into the expediency and best means of building and furnishing an observatory at Cambridge, made a report to the senate on the 24th of April, 1820, in favour of such project, which was confirmed on Friday last, and graces passed, granting 5000*l.* and appointing a syndicate, who as soon as 5000*l.* more is collected, are to carry the same into effect. A considerable sum is already subscribed.

The subject for the Seatonian prize poem for the present year, is "The Omnipresence of the Supreme Being."

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DOCTOR IN DIVINITY.—The rev. Thomas Causton, of St. John's college, prebendary of Westminster.

MASTER OF ARTS.—The Rev. Owen Davys, of St. John's college.

BACHELOR IN CIVIL LAW.—The Rev. Fortescue Todd, of Jesus college.

BACHELORS OF ARTS.—Robert Bechoe Radcliffe, Thomas Henry Hall, and Robert Abercrombie Denton, of King's college; Henry Thomas Burne, of Trinity college; and Goswick Prideaux, of Sidney college.

The grace for authorising the erection of the Fitzwilliam museum on the site of the present botanic garden, proposed at the congregation on Wednesday, did not pass the caput.

CHESHIRE.—Died, at Stockport, aged 75, the rev. Charles Prescott, nearly forty years rector of that parish, and an active magistrate for the counties of Cheshire and Lancashire.

CUMBERLAND.—Died, the rev. Isaac Denton, vicar of Crossthwaite in this county.

DEVONSHIRE.—Died, at Ugbrooke Park, the rev. Joseph Reeve, aged 87. For the last thirty-five years he was chaplain to lord Clifford's family, which will long retain a grateful sense of his attachment and services.

DORSETSHIRE.—Died, at Parkstone, near Poole, the rev. Thomas Smith, rector

of Filby, Norfolk; patron, C. Lucas, esq.

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CUMBERLAND.—Died, the rev. Isaac Denton, vicar of Crosshiwaite in this county.

DEVONSHIRE.—Died, at Ugbrooke Park, the rev. Joseph Reeve, aged 87. For the last thirty-five years he was chaplain to lord Chiford's family, which will long retain a grateful sense of his attachment and services.

DORSETSHIRE.—Died, at Parkstone, near Poole, the rev. Thomas Smith, rector

of Hatton Axbridge, Somerset, and Donhead, Dorsetshire, in the 87th year of his age.

DURHAM.—Died, at Bishop Auckland, at an advanced age, the rev. Thomas Cookson, late vicar of Kirby Stephen, in Westmoreland.

ESSEX.—Died, the rev. Thomas Barstow, rector of Aldham, in the 76th year of his age, and in the fiftieth of his incumbency of the former parish.

HAMPSHIRE.—The large new chapel above Bar, at Southampton, will soon be opened, the old one being taken down, the view from the street is greatly enlarged. Plans have also been laid for four new streets.

Died, the Rev. Mr. Arnold, brother of Lady Cavan. This gentleman, on the 13th inst. left Calshot Castle to cross over to Gosport by water: at eleven o'clock, going through Stokes Bay, the boat upset, and Mr. Arnold and three other persons perished.

HUNTINGDONSHIRE.—Died, at Great Gidding, in his 44th year, the Rev. T. Alanson, B. A. formerly of Christ's college, Cambridge.

LANCASHIRE.—The new church, dedicated to All Saints, at Manchester, consecrated by the Bishop of Chester, is spacious and handsome, being calculated to hold 2000 persons. The pulpit exceeds in beauty and materials, perhaps, any one in the kingdom; and the organ is remarkable for its fine tone and great power.

Died, the rev. Mr. Orrell, of Blackbrook, near Preston.

LINCOLNSHIRE.—Died, on the 12th inst. at his seat at Scrivelsby Hall, Lewis Dymoke, Esq. the Hon. the King's Champion, aged 57. His brother, the Rev. John Dymoke, rector of Scrivelsby and prebendary of Lincoln, succeeds to the king's championship, which is enjoyed as a right appurtenant to the manor of Scrivelsby.

NORFOLK.—Died, the Rev. S. Westly, master of the Grammar-school at Diss, and vicar of Kenninghall, in this county: this living is in the patronage of the Lord Bishop of Ely.

OXFORDSHIRE.—Died, at Oxford, the rev. J. P. Hewlett, M.A. of Magdalen college, leaving a wife and five children to lament his loss.

SOMERSETSHIRE.—*Examination of the Bath District National School.*—A numerous and highly respectable company assembled at Weymouth house, on Tuesday, May 9th, to witness the annual examination of the boys educated in the above excellent institution. The examination took place in the presence of the

mayor and several members of the corporation, and many clergy of the city and its vicinity, and furnished most satisfactory evidence of the efficacy of the national system, in impressing sound religious principles and useful knowledge upon the infant mind. The mayor (Mr. Allen) was so much gratified by the perfect manner in which the classes examined went through their routine of instruction, that at the close of the examination he was pleased to express to the committee, in very energetic terms, his sense of the high value of their exertions for the moral and religious improvement of the lower classes of the city: he also pronounced a high but well earned eulogy on the exemplary diligence of the master, Mr. Browning, and concluded with conveying to the youthful teachers, whom he caused to be assembled round him, a substantial mark of his approbation in the shape of a pecuniary reward, accompanying the liberal and well-judged gift, with suitable praise and exhortation. The examination being concluded, 550 boys (including some who had left the school for service) were regaled with a good dinner of beef and pudding; and to add to the festivity of the day, the parents of the children were admitted to witness the enjoyment of their little ones. After dinner the company were agreeably surprised by a burst of loyal enthusiasm on the part of the young guests, all uniting, "with heart and voice," in our grand national anthem, God save the King, and effectually supplying by the melody of the heart, whatever was deficient in vocal modulation. Having finally testified their gratitude to their entertainers, by hearty cheering, they all withdrew, and dispersed in good order. The girls of the institution, to the number of near 200, were entertained in the same manner on the following day.

It is impossible to conclude this account of the proceedings of the day, without eulogizing, in the warmest terms, the interest taken in them by our chief magistrate, Mr. Allen. In times like these it must be peculiarly gratifying, to every friend of his country, to contemplate such harmony and co-operation between the constituted guardians of the temporal and spiritual interests of the people, as giving a grateful earnest of the restoration of primitive peace and order in the community.

SUFFOLK.—Died, the rev. Robert Gwilt, rector of Icklingham.

SUSSEX.—Died, the rev. Mr. Harvey, rector of Walburton. He went out fishing, and, being seized with a fit, fell into a ditch, where he was found drowned.

WILTSHIRE.—Died, at Seend, the hon. and rev. Edward Seymour, eldest son of the late Lord William Seymour, and cousin of the present Duke of Somerset.

YORKSHIRE.—On account of the great want of church accommodation, and other circumstances attending the town of Sheffield, his Majesty's commissioners for building new churches, have determined to grant such sums as may be sufficient to defray the expence of three new churches, capable of containing at least 2000 persons each.

The two new churches to be shortly erected in the parish of Wakefield will be proceeded upon without delay. Already the excavation necessary for that purpose, near Lake Lock, has commenced, and the ground for that near Alverthorpe, has been staked out.

Orders have also been received from the committee in London to purchase ground for the erection of a new church at Pudsey, near Leeds, capable of containing 2000 persons.

Died, aged 82, the rev. John Myers, of Shepley Hall, rector of Wyberton, near Boston, in Lincolnshire, and one of the justices of the peace and deputy lieutenants for those counties.

At York, the rev. Nicholas Bourne, B.D. rector of Fingal and vicar of Elloughton, both in this county, and formerly fellow of St. John's college, Cambridge.

WALES.

Jesus College Association at Oxford.—The following are the premiums which that society has offered for the present year, with a view of accomplishing their laudable object, the preservation and encouragement of Welsh literature.

1. For the best Welsh essay on the words of Tahesin, "Ew Hiaith a Gadwant," 20l.
2. For the best translation of Blair's sermon on the improvement of time, Gen. xlvii. 8. 10l.
3. To the best Welsh reader in Jesus college chapel, 6l.
4. To the second best, 4l.
5. For the best six Englynion on the following subject, "Llwyddiant i Goleg yr Jesu," 2l.

The essay and the Englynion, to which the prizes shall have been adjudged, will be recited at the annual meeting of the members of Jesus college, to be held at Aberystwith, in July next. The competition will be confined to members of that college.

Gwyneddigion Society.—This society has appointed its Eisteddfod to take place

at St. Asaph, in September next. The subject proposed for poetical competition is, the Reign of George III, and the writer of the best Awdl will be entitled to the premium of a silver medal. The most successful singer with the Welch harp will also receive a silver cup.

On Sunday, May 14, a most excellent and impressive discourse, taken from the 18th chap. Genesis, v. 19. was delivered in Cardiff church, by the Rev. Henry Scawen Plumptre, vicar of Lanblethnan, for the benefit of the school established in that town in the year 1815, for the education of the poor. Several of the committee and of the subscribers attended at the school-room, and preceded by the children, (nearly 400) proceeded to church. After divine service, a collection was made in aid of the charity, and the cordial thanks of the subscribers were voted to the worthy preacher, as well for his exertions, as for a liberal donation presented by him. Appropriate hymns were sung by the children, which were selected by Mr. Sweet, the organist.

Died, the rev. David Evans, at Oxniab, on Sunday, the 7th May, in the 46th year of his age. He was rector of Lanfigan, and prebendary of the collegiate church at Brecon. The relative duties of pastor, husband, and parent, were performed by him in a most exemplary manner; and as he was universally respected, so he died universally lamented.

On Thursday, May 15, at Llanelly, the rev. Jeremiah Davies, vicar of that parish.

At Swansea, the rev. Mr. Anderson, master of the free grammar school in that town, and domestic chaplain to the Right Hon. Lord Stuart.

OBITUARY.

The Rev. Frederic Iremonger.—On Tuesday last the remains of the late lamented Mr. F. Iremonger were conveyed from his prebendal house, in the Close, Winchester, in the most private manner, to be interred in the family vault, at Wherwell, in this county. But, though the burial was private, the woe was public.

It is scarcely possible to speak in adequate terms of the feelings of sorrow and dismay which the death of this inestimable man has occasioned. To consider him as only a private individual, would be to undervalue the services which the country has received at his hands. If the education of its lower orders in the true principles and practice of the Gospel, be a measure of vital importance to a kingdom; and, if to give such a measure its full ef-

fect, the establishment and support of a general system of correspondence and co-operation be essential, then, surely, the loss of a man who has so powerfully contributed to bring the parts of this great machine into harmony and action, may justly be considered as a public calamity. In every department of the National System his knowledge was eminent, and his experience invaluable. To see him in the schools, attending to the numerous details of each crowded class, regulating the movements, and cheering the exertions of the poor children around him, was a sight not lost upon a Christian eye. Such, indeed, was his ardent and diffusive utility, that there is not a National School to be found in the populous county of Hampshire, whose establishment his energy has not promoted, whose welfare his presence has not sustained. But though his labours were more especially dedicated to the schools of his native county, there is not a part of England which his activity has not reached. Every county he had personally visited; and, in order to perfect and extend his experience, in the course of the last year he travelled to Switzerland, to inspect similar institutions there. With every agent in the same good work with himself he was in constant correspondence. Upon every point relating to the management of this extensive system, he was invariably consulted; and even to those who had not the advantage of his personal communication, his writings furnished a store of the fullest and most practical information. Nor were his public services confined to the promotion of national education, but in the general diffusion of Christian knowledge he took the same active and zealous part. He was well acquainted with all the arrangements necessary for supplying the lower orders with bibles, prayer-books, and other religious works: the advantages indeed which in this point of view resulted to the county at large were incalculable. In every point of professional business his talents were peculiarly valuable. Few men indeed were gifted with more readiness in procuring information, or greater perspicuity in arranging it when procured, and to these he added so much good-humour in discussion, and so much dispatch in execution, as always to give him the lead even among those who, in some points, were perhaps his superiors.

As a private clergyman, if we make the due allowance for the infirmities of our common nature, we may fairly say that he exhibited the very model of Christian perfection. The native innocence of his mind, and the guarded purity of his life, gave

him a cheerfulness and an animation which fascinated all who knew him. Wherever he went he was a favourite and a welcome guest. His whole deportment exhibited that mild and unassuming suavity which coniliated the esteem of the highest, and won the affections of the lowest. Of him, indeed, it may truly be said, that "When the eye saw him, then it blessed him; and when the ear heard him, it gave witness to him." Nor did the enlargement of the sphere of his public services in the least detract from the devoted attention which he paid to his proper parochial charge. Of the parishes intrusted to his care, he was indeed the good shepherd, and they felt themselves to be his flock. With the character, the family, the habitation, even of the poorest cottager, he was well acquainted. He was their father, their protector, their visitor, and their friend. Wherever there was poverty, affliction, or disease—there was Frederic Iremonger.

As a preacher, his sermons found their way to the very heart. He was not a theoretical or a metaphysical divine, but he was an ardent, sound, and a Christian minister. There was an earnestness in his manner which could not be mistaken; it was the earnestness of one who was conscious of his high calling, who knew and who felt that to his ministry was intrusted the care of many an immortal soul.

It pleased the Almighty to reward his exertions in the good cause with high professional honours; but it pleased him also to call him early from then enjoyment; thus teaching us of how little value is all earthly promotion and honour as a sign of his favour, or a testimony of his love. To Mr. Iremonger it was but the earnest and the anticipation of that high and heavenly crown, which shall hereafter be the meed of active exertion and affectionate zeal in the cause of the Redeemer, and in the promotion of his spiritual kingdom here upon earth. To him a few years more of life were of little value, excepting as they might have been the means of increasing the measure of general good.

The sighs and tears of every rank and order, and particularly of the poor children, to whom he was a spiritual father, have followed him to the grave. If in the salvation of human souls the riches of a Christian minister consist, then has Mr. Iremonger died rich indeed. Thousands and thousands will owe their hopes of another world to the blessings which, under the Providence of God, his exertions have showered down upon them.

He has now entered into his rest. For

his sudden and awful departure none, excepting himself, were at all prepared. High and low, rich and poor, by the same unexpected blow, seem to have lost a common relation, protector, and friend. By his death, indeed, a void has been created in society, which no single person is qualified to fill, unless it shall please a good Providence to raise up another, who shall be gifted with the same rare assemblage of moral, social, and Christian virtues. But there are many, we trust, who will now press forward to shew their affectionate remembrance of their departed friend, by an active promotion of the same great object, in which with him, they were engaged. "Though dead, he yet speaketh," and even though his body is laid low, he will be the happy instrument of advancing the glory of God and the welfare of man-

kind in the good spirit which he has awakened, in the model of himself which he has left for imitation, and in the numberless friends, over whom his memory and example will ever retain a strong and an animating influence.

The following legacies evince his affectionate anxiety for the numerous charitable institutions in this place, beyond the period of his existence. He has bequeathed 50*l.* to the Treasurer of the Hampshire Society for the Education of the Poor on Dr. Bell's Plan; 50*l.* to the Treasurer of the Winchester Diocesan and District Committee in aid of the Society for Promoting Christian Knowledge; 50*l.* to the Treasurer of the Winchester Female Asylum; for the use of those three charities, free from legacy duty.

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NOTICE TO CORRESPONDENTS.

A *Well-wisher's* communication was sent in the proper way, and is under consideration.

Is not *C. P. W.* aware that the practice to which he alludes has the sanction of our Universities and Collegiate Churches?

C. P., Clericus, Oxoniensis, and *R. R.* have been received, and are under consideration.

The pamphlet alluded to by *S. D. N.* never reached us, and we made a fruitless attempt to procure it.

A Country Rector, I. S., I. A., and (*Clericus. Bath.*) shall appear.

We wish to address a few lines to *B.* on the subject of his communication.

THE CHRISTIAN REMEMBRANCER.

No. 19.]

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[VOL. II.]

ON THE HOMILIES.

A short Declaration of the true, lively, and Christian Faith.

THE first coming to God is through faith, whereby, as it has been declared, we are justified before God; and lest any man should be deceived herein it is diligently to be noted that faith is taken in the Scripture in two manner of ways.

One faith is called a dead faith, which bringeth forth no good fruits, but is idle, barren, and unfruitful. And this is compared by St. James to the faith of devils, who believe and tremble, but do nothing well. And such faith have wicked Christians; who confess God in their mouths, but deny him in deeds, "being abominable and without the right faith, and to all good works reprobable." And this faith is a belief in man's heart, whereby he knoweth that there is a God, and agreeth to the truth of God's word contained in Scripture. And this is not properly called faith, because as one who readeth Cæsar's Commentaries believing them to be true, still cannot be said to believe in Cæsar, from whom he looks for no help nor benefit, so he that believes the truth of the Bible, and yet lives so ungodlily that he cannot look to enjoy the promises and benefits of God, such a man though he has faith in the words of God, cannot properly be said to have faith in God; he cannot trust to receive grace, mercy, and everlasting life at God's hand, but rather must expect

indignation and punishment according to the merits of his wicked life. For, as an ancient writer hath expressed it, "Forasmuch as faith without works is dead, it is not now faith; as a dead man is not a man." This dead faith therefore is not that sure and substantial faith which saveth sinners.

Another faith there is in Scripture which is not idle, unfruitful, and dead, but worketh by love, and is called a quick and lively faith. "And this is not the common belief of the articles of our faith, but it is also a true trust and confidence of the mercy of God through our Lord Jesus Christ, and a steadfast hope of all good things to be received at God's hand, and that although we through infirmity or temptation of our ghostly enemy, do fall from him by sin; yet, if we return unto him again by true repentance, that he will forgive and forget our offences for his Son's sake our Saviour Jesus Christ, and will make us inheritors with him of his everlasting kingdom: and that in the meantime until that kingdom come, he will be our protector and defender in all perils and dangers, whatsoever do chance; and that though sometime he doth send us sharp adversity, yet that evermore he will be a loving father unto us; correcting us for our sin, but not withdrawing his mercy finally from us, if we trust in him and commit ourselves wholly unto him, hang only upon him, and call upon him, ready to obey and serve him. This is the true, lively, and unfeigned

Christian faith, and is not in the mouth and outward profession only, but it liveth and stirreth inwardly in the heart." And it is not without the love of God and of our neighbours, nor without the fear of God, nor without the desire to hear his word and to follow it, avoiding evil and doing gladly all good works. This faith is the true ground of the benefits we trust to receive from God; a certificate and sure looking for them although they yet sensibly appear not unto us.

"Of this faith three things are specially to be noted, 1st. that it doeth not lie dead in the heart, but is lively and fruitful in bringing forth good works. Secondly, that without it shall no good works be done that shall be acceptable and pleasant unto God. Thirdly, what manner of works they be that this faith doth bring forth."

For the first, as the light cannot be hid, so this faith cannot be kept secret, but will break out and shew itself when occasion is offered; and as the living body of a man performs such acts as belong to it by nature as it hath need, opportunity, and occasion, so the soul that has a lively faith will always be doing some good work which shall shew that it is living. Therefore to suppose that the scriptural commendations of faith set us at liberty from good works, is to trifle with God and deceive ourselves, and proves that we neither have the true faith nor understand what it means. For it requires us, as has been said, not only to believe all things contained in Scripture, but also to have an earnest trust and confidence in God's mercy and care for his Son's sake; "and that we have our Saviour Christ our perpetual advocate and priest; in whose only merits, oblation, and suffering we do trust that our offences be continually washed and purged, whensoever we repenting truly do return to him with our whole heart, steadfastly determining with ourselves through his grace, to

obey and serve him in keeping his commandments, and never to turn back again to sin. Such is the true faith that the Scripture doth so much commend." And it will shew itself forth and cannot long be idle; for as it is written, the just man lives by his faith.

This fact, viz. that the true faith has charity always joined unto it, and is fruitful, bringing forth good works, has always been received as indisputable. The wise man saith he that believeth in God will hearken unto his commandments. St. Augustine saith, good living cannot be separated from true faith, which worketh by love; and St. Chrysostom saith, faith of itself is full of good works, as soon as a man doth believe he shall be garnished with them. St. Paul teaches the same doctrine at large in the eleventh chapter of his epistle to the Hebrews. And all the holy men whom he speaks of in that chapter, had their faith surely fixed in God when all the world was against them. They did not only know him to be the Maker and Governor of all men, but also they had a special trust, that he would be their God, their Comforter, aider, helper, maintainer, and defender. This is Christian faith, and these men, although they were not named Christians, had a Christian faith, looking for the benefits of God the Father, through the merits of his Son Jesus Christ. The difference between them and us is, that they looked when Christ should come, and we be in the time when he is come. Therefore, as St. Augustine saith, the time is altered, but not the faith. We have both one faith in one Christ. They had the same Holy Ghost that we have. "God gave them then grace to be his children, as he doth us now. But now by the coming of Christ we have received more abundantly the spirit of God in our hearts, whereby we may conceive a greater faith and a surer trust than many of them had. But in effect they and

we be all one; we have the same faith that they had in God; and they the same that we have." In short, by all the declarations of St. Paul, it is evident that the true, lively, and Christian faith is no dead, vain, or unfruitful thing, but a thing of perfect virtue of wonderful operation, or working, and strength, bringing forth all good motions and good works. All other writers in Holy Scripture assert the self-same thing. Many who at an early period professed the faith of Christ, were in this error; they thought they knew God and believed in him, when in their life they declared the contrary. Which error St. John in his first epistle confuting writeth in this wise. Hereby we are certified that we know God if we observe his commandments. He that saith he knoweth God, and observeth not his commandments, is a liar, and the truth is not in him. He says much more to the same purpose: that whosoever sinneth doth not know God: that every man who believeth that Jesus is Christ, is born of God, and we know that whosoever is born of God doth not sin: but he that is begotten of God purgeth himself, and the devil doth not touch him. And in his third epistle he confirmeth the whole matter of faith and works in few words, saying, he that doth well is of God, and he that doth evil knoweth not God.

As St. John saith that the lively knowledge and faith of God bringeth forth good works, so he saith likewise of hope and charity that they cannot stand with evil living. And he wrote not this as a subtle saying devised of his own fantasy, but as a most certain and necessary truth taught unto him by Christ himself, the eternal and infallible verity, who in many places doth most clearly affirm that faith, hope, and charity cannot consist or stand without good and godly works. Of faith Christ saith, he that believeth in the Son hath everlasting life; but

he that believeth not in the Son shall not see life, but the wrath of God remaineth upon him. Now forasmuch as he that believeth in Christ hath everlasting life, it must needs consequently follow that he that hath this faith must have also good works, and be studious to observe God's commandments obediently. For to them that have evil works, and lead their life in disobedience, or transgression, or breaking of God's commandments, without repentance, pertaineth not everlasting life, but everlasting death, as Christ himself saith—They that do well shall go into life eternal, but they that do evil shall go into everlasting fire. And he also affirmeth that true charity, as well as true faith, bringeth forth good works. Whosoever hath my commandments and keepeth them, that is he that loveth me. And as the love of God is tried by good works, so is the fear of God also—as the wise man saith, the dread of God putteth away sin, and he that feareth God will do good works.

A man may soon deceive himself upon this subject, and think that by faith he knoweth God, loveth him, feareth him, and belongeth to him when in deed and truth he doth nothing less. Wherefore it must always be remembered that there is only one trial and proof of all these things—a very godly and Christian life. "He that feeleth his heart set to seek God's honour, and studieth to know the will and commandments of God, and to frame himself thereunto, and leadeth not his life after the desire of his own flesh to serve the devil by sin, but setteth his mind to serve God, for God's own sake; and for his sake also to love all his neighbours, whether they be friends or adversaries, doing good to every man as opportunity serveth, and willingly hurting no man, such a man may well rejoice in God, perceiving by the trade of his life, that he unfeignedly hath the right knowledge, a lively faith, a steadfast

hope, a true and unfeigned love and fear of God. But he that casteth away the yoke of God's commandments from his neck, and giveth himself to live without true repentance after his own sensual mind and pleasure, not regarding to know God's word, and much less to live according thereunto, such a man clearly deceiveth himself, and seeth not his own heart if he thinketh that he either knoweth God, loveth him, feareth him, or trusteth in him." Some fancy that they belong to God, though they live in sin; others that they know and love him though they pay no regard to the commandments; others that they love him when at the same time they hate their neighbours. But all such persons are explicitly warned of their errors in the Scripture, and especially by St. John in the epistle already quoted.

It pertaineth to a Christian man, to have the true Christian faith, and to try himself whether he hath it or no: and to know what belongeth to it, and how it works. It is not the world we can trust to; the world and all that is therein is but vanity. It is God that must be our defence and protection against all temptation of wickedness and sin; errors, superstition, idolatry, and all evil. Let us therefore try and examine our faith what it is; let us not flatter ourselves but look upon our works, and so judge of our faith what it is. "Christ speaketh of this matter and himself saith, the tree is known by the fruit. Therefore let us do good works, and thereby declare our faith to be the lively Christian faith. Let us, by such virtues as ought to spring out of faith, shew our election to be sure and stable as St. Peter teacheth—Endeavour yourselves to make your calling and election certain by good works." "So shall we shew indeed that we have the very lively Christian faith, and may so certify our conscience the better that we be

in the right faith, and also by these means confirm other men. Well may we bear the name of Christian men, but we do lack the true faith that doth belong thereunto; for true faith doth ever bring forth good works, as St. James saith, shew me thy faith by thy deeds. Thy deeds and works must be an open testimonial of thy faith, otherwise thy faith being without good works, is but the devil's faith, the faith of the wicked, a fantasy of faith, and not a true Christian faith. And like as the devils and evil people, be nothing the better for their counterfeit faith, but it is unto them the more cause of damnation; so they that be christened, and have received knowledge of God and of Christ's merits, and yet of a set purpose do live idly without good works, thinking the name of a naked faith to be either sufficient for them, or else setting their minds upon vain pleasures of this world, do live in sin without repentance, not uttering the fruits that do belong to such an high profession, upon such presumptuous persons, and wicked sinners must needs remain the great vengeance of God and eternal punishment in hell prepared for the devil and wicked livers."

Therefore, as you profess the name of Christ, let no such imagination beguile you; but be sure of your faith, try it by your living; mark the fruits; mark the increase by it of love and charity towards God and your neighbour, and so you shall perceive it to be true and lively. If you perceive such a faith in you, rejoice in it, and maintain it, and keep it still in you, and let it be daily increasing; so shall you be sure that you shall please God by this faith: and at length, as other faithful men have done before, so shall you, when his will is come to him, and receive the end and final reward of your faith, the salvation of your souls.

To the Editor of the Remembrancer.

Sir,

I observe that all the commentators on Numbers xxii. 22. see the necessity of supplying something to obviate the seeming contradiction of God's having permitted Balaam to go, and of his being afterwards angry with him for going. But if we adopt the reading of the LXX. we shall perceive that there is no contradiction whatever. God's anger was kindled because he went *αυτος προς αυτον*, that is, of his own head. The permission to go was accompanied with the condition, "if the men come to call thee:" Balaam did not wait till he was called, but went *αυτος προς αυτον*. See Viger Zepnii. p. 166.

AMICUS.

NOTE BY THE EDITOR.

The edition of the LXX. published from the MS. in the Vatican, by Lambert Bos, has this various reading *Καὶ ἐργιασθὴ θυμῷ ὃ θεὸς οἷσι ἐπορεύθη αὐτοῖς*, omitting the words *προς αυτον*. The sense does not materially differ from that suggested by Amicus, according to Scapula's exposition of *Αυτος*. "Ponitur et pro solus, aliorum ope non adjutus; ut apud Hom. *αυτος περ εων προμαχοισιν ἐμυχθη*. *Αυτος* solus, sejunctus ab aliis. Marc. VI. 31. *διυτε υμεις αυτοι* vos soli, dimissis nempe cæteris—Non aliter apud Latinos *ipse* usurpatur v. c. apud Liv. ii. 54. Schleusner Lex.

To the Editor of the Remembrancer.

Sir,

YOUR last Number contains some remarks from the pen of *Oxonirnsis*, on the word *πᾶς*, as occurring in the disputed passage of Tit. ii. 15. I do not mean to question the general accuracy of Dr. Middleton's rule for determining the collective or distributive import of this adjective, whenever his rule *can be fairly applied*; but there are many instances of the word being used in a peculiar sense, and I believe that the passage in question is one, as explained in the last article which you published

upon the subject; it was there shewn, and illustrated by other texts from the writings of the same Apostle, that it has a superlative sense *μετὰ πάσης ἰπταγῆς* "with the utmost authority."

Nor do I think that the examples which your learned correspondent has adduced in support of Dr. Middleton's canon, are all of them applicable. I cannot perceive it necessary to assign any distributive sense to the adjective in either of the following expressions, *ὡς πᾶσαν ὑπομοιῆν, πᾶσα δόξα ἀνθρώπου, πάσης ἀποδοχῆς ἄξιος* nor a collective sense to *ἐνδείξεται Ἰησοῦς Χριστὸς τὴν πᾶσαν μακροθυμίαν*. It appears to me that the signification of *πᾶσαν*, without the article, in the first of these phrases, is nearly the same as in the latter phrase, where the article is inserted; and that in both of them it occurs in a superlative sense.

It sometimes happens, that the validity of a rule is impaired by an endeavour to extend it too far; and such, as I humbly conceive, is the case in the instance before us.

I remain, Sir, &c.

J. S.

To the Editor of the Remembrancer.

Sir,

THE freedom of discussion, which ought to be allowed in all matters of theological debate must prove my apology for again troubling you on the subject of my former communication relative to Bishop Sandford's application of the text, Rom. xiv. 23. Your correspondent Aitchbey thinks my objection trifling and unfounded: but I must own that I see nothing in his observations of sufficient weight to induce me to alter my opinion.

He allows that the subject of discourse pursued by the Apostle is not "*precisely similar*" to the Bishop's. Any person who will take the trouble to peruse Rom. vii. and the passage extracted from

the right reverend Prelate's sermon, will perceive that they have no manner of connection with each other. Still however Aitchbey maintains that the words "whatsoever is not of faith, is sin" are fairly capable of being extended to the sense in which the Bishop applies them. On this point we are at issue.

It is an established rule in divinity, and one which should never be departed from, that no text in Scripture ought to be brought forward to prove any doctrine, but in the strict and literal meaning which it bears in the original. For purposes of *illustration* a wider rule of interpretation may be adopted without violation of propriety: but for that of *proof* the most scrupulous care ought to be taken to confine every text most rigidly to its primary signification. If a word or passage, which is used in the Bible in one decided sense, be cited by a theological writer in a foreign one, is not this stretching the "essential expansiveness" of Scripture beyond all legitimate bounds, and giving licence to "imagination and fancy in exposition to an unwarrantable degree." Nay, I do not apprehend it can be cited even in an enlarged and secondary meaning with due regard to the cause of truth: since no doctrine ought to be asserted but upon the most satisfactory and indubitable grounds. It is not enough to avoid actual error in doctrine; the very possibility of erroneous or inimical construction ought to be sedulously guarded against.

But, says Aitchbey, the Apostle speaks in the particular, the Bishop in the general. I cannot quite agree with him here; for to me it appears that they are speaking, not of the operation of the same faith, but of two distinct sorts of faith. St. Paul had been maintaining the right of perfect liberty of conscience in things indifferent: the question he was endeavouring to set at rest between the Jewish and Gentile con-

verts was the legality of the use of particular meats, which under the Mosaic dispensation had been expressly forbidden. Now, if the prohibition had been continued under the new covenant, it would have been an act of positive obedience in Christians to abstain from them, and, as such, reducible to the general principles of faith in Christ Jesus. But the fact was directly the reverse: the necessity for the prohibition no longer continued; the divine law upon the subject was annulled; the Apostle declares that it did not in the slightest degree signify whether they allowed themselves the use of those meats or not; that one man might eat, and another not eat, provided that each followed his own conscientious persuasion, with the same safety; (a freedom of opinion and action properly conceded in a case of indifference, but certainly not extending to the essentials of religion) yet if any one acted in contradiction to his own opinions, then he became morally guilty. What therefore says the Apostle? Every one who violates his own principles, even when no positive precept of religion interferes to direct them, commits a sin:—a doctrine which no man will deny. What says Bishop Sandford? Whatever a man does, which is not founded upon a principle of faith in Christ, is not acceptable to God:—a doctrine also most true and important; and one which never more needed to be enforced than in the present loose and latitudinarian age. But I wish simply to ask the question, Is the former of these doctrines a direct and conclusive proof of the latter? and, if not a direct and conclusive proof, does it serve to strengthen the writer's argument, and establish it on grounds clearly scriptural? If it does not effect this, the design of its quotation has failed.

I am, Sir, Yours, &c.

C. P.

BIBLICAL ILLUSTRATIONS.

(Continued.)

"And Elijah said there is a sound of abundance of rain," 1 Kings xviii. 41?

"I will call upon the Lord, and he shall send thunder and rain," 1 Sam. xii. 17.

"I will also command the clouds that they rain no rain upon it." Isaiah v. 6.

The Indian priests are supposed to be in great favour with the Deity, and able to procure rains when they please; and they have a tradition, that their forefathers sought for and obtained such seasonable rains as gave them plentiful crops. And they now seek them in a manner agreeable to the shadow of this tradition. When the ground is parched their *rain-makers* (as they are commonly termed) are to mediate with the bountiful holy spirit of fire. But their old cunning prophets are not fond of entering on this religious duty, and avoid it as long as they possibly can, till the murmurs of the people force them to the sacred attempt, for the security of their own lives. If he fails the prophet is shot dead, because they are so credulous of his divine power conveyed by the holy spirit of fire, that they reckon him an enemy to the state, by averting the general good, and bringing desolating famine upon the beloved people. But in general he is so discerning in the stated laws of nature, and skilful in priestcraft, that he always seeks for rain either at the full or change of the moon, unless the birds, either by instinct or the temperature of their bodies, should direct him otherwise. However, if in a dry season the clouds by the veering of the winds pass wide of their fields, while they are inveighing bitterly against him, some in speech, and some in heart, he soon changes their well known notes, he assumes a displeased countenance and carriage, and attacks them with bitter reproaches, for their vicious conduct

in the marriage state, and for their notorious pollutions by going to the women in their religious retirements, and for multifarious crimes that never could enter into his head to suspect them of perpetrating; but that the divinity his holy things were endued with had now suffered a great decay, although he had fasted, purified himself, and on every other account had lived an innocent life, according to the old beloved speech, adding, "*Loak Ishtohoollo* will never be kind to bad people." He concludes with a religious caution to the penitent, advising them to mend their manners, and the times will mend theirs: then they depart with sorrow and shame. The old women will exclaim, as they go along, loudly against the young people, and protest they will watch their manners very narrowly for the time to come, as they are sure of their own steady virtue. If a two years drought happens, the synhedrims, at the earnest solicitations of the mortified sinners, convene in a body, and make proper inquiry into the true cause of their calamities, because (say they) it is better to spoil a few roguish people than a few roguish people should spoil *Hottuk-ore-toopah*: the lot soon falls upon Jonas, and he is immediately swallowed up. Too much rain is equally dangerous to these prophets. I was lately told by a gentleman of distinguished character, that a famous rain-maker of the Muskhoge was shot dead because the rain overflowed their fields to a great height in the middle of August, and destroyed their weighty harvest. They ascribed the mischief to his ill-will, as the Deity they say doth not injure the virtuous, and designed him only to do good to the beloved people.—*Adair's American Indians*, p. 85.

"And Saul went out to meet him that he might salute him." 1 Sam. xui. 10.

The custom of going forth to

meet and greet a visitor is frequently mentioned in the Scriptures; thus Lot also, when he saw the angels approaching, (whom we have no reason for supposing he knew to be such at the time,) rose up to meet them, and he bowed himself with his face to the ground. Compare this with the practice of the Japanese. At Jagami, where we dined, we were received by the host in a more polite and obsequious manner than I ever experienced since in any other part of the world. It is the custom in this country for the landlord to go to meet the travellers part of the way, and with every token of the utmost submission and respect, bid them welcome; he then hurries home in order to receive his guests at his house in the same humble and respectful manner, after which some trifling present is produced on a small and low square table. *Thumberg's Travels*, vol. iii. p. 100. *Kæmpher's Japan*, vol. ii. p. 448.

"And it came to pass when the evil spirit from God was upon Saul, that David took an harp and played with his harp, so Saul was refreshed and was well, and the evil spirit departed from him." 1 Sam. xvi. 23.

It has been credited by many, and has been handed down to memory, that when the pains of the Sciatica are most severe they will be assuaged by the soft notes of a flute player. I have very lately read in a book of Theophrastus, that the melody of the flute skilfully and delicately managed, has power to heal the bites of vipers. The same is related in a book of Democritus, which is entitled, "of plagues and pestilential disorders." In this he says that the melody of flutes is a remedy for many human complaints. So great is the sympathy betwixt the bodies and the minds of men, and betwixt the maladies and remedies of mind and body. *Aulus Gellius*, b. 4. c. 13.

The ancient music, according to

the Chinese writers of every age, could call down superior spirits from ethereal regions, raise up the manes of departed beings, inspire men with a love of virtue, and lead them to the practice of their duty. *Grosius' China*, vol. ii. p. 493.

"And Goliath had an helmet of brass upon his head, and he was armed with a coat of mail, and the weight of the coat was five thousand shekels of brass, and he had greaves of brass upon his legs, and a target of brass between his shoulders." 1 Sam. xvii. 5, 6.

"And king Rehoboam made shields of brass." 2 Chron. xii. 10.

In the times of the heroes all the arms were similarly brass, as is evident from Homer, when he describes the axe of Pisander and the dart of Menmon. My opinion too is strengthened from this circumstance, that the spear of Achilles, which is placed in the temple of Minerva in Phæseus, has its bottom and top part of brass; and the sword of Memnon, among the Nicomedenses, in the temple of Æsculapius, is wholly of brass, and this I know to be true. *Pausanias' Description of Greece*, b. 2. c. 3. v. i. p. 257.

The spears of the Massagetæ, the points of their arrows, and their battle axes, are made of brass. Herodotus informs us brass too was principally used in the mechanical operations of the more ancient Indians, and from them, or at least from the East, where mines were first explored and wrought, instruments of this metal were scattered over the eastern world. They are sometimes to this day found amidst the rubbish of old mines, and even those of Cornwall, when first re-opened after a lapse of many ages, exhibited to the astonished explorers the hammers, axes, chisels, and other copper and brass tools of the ancient Phenician miners. *Maurice's Indian Antiquities*, vol. vii. p. 196.

To the Editor of the Remembrancer.

Sir,

PERMIT me to call the attention of your readers to a practice which in my opinion, ought not to be suffered to pass without the notice and censure of all who are friends to that legitimate government and discipline of the Church, which is the only effectual safeguard of Christian unity. The practice I allude to is that which some ministers of the Establishment (I hope and trust their number is but small) most unwarrantably adopt, of churching women and administering the Sacrament of baptism in private houses. The duty of clergymen in both these respects appears so plain, that when I was first requested to perform the two services privately, I represented to the applicant that compliance was absolutely impossible; for at that time I had not an idea that any clergyman would venture to assume the authority to transgress the directions of the rubric; and was ignorant enough to feel surprise at the information, that the thing had been done in the parish where the person making the request had formerly resided. As however I do not see how the example of one individual can justify another in departing from his prescribed line of conduct, I own myself not sufficiently liberal and independent to set myself above the laws of the church under whose authority I am appointed to act as a minister, and am content to receive its ordinances as they were delivered to me, without taking the liberty of new-modelling its constitution at my own pleasure.

Independent of the perfect contradiction in terms, contained in the expression "*Churching women at home*," the following quotations from the liturgy and rubric will condemn the practice I have mentioned, not only as unauthorised, but as a direct violation of authority, and even breach of a most solemn promise.

"*Bishop*.—Will you give your
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faithful diligence always so to minister the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded, and as this church and realm hath received the same, according to the commandments of God: so that you may teach the people committed to your cure and charge with all diligence to keep and observe the same."

"*Answer*.—I will do so by the help of the Lord."—*Office for the Ordination of Priests*.

The baptismal service is entitled, "The ministration of public baptism of infants, to be used in the church."

In the form for the churching of women, the rubric directs "The woman, at the usual time after her delivery, shall come into the Church decently apparelled, and there shall kneel down in some convenient place, &c."

These directions are so plain and positive as to render all comment upon the subject superfluous. I shall therefore merely ask one simple question, how can any clergyman pretend to justify his conduct, in departing from the authority of the Church, to which he is bound by laws civil as well as ecclesiastical, and to which he has vowed obedience."

I am, Sir, Yours, &c.

C. P.

To the Editor of the Remembrancer.

Sir,

By the 55th Canon, preachers are required to preface their sermons with a prayer for Christ's Holy Catholic Church; first generally, and afterwards specifically, conceived in the form or to the effect therein prescribed. One of the injunctions of the Archbishop of Canterbury to the Bishops of his province, issued in the year 1695 runs thus, "It seems very fit that you require your clergy in their prayer before the sermon to

keep to the effect of the 55th Canon. It being commonly reported that it is the manner of some in every diocese either to use only the Lord's Prayer, (which the Canon prescribes as the conclusion of their prayer, and not as the whole prayer), or at least to leave out the King's titles, and forbear to pray for the Bishops as such." In Cathedral churches (so far as I am informed), in the public pulpits of the Universities, in parish churches where a Bishop is resident, and in corporate towns on public occasions this form is still used; but in the generality of churches, and on ordinary occasions, it is commonly superseded by one or other of the Collects in the Liturgy. Now it has often struck me as matter of wonder and regret that a prayer for a specific purpose, thus enjoined by an express Canon, enforced by archiepiscopal injunction, and sanctioned by the usage of the "*calmina doctrina*," our University and mother churches, should ever have fallen into disuse in any orthodox pulpit in the kingdoms. And I have been the more inclined to wonder at and regret this omission when I have considered the nature of the prayer itself. 1. Its comprehensive brevity and noble primitive simplicity. 2. Its entire accordance with the frame of our united ecclesiastical and civil polity. 3. Its tendency to promote mutual good will between the different ranks of the community, who are all called upon in this short and impressive abridgment of the Litany to unite in calling down blessings temporal and eternal on the heads of each other. 4. Lastly though not least, that, with the exception of the prayer for the Church Militant (which in country churches is, I believe, seldom used, except at the celebration of the Holy Sacrament) it is the only part of our public service which contains the solemn and affecting recognition of those happy saints who have departed this life in the true faith and fear of their Lord; a part of the service of the

Church which from the joy and comfort it is calculated to afford to every pious Christian whose dearest connections are fallen asleep in Christ, ought never to be omitted in any assembly for public worship.

If there be any good and sufficient ground of reason or authority for the omission of this prayer (which I can hardly conceive to exist) I shall be obliged to any of your correspondents who will inform me of it, and also of the time when such omission began to prevail. But if it arose originally from ignorance, disregard or disrelish of the Canonical injunction, and practice of the mother churches, and has been continued without thought, I sincerely hope that the inferior clergy instead of perpetuating error and disaffection, will not be backward in reverting to the old paths, and that such as are in authority will be induced to take order for the restoration of this most excellent and appropriate part of our public service where it is intentionally omitted.

I am, Sir, &c.
 P. E. T. S.

Bath, Feb. 22, 1820.

SUFFRAGAN BISHOPS.

IN the brief, and very imperfect sketch, of the origin and history of the chorepiscopi of the earlier ages of the Church, contained in my last letter, I observed that a question had been started, involving no less than the reality of their episcopal and apostolic character. It has been doubted whether they were real bishops, taken from the order of priests, and by a solemn and distinct ordination consecrated to their sacred office; or, whether they were still priests, differing little, if at all, from the *επιποδιστοι*, or priests of the circuit, who were appointed by the council of Laodicea to succeed them. To canvass this question tho-

roughly, and to pursue it through all its details, would by no means be compatible with the nature and object of a periodical work ; to pass it over in silence would be unsatisfactorily, and perhaps scarcely consistent with fairness and candour. It becomes also the more desirable to remind our cotemporaries of the real and true state of the case, because some of our own writers appear to have been misled by a partial examination, and to have arrived at conclusions utterly unwarranted by history. Now a strict inquiry, not into the opinions of comparatively late writers, but into the representations of the earliest genuine records of the Church, obliges us to conclude, that, though from a very remote period measures were from time to time adopted to limit the increasing authority of this Order of Clergy, yet, till they had fallen into disrepute in the Court of Rome, and their extinction was fully determined upon, no doubt was ever entertained as to the reality of their episcopal character. The only question ever agitated was, what were the limits within which the exercise of their functions should be confined. But, after their final suppression was resolved upon at Rome, the pope and many of the clergy not only questioned, but positively denied their title to that character. Thus, after the council held at Rome by Charlemagne, we find Leo the Third, about the year 800, called upon to pronounce his judgement upon these pretenders to the episcopal character, as they were called by some, who represented themselves as the only regularly and canonically ordained clergy—who had derived their orders from the hands of the bishops of the cities—and who were become exceedingly jealous of the chorepiscopal clergy.—His sentence pronounces that the chorepiscopi were no bishops, nor ever were ; declares their acts void and unlawful ; forbids them to discharge any episcopal office for the

future ; and commands, that those who had been ordained by them should be re-ordained. The letter in which these sweeping clauses are contained possesses nothing of that sound argument, correct sentiment, or Christian feeling, which would induce us to translate any portion of it. Nor shall we find this doctrine always recognized even by the popes themselves. Towards the close of the ninth century, Pope Nicolaus the First, in a letter to Archbishop Rodolphus, expresses himself thus—"You inform me, that in your districts there are many ordinations solemnized by the chorepiscopi, as well of priests as of deacons, whom some bishops depose, others ordain anew. But we pronounce, that neither ought innocent men to be oppressed, nor should any ordinations or consecrations be repeated. For the chorepiscopi were made after the form of the seventy ; and who would doubt that they possessed the offices of bishops ? But since the sacred canons will not allow every man to arrogate every honour to himself, and since by these means the dignity of the bishops may seem to be transferred to their suffragans, and thus the honour of the bishop may be diminished, we decree that in this matter nothing further shall be done beyond the rules of the church."

This edict seems to be in perfect conformity with the ancient practice through Christendom. Acknowledging most fully the validity of their episcopal consecration, never even alluding to a suspicion that they were not as truly and apostolically bishops, as their more dignified brethren in the cities, to whom they owed subjection ; the councils and metropolitans of the earliest ages contented themselves with at one time abridging their power, at another prescribing rules for the more beneficial employment of it. But to argue because the metropolitans were themselves sometimes cautioned against enlarging

the authority of their chorepiscopi, and these were often warned not to exceed the powers conferred on them by the canons, that therefore they were not really bishops, would be identically the same with the denial of the episcopal character to the Bishop of Calcutta, because an act of parliament restricts him from the exercise of his episcopal functions in England.

In the year 789 an edict was published, under the auspices of Charlemagne, from the palace of Aix la Chapelle, and thence called Capitulare Aquisgranense, the ninth section of which contains the following canon and commentary—

“Likewise in the same council, in conformity with that of Ancyra, it is ordained that the chorepiscopi ought to know the extent of their commission, and do nothing without the sanction of the bishop in whose diocese they live. Those who are established as chorepiscopi in the country and villages, although they have received imposition of hands from the bishops, and *are consecrated as bishops*, yet ought to know how to keep within their proper bounds, and to govern the adjoining churches intrusted to them, and to be content with their own peculiar cure and administration. They are authorized to appoint readers, and sub-deacons, and exorcists; and let them be contented with having received licence and authority over those degrees only. But let them not attempt to ordain a priest, or a deacon, without the knowledge of the bishops of the city, or the church to whom themselves or their districts are attached. Should they dare to transgress the canon, they ought to be deposed, and deprived of the honour they enjoy. The chorepiscopus is to be ordained by the bishop of the city or place adjoining.”

The last clause is only a translation of a section in the canons of Ancyra.

“The bishops’ representatives,

whom the Greeks call chorepiscopi, must not ordain priests or deacons, nor command the priests of the city without the bishop’s desire; nor act at all without the authority of letters from him, in each diocese.”

It is scarcely possible for words to declare more plainly, that, as far as regards the divine commission delivered through the apostles, these were in the most unequivocal and in the fullest manner possessed of it, and that the restrictions imposed on them were purely and solely of human origin. We observed, that the close of the chapter above quoted was merely a translation of the celebrated canon of Ancyra—more properly speaking, it is partly a translation, partly an endeavour to complete what in the original seemed defective. On the subject of that canon much serious discussion has been entertained by divines, in various ages of the Church. To many of your readers, perhaps, a detailed account of the argument might not be interesting; in itself, undoubtedly, it is one of no inconsiderable importance. It has been quoted and commented upon principally by three classes of divines: 1st, those who maintain that the right of presbyters to ordain is fully recognized by this canon; 2ndly, Episcopalians, who deduce from it an argument against the plenary and apostolical commission of the chorepiscopi; and, lastly, by those who confine the right of ordination exclusively to one order, and contend that the chorepiscopi were spiritually in possession of the fullest powers of that order.

Those who would examine these points with the care the case deserves, I would refer to the *Reliquiæ Sacræ*, as the best and ablest guide. Dr. Routh has proved, beyond controversy, that whilst the canon of Ancyra does not afford the slightest shadow of reason in countenance of presbyterian ordination, so far from shaking the title of the chorepiscopi to the character of the true aposto-

lic bishops, that title is much more fully established by it.

It may not, perhaps, be out of place here to mention a third opinion entertained by some, and principally it should seem by Bellarmine, on the nature and office of this order. Unable to withstand the mass of evidence by which it is proved that chorepiscopi were truly bishops, and unwilling at the same time to believe that real bishops would be shackled by the severe restraints, which were imposed upon some who were called by that name, Bellarmine conceived, that in the primitive church there were two sorts of rural bishops, whereof the former had episcopal ordination, which he supposes to be an ordination necessarily requiring the presence of three bishops; the latter were but presbyters. But, as Field also observes, there is no authority in history for this supposition; they evidently were all of one and the same order. Here you must allow me to remark, that our countryman just mentioned seems to have drawn his information from sources by no means free from suspicion, and to have arrived at a conclusion, from which a more accurate and unprejudiced examination would have guarded him. In the present instance, whilst he cannot avoid perceiving the absence of solidity in the arguments of Bellarmine, he falls into a mistake, by many degrees less pardonable than the error he confutes.—Not so another of our countrymen, Beveridge, whose patient investigation, and sound learning, and accuracy of reasoning, have enabled him to arrive at the truth himself, and to supply every candid mind with convincing arguments for the correctness of his opinions. I must not venture to offer a brief analysis of of his treatise, whoever reads it will be amply repaid, and we have already borrowed largely from him. The proposition he establishes is this: “The chorepiscopi were consecrated as other bishops were—

they had all episcopal power intrusted to them, but were allowed to exercise it only so far as the bishop in whose diocese they were established would permit.”—You will allow me here to quote a passage from Zonaras, and another from Aristenus, which bear the strongest testimony to the esteem and honour in which these bishops were originally held, and which draw a most marked line of distinction between them and the very highest order of priests. Zonaras, who wrote an exposition and interpretation of the canons in Greek, in his comment upon the 13th Canon of the Council of Neocæsarea, when speaking of the chorepiscopi, says, “They are not forbidden to *προσφέρειν*, offer, being honoured for their anxious care of the poor; for it was their office to expend on the poor the revenues of the churches over which they presided, and to take provident care of them, and in doing this they were honoured. But if,” he adds, “it was the duty of assistant bishops to expend the Lord’s money (*κυριακα χρηματα*) upon the poor, how much more is it the bishops duty to do this.” It may be remarked here, in passing, that the change of tense from the past to the present, from what *was* the duty of the chorepiscopi, to what *is* the duty of bishops, intimates, that the order had become nearly extinct before the time of Zonaras.

Aristenus, in his interpretation of a passage in the Synopsis of the Canons, who also wrote in Greek, expresses himself thus strongly.—“The *priests* who are ordained in * *parishes* by bishops are not allowed to *offer* in the church of the city, if the bishop and priests of the city

* The words (*παροικια*) *parish*, and (*διοικια*) *diocese*, are used so indiscriminately by the earliest writers to denote an ecclesiastical district, whether a bishop’s see, or a priest’s cure, that in many cases, as in the present instance, we find some difficulty in deciding which is the meaning intended by the writer.

are present; but if all are absent, and one of the country priests be invited to prayer, then he is not forbidden to offer and perform the service. The chorepiscopi, however, as fellow-labourers * of the bishops, and being honoured, because they have *also* upon them the character of the seventy, whether the bishops and priests are resident, or not, minister without hindrance in the temple of the city." It is remarkable, that in this passage the very circumstance which Pope Leo, in the letter before quoted, uses as an argument for the degradation of these rural bishops, is assigned as an additional, or rather as exclusively, a sufficient reason for distinguishing them from the order of priests, I mean their having the form and character of the seventy disciples†. The very same circumstance, by the way, which Pope Nicolaus assigns as a solid reason for acknowledging their episcopal authority‡.

That the power of appointing suffragan bishops was abused by those whose heart was not in the cause of religion, and who, in the severe language of Damasus, "like harlots, put out their children to be nursed by others, that themselves meanwhile might satisfy their lusts," is, I fear, scarcely to be doubted; and that the suffragans themselves too often encroached upon the honours and privileges of their superiors, is

little less evident; forgetting, as Linwood, in a similar case, expresses himself, "that they were called to a share of the care and anxiety, not to the plenitude of authority of their superior." There is a very curious note, written by Stephanus Baluzius*, upon a letter of Rhabanus Maurus, from which I cannot avoid translating the following extract: — "Beyond question," he says, "heavier weight of business presses upon a bishop, when he is in the city, than when he lives in a country parish, especially if that is far removed from the city; consequently, some who were induced by a love of a more quiet and free life, thought proper to desert the principal cathedral, and betake themselves to some country parish." — Their presumption was checked by the fifth synod of Carthage, in which is this sentence, "It is decreed that no one have permission to leave the principal cathedral, and to retire to any church established in his diocese." Of so vast moment did Charlemagne consider this rule, that he adopted it as a law in France, ordering "that the bishop shall not be allowed to neglect the principal cathedral of his diocese, and frequent rather some other church." Those, therefore, who were desirous of a quiet retirement, (as Hincmar seriously complains) for their ease and pleasures had chorepiscopi under them, that while they devoted themselves to hunting and hawking, and the rest of the pleasures of the age, (and that this was done by most of the bishops of that time, Agobard testifies) the assistant bishops might perform all episcopal functions in their stead, and altogether relieve them from the burden of their ministry. Therefore the fathers, in the Council of Meldæ, inveighing against those bishops who, for their own ease, retired to distant places, and condemning those who entrust-

* συλλειτουργοὶ τῶν ἐπισκόπων

† ἡμῶμενοι δια τοῦ ἐπὶ ἐκείνους καὶ τοῦ ἑαυτῶν τῶν ἐκδομηκῶν

‡ It is remarkable enough, that these two popes not only arrive at two contradictory practical conclusions, but that they employ two contradictory premises, and that too on a matter of fact. They both agree in maintaining that the chorepiscopi were representatives of the seventy, and thence, argue the one, that they were not, nor ever had been, bishops; the other, that they were, and always had been. 'For,' says Leo, 'we have never heard or read that the seventy performed any of these episcopal duties.' — 'And who,' says Nicolaus, 'will ever doubt that the seventy had the offices of bishops.'

* He was educated at Tholouse, in the early part of the seventeenth century.

ed their office to substitutes, declare that that evil (the existence of substitutes) arose from the indolence of the bishops. And, before that time, Charlemagne had observed, that bishops substitute were created by unlearned prelates, and those who were devoted to their own ease and gratification. "Let the bishops of our own time and country (continues Baluze) reflect whether this charge applies to them; whether they are more given to pleasures, than to the care of the flock of the Lord."

The author, to whose letter Baluze annexes the above annotation, was Rhabanus Maurus, Archbishop of Mentz, who died as early as the middle of the ninth century, and whose writings need only to be known to secure to their author the admiration and esteem, and veneration of every Christian. Particularly acceptable must they be to Protestants, who will find in this archbishop an instance of one, who, whilst he paid due deference to the authority of those who had gone before him, yet appeals to the *Scripture, as the only perfect rule of faith and practice*. And with the Scripture he is so familiar, that its language and phrases pervade all his writings. My letter is perhaps already exceeding its proper bounds, but I cannot refrain from quoting, somewhat at large, the sentiments of this venerable and truly Christian bishop, on the subject of the present and my preceding letter; and, unless what has already been offered has produced a tedium and disrelish for the subject altogether, your readers will require from me no apology for closing our speculations on this point with the testimony of a bishop of such high antiquity, such sound judgment, such purity of faith, and integrity of character, as Rhabanus Maurus.

It appears, therefore, that an application was made to the archbishop, for his solemn judgment on the office and character of the chorepiscopi by Reginbald, himself one

advanced to that dignity. His answer to this most important, and to the enquirer most awful question, he commences, as was usual, by stating the subject of the enquiry, and referring to the practice of those who desecrated and re-consecrated the Churches which the chorepiscopi had consecrated; and who also nullified every episcopal act which they had presumed to perform—"Some declaring," to use his own words, "that it was lawful for the chorepiscopi, with the consent and desire of their superiors, that is, of the prelates of the cities under whom they live, to lay hands upon those who have been baptized, that they might receive the Holy Ghost, to ordain priests and deacons, and also the other orders of the Church; others affirming, that by no means are they competent for that ministry, but only those bishops who preside over cities." After this our author deeply laments the injurious effects produced in the Church by these controversies, so generally attended by the loss of its peace. He then traces the ordination of chorepiscopi up to the times of the apostles, who, in his view, had the same co-adjutors. "Whence," he proceeds, "I cannot understand how those, who raise this dispute, can so far condemn the order of chorepiscopi, as almost to assign them nothing more of dignity than priests enjoy; whereas this accords with the decrees of neither the ancients nor the moderns, nor of the apostles themselves, but differs in sense from them. It is clear, that among these men (the objectors) not reason and humility, but envy and pride, bear rule; so that despising their co-operators, they seek to become themselves the only persons in authority, and alone deriving power from sanctification; and they regard what the fathers framed for concord and union to each order, as a baneful judgment, rather than a discreet arrangement. For the sacred canons prescribe how each order, from the

lowest to the highest, should observe his own measure, and every inferior degree be successively subject to its superior." He then instances many particulars of canonical regulations. On the article in the Council of Ancyra, already more than once alluded to in this letter, he expresses himself thus:—"Of chorepiscopi we thus read in the Council of Ancyra, it is not allowed them to ordain priests or deacons, certainly not the priests of the city, without the precept or letters of the bishop in each diocese.—I observe (he says) that it does not say *absolutely*, that it is not lawful for the chorepiscopi to ordain priests and deacons, but not otherwise than with the precept or letters of each bishop. Now, since the chorepiscopi must receive the imposition of hands from the bishops, and indeed are consecrated as bishops, why may they not, with the consent of the bishop, under whom they are, ordain and confirm? For it is a vain thing that one should have episcopal consecration, and not be allowed to discharge the functions of a bishop. For what purpose is the Holy Spirit invoked by the ordaining bishop to sanctify the person to be ordained, if the invocator and ordainer is to reprehend the person consecrated, after the consecration correctly performed? Does he not make a mock of the Lord, whose gift he implores, when afterwards he despises that gift? Does not the reproach with which he reviles the sanctification, attach to the author of the sanctification himself? It is evident that the sanctification is fully completed by the Holy Ghost through the word of God: and how does not a man fear to blaspheme and derogate from the power of the Holy Spirit? It is not right that he whom God honours by the gift of his Holy Spirit should be dishonoured, nor should any one slight what evidently was ordained by the command of God.

"The dignity of their own proper

degree is not taken from the inferior bishops, when the care of the whole province is delegated to the metropolitan. For without him it is not allowed the other bishops to consecrate a bishop, nor convene a general council, nor do any thing, excepting what confessedly belongs to each distinct diocese. If we ought not to reckon the chorepiscopi among the bishops, surely they would not have been numbered among the 308 fathers, who were present in the Council of Nice; in the catalogue of whom more than twelve chorepiscopi are inserted, whereas no one priest or deacon is among the number; but only metropolitans and bishops, and chorepiscopi, are found recorded by name. To what purpose would the bishop of any city wish and determine to ordain an assistant bishop, if he conceives his own ordination to have no effect?" After some further remarks, which, though in themselves highly deserving attention, our limits oblige us to omit, he proceeds * to speak, in strong language, against those vain and censorious disputants, who would support their error by an argument from the Acts of the Apostles. It is true that the apostles commissioned Peter and John to lay their hands upon those who were baptized by Philip, that they might receive the Holy Ghost; and this could not be done with any other view, than to secure the completion and perfection by the apostles themselves, of what had been well begun by their inferior minister. "For," says the archbishop, "Philip was not one of the twelve,

* One sentence, however, strikes me as so beautiful, that I cannot refrain from quoting it. It is an observation upon our Lord's words, which he employs in the course of his argument, 'For my yoke is easy, and my burden is light.'—'*Hoc jugum per caritatem fideles sociat, non per contentionem dissipat, hocque onus non opprimit se portantem per ponderis gravitatem, sed magis sublevat ac sustentat per solatii consolationem.*'

but one of the seven deacons, who had just before been ordained by the apostles; and it appears that he was neither bishop, nor assistant bishop, *chorepiscopus*, but only a deacon and evangelist. For had he been a *chorepiscopus*, the historian would certainly not have omitted that circumstance. The apostles had not then separated to ordain bishops or suffragans in each province, but remained in Jerusalem, preaching the word of God, till by the direction of the Holy Spirit, they entered upon their labours of converting the nations, and thus all ecclesiastical discipline established by them, is still preserved in the Universal Church."

"The remaining part of this admirable little treatise is devoted to moral and religious reflections, in which the author urges us to exertion, content, and humility, in imitation of our great Master, who "high among angels, and lowly among men," came not to be ministered unto, but to minister.

"High is the honour of being a minister of Christ, and great will be the reward of the good steward. Surely it little accords with the character of the servants of God to dispute for honour, but rather they should vie with each other in sound doctrine, and constant diligence in good works, that Christ's flock may hear from their lips the word of the right faith, and behold in their conduct a good and virtuous example. The reward of Heaven is not promised to those who strive for the riches, and honours, and pleasures, of the world, but those who serve God in sincerity. And, if following the example of Christ's obedience, humility, and meekness, and devoted not to our own individual gain, but the good of others; instead of ambitious strife we cultivate peace and concord, and with one heart cherish piety, and religion pure and undefiled, before God, we shall be preserved blameless in our Lord and Saviour, and every member of Christ

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(whom having not seen we love) will be in peace; and with exultation we hope that at his coming we shall obtain the end of our faith, even the salvation of our souls."

Oh si omnes sic omnia!

GAGATES OXONIENSIS.

Reply to Jhuoa's Observations on the indecorous Manner of Reading the King's Proclamation.

To the Editor of the Remembrancer.

Sir,

IN the Christian Remembrancer for May, 1820, pp. 263, 264, a correspondent of yours, who signs himself JHUOA, sets out with a profession of defending establishments in general, and the Established Church of this kingdom in particular, from a charge which has been brought against it, "often," as he observes, of "having a tendency to deprive religion of its vitality by substituting shadow for spirit, and law for grace;" so as to possess "the form of godliness, but to want its power."

This charge, your correspondent justly remarks, "is very serious, and worthy of our most attentive consideration," but, as appears to me, the manner in which he attempts to rebut it is calculated rather to confirm it in the apprehension of him, who has now the honour of addressing you. For instead of proving that these charges were unfounded, the writer enters upon a severe condemnation of the Clergy of the Establishment for the *manner* in which they perform the functions of their holy office. He says, "we do not want a new religion, a new church, a new ministry; but we do want a new heart, and a right spirit; we do want a more spiritual mind, a more discreet zeal, a better disposition to make a right use of the means afforded us."

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Your correspondent then tells us, "he has been led into these reflections by observing *the very irreverent and unedifying manner* in which the royal Proclamation in favour of religion and virtue was too commonly *read by the Clergy, and heard by the people*. It appears, he says, to be regarded merely as *a form that must be complied with*, a matter of *external decorum that must be observed*; and this not only by thoughtless and irreligious persons, but by many who he feels persuaded, might be easily led to acknowledge their error, to lament and correct it."

The above accusation must surely be acknowledged to be serious indeed; and, if one could feel persuaded it were well-founded, we should justly lament it. For my own part, Sir, I do not pretend to say where your correspondent derives his information of this "too-common" culpable conduct both of the Clergy and Laity: it could not be from his own observation, since it is presumed the Proclamation would be read in most of our churches about the same time; and he ought to be very careful how he brings "a railing accusation" against "the Clergy" and "the people," without the most undoubted and solid grounds for so doing.

Allow me, Mr. Editor, to give you an account of the practice of myself, and, as far as I have been able to learn from diligent inquiry, that of my brother Clergymen, in the immediate neighbourhood, on the occasion to which your correspondent alludes.

Upon my receiving the Proclamation in question, I instantly set about composing a sermon suitable to the occasion, which, after reading the Proclamation itself the first Sunday after receiving it, I preached the following Sunday after I had read it. Great pains were taken with this sermon; the Proclamation was read by me with the utmost degree of seriousness, and

attended to with edifying devotion by my congregation, from many of whom I had the satisfaction of receiving thanks for the sermon I preached. Upon inquiring of my neighbours, whether the same plan had been adopted in the adjoining parishes, I found that it had very generally; that the sermons preached had been highly approved; and no case had occurred, as far as my inquiry extended, in which it had been received in the manner mentioned by your correspondent.

It is, Sir, peculiarly unfortunate, that your correspondent should have met with so opposite a result from his own observation and inquiry, to that which I now send you as the result of mine: I can however assure you, that my report is founded on positive evidence of most unquestionable and decided authority; and I cannot help thinking that your correspondent has been either less diligent in his inquiries than myself, or else that he has derived his information from a prejudiced source; perhaps chiefly from dissenters and enemies to the Establishment, who might reasonably be supposed likely to give an erroneous and prejudiced statement.

For these reasons Jhuoa must excuse me for doubting extremely the solidity of his objection, and the accuracy of his information, as to the "too-common" occurrence of the evil of which he complains. It has happened to me in a ministry of thirty-two years past, to have had an opportunity of seeing the spirit and general feeling of devotion exhibited by very many congregations in very distant parts of the kingdom; and I must, Sir, declare to you very seriously, that this experience has led me to a very different result from that of your correspondent. I have been greatly delighted to observe *the genuine spirit of devotion*, which has been displayed on numberless occasions by the congregations where I have officiated,

and which has warmed my heart, and doubled my ardour and zeal in the cause of our holy and pure religion. I cannot indeed say, out of the many Clergymen I have known, that some might not be found, who have misconducted themselves, and have thereby thrown disgrace on the religion they have administered; but then multitudes of pious, learned, zealous, exemplary men have also fallen within the circle of my observation, to know whom, and to communicate with whom, has formed the honour and happiness of my life. The country, in my opinion, is under very great obligations to the Clergy for their zeal and exertions in the support of true and unadulterated Christianity, and for the stand they have made against the infidel principles so industriously disseminated on all sides around us. Had not such laudable conduct as this existed amongst the Clergy; for the truth of which, witness the multifarious publications of theirs, which monthly issue from their pens; a revolution, similar in its horrible consequences to that which took place in France, would, ere this, have been seen in this country: and the unceasing efforts of wicked men to bring it about are even now only *kept at bay* by the watchful care and exertions of the Clergy. So that it appears to me equally ungrateful and untrue in your correspondent to misrepresent so grossly the conduct of the Established Clergy, which appears to me deserving of commendation instead of blame.

If I could persuade myself, Sir, that the late Proclamation "was read, or heard read, without the deference due to the authority from which it comes, or that serious thought which its importance demands," I should be ready to regret such feeling as much as your correspondent can possibly do; but not having known, or even heard *before* *his*, any instance of the kind, I

cannot think it extends to any considerable degree; and therefore am sorry the assertion was made by your correspondent, and that publicity was given to it in the columns of your Magazine. It would give me great pleasure to see any explanation, or qualification, of this accusation in any future number of your publication: and, in the hope you will give insertion to this defence of "the Clergy and people," I am, Sir, your very obedient servant,

A COUNTRY RECTOR.

P.S. The following remarks occur in my sermon on the King's Proclamation: "If we consider the amazing degree of blasphemy and profaneness which is known to exist in this kingdom, and which has exhibited itself so recently in ridiculing religion; in blaspheming God and the King; in bringing into contempt the ministers of religion, and in undermining the mild and happy form of government under which we live; it must be apparent to every unprejudiced mind, that nothing could be more wise or more necessary, for the present circumstance of the times, *than such a Proclamation as we have now reviewed*: neither could any one be better calculated to correct the many mischiefs which at present hang over us, and to bring down the favour and blessing of God upon these realms. And for the effectual purification of the public mind, and public morals, from the deep taint of vice with which it is unhappily stained; the greatest attention is necessary in the observation of the directions contained in this Proclamation; so that the Sabbath-day may be strictly observed and kept holy; the public worship of God may be duly attended by all ranks of the people; vice may be discouraged, and virtue supported by all ranks, and especially by those in authority; and that the laws may be duly and effectually administered."

REMARKS ON THE EFFECTS OF
THE MANUFACTURING SYSTEM.*To the Editor of the Remembrancer.*

Sir,

AT a period like the present, when every friend to civil and religious order stands aghast at those daring machinations of blasphemy and sedition which convulse our country to its centre, it is equally our duty and our interest to investigate the cause of this growing evil; for until that is distinctly ascertained an efficacious remedy cannot be applied. It will not be disputed that much of the mischief may be traced to the unbridled licentiousness of the press, and to the extensive circulation of blasphemous and seditious writings among the lower classes of the community. But then another question occurs, how the minds of these classes have become so depraved as to devour with avidity those disgusting and abominable doctrines; how their passions have been so infuriated, that upon this fuel being administered to the flame, it has made such rapid and desolating progress. To this it may indeed be replied with perfect truth, that a licentious press has created much of that vicious appetite which it feeds, that it is itself, to a certain degree, at once "the cause and most accursed effect." But if it is undeniable that the evil prevails chiefly in manufacturing districts, something there must assuredly be in their peculiar circumstances to account for their greater corruption; and if our manufactures, which have increased so mightily within the last thirty years, are still likely to continue or increase, it must be of essential importance accurately to mark the concomitant evils which have silently grown up with them, before any corresponding effort was made to supply an effectual antidote.

It is obvious to all that the great innovator time has been busy, though we knew it not, and has added to the nation a new and numerous race

totally different from their forefathers in manners, education and habits. That we may the better understand the nature of the change produced, we will first take a general view of the nature of an agricultural population. In general an agricultural district is comparatively thinly peopled, and the dwellings of its inhabitants either altogether detached, or grouped into small villages or hamlets. The consequence is that temptations to vice are few, and a regard to character great. Shameless profligacy is rare. The conduct of every man is known to his neighbour, and therefore insulated vice, feeling abashed before the stern eye of more prevailing virtue, either hides its head, or is branded with public disgrace. The agriculturist naturally selects for the inmates of his house persons of the quietest habits and most tractable dispositions, united with principles of truth and honesty. To this choice, even when uninfluenced by any higher motive, is he naturally led by views of interest, and what he has found thus good, it is equally important for him to keep so. Hence is supplied to the common labourer not merely a religious, but also a worldly motive, for teaching his children to be honest and industrious; that they may as early as possible be received into a respectable family, and cease to be a burden on his scanty earnings. He gives them education if he can, if not, he at least inculcates by example lessons of practical morality. He conducts them to Church, where they find themselves under the eye of a pastor, who knows the character and conduct of each individual in his parish, and can therefore adapt his instructions and admonitions, both public and private, to the nature of their particular circumstances. The humblest peasant learns thus to reverence the Sabbath-day, and to profit by the services of the sanctuary; whence he returns to the discharge of his weekly duties with

strengthened impressions of an all-seeing God, of a divine Saviour, of a judgment to come, of an eternity of happiness or woe. He worships his God under the same roof with the squire of his village, or the wealthy landed proprietor, or the nobles of the land; is gratified when by the regularity of his conduct he attracts their notice, or receives their commendation; and thus readily imbibes a due respect for his superiors in rank and dignity, for magistrates, and those in authority over him. He sees also their wives actively occupied in relieving the indigent, in succouring the afflicted, in clothing the children of the poor, and attending to their instruction. He leads a steady, uniform tenour of life, with few fluctuations; his employment changing only with the season of the year; his wages nearly fixed, with little variation: and he therefore husbands, without hope of casual addition, the wages of his toil. If he suffers, he suffers quietly, applies for relief where he is sure to obtain it, and never thinks of caballing or enforcing his petitions by threats, or of usurping possession of that land which Providence commands him to enrich by his labour.

Having thus exhibited a general view of the agricultural state of society as it exists at present in this country, let us now contemplate the very different picture that meets our eye throughout the manufacturing districts. If in a state of innocence it was not good for man to be alone, in this state of guilt it seems most pernicious to him to be too much crowded by his fellows. Dense population is ever accompanied by an overbalancing proportion of vice and misery. For vice is always more easily propagated than virtue. One good man may convert from the error of his ways, his neighbour, or his friend; but a man of corrupt principle and practice, especially if endowed with much natural talent and strong social powers will, like a pestilence, infect thousands where

there are thousands to be infected. In a manufacturing town, where multitudes are brought together from every corner of the country, long before his character is thoroughly known he has done irreparable evil: he has entwined himself, like a serpent around the innocence of youth, and has involved the unwary in crime. With the utmost facility he obtains admission; for the master manufacturer, upon engaging him, takes not his moral qualities at all into account; but estimates merely his efficiency as a machine, and pays for it accordingly. Thus are collected around this dangerous character, the old and the young; men in the prime of their days, with principles unfixed, and passions inflammable, women in the opening bloom of life, children young and defenceless. This promiscuous multitude becomes naturally a species of brothel. The delicacy of female virtue is quickly tainted; and the presence of women divested of this protection is only a continual incitement to obscenity in language and in act; until the child, that seems a thoughtless spectator, becomes practised in iniquity, and before physically capable of actual crime, sufficient to corrupt a multitude. As children thus doomed to early and constant labour receive no religious instruction in their youth, so they have but little chance or desire of repairing the deficiency in their more advanced years. For early habits of indifference harden the heart, and deaden it to all religious feeling, nor could the wish to profit by the public services of the sanctuary be easily gratified, as there are few or no Churches which they can frequent; the Church being inadequate to contain perhaps a tenth part of the population, and therefore accessible only to the rich, who are likewise in many cases reduced to seek seats in chapels, whence the poor are necessarily excluded. The very name of their parish priest perhaps is unknown to them, and

they are outcasts from the pale of the Church of England. For whether can they possibly repair? Whether do they in fact habitually repair? They have indeed a choice; but it is a choice of evils, the meeting-house, or the alehouse; at the one of which they imbibe hostility to the Church, at the other, to the State, or to both. At many of the former they listen to the ravings of enthusiasm, to the mysteries of election and reprobation, to that abused doctrine of grace which encourages a continuance in sin; to the exaltation of that visionary faith which disparages and excludes all good works. At the latter, some artful demagogue gets possession of their untutored minds, becomes a preacher of sedition to the inebriated wretches around him, leads them to scoff at religion, to despise dignities, to thirst for revolutionary freedom, for plunder and for blood. Thus passes the day which should be consecrated to the service of their Creator and Redeemer; and thus they return to their weekly occupations, eager to discuss among their fellows all that they have heard, to digest the poisonous potion which has infected their whole spiritual frame, has made them long to repeat the draught, and to lead others to the same pernicious fountain with themselves.

Such is the case with the workmen, and there is very frequently but little correction to be derived either from the precept or example of masters. Among the master manufacturers indeed there prevails, in general, a dreadful defalcation of religious principle. There are of course many exceptions to this general charge, and a more intimate acquaintance with individuals would probably increase the number of these exceptions; but of the greatest number it may be said, through the eager pursuit of their business, their speculations, their plans, their spirit of rivalry, their nice calculations, their great and successful strokes, their sudden and grievous disap-

pointments, their shifts and expedients to avert impending ruin, that God is not in all their thoughts throughout the week, and that "Sunday shines no Sabbath-day to them." Either it is a day of business, of business diversified indeed, but not abandoned, or of amusement to compensate for the toils and privations of the preceding week. You will more certainly find them balancing their ledger, than studying their Bible, travelling in a stage-coach than worshipping in the house of God. If a visit is to be paid to a distant friend, they are off in the Sunday's coach: if business is to be transacted in London, by Saturday night they are gone; and have thus economically saved a day which they should otherwise have accounted utterly lost. Deficient in duty towards God they have equally little time for exercising charity towards man.

In short great towns are by no means favourable to the practice of private charity, and the wives of such master-manufacturers, with the best possible inclinations, cannot exert that useful and discriminating charity which is so easy in a country village. Almost all the lower manufacturers therefore when in distress, become immediately public paupers. The high principle of independence is extinguished, and with it the endeavour to merit the good offices of their superiors by exemplary behaviour; they receive the charity allowed them by the law without either a feeling of gratitude, or an expression of thankfulness, and not unfrequently curse the hand that ministers to their necessities, because this relief is derived from the whole body of their employers whom they regard, and sometimes with reason, as their most grievous oppressors.

In addition to these evils must be specified the great and perpetual changes of fortune to which they are exposed. When trade is brisk, speculation is all alive: there is consequently a great want of hands, and

wages are so extravagantly high, that the earnings of three days will admit of idleness and drunkenness for the remainder of the week. Thus through the season of prosperity, however long continued, not a farthing is laid up for that of adversity. Then, partly from fair trade, and partly from the speculation of adventurers without capital, who have every thing to gain, and nothing to lose, who procure goods upon trust in the hope that a lucky venture will enable them to pay, the foreign markets are glutted, a stagnation of trade ensues, and thousands are in one day turned out of employment. Immediately these needy, profligate, penniless paupers exclaim against the severity of the times; account it hard that, though willing, they cannot find work, suffer much, and by suffering become only more desperately wicked; growl over their miseries with their fellows, and in this discontented, wretched state, surrender themselves willing instruments into the hands of some malignant demagogue, who watches for an opportunity to arm them against mankind. Those preachers of sedition, the minions of a licentious press, scatter their firebrands among these combustible materials, and blow all the fiercer passions into a flame that threatens universal conflagration. Hence is our manufacturing population become grossly profligate, ferociously blood-thirsty, and ready to congregate, with fiend-like exultation, around the banners of revolution and anarchy.

From this state of things, which is not less true than deplorable, a most unjust and pernicious inference has been drawn by the foes to education. "Such" they triumphantly exclaim, "are the benefits resulting from your National Schools!" And then they quote Scotland which, though so often held up to admiration as the abode of order and happiness, introduced by long-established education, has taken the lead in those atrocities which dis-

grace the present times. In reply to such assertions, which, after having been silenced for some time, are again becoming general, and have already been broached even within the walls of the present Parliament, the voice of truth should be heard proclaiming, that in England at least, the mass of the tumultuous manufacturers is totally uneducated; that few or none of them have ever attended National Schools; that the promoters of confusion have heads of an elder growth than these very recent establishments. That the example of Scotland should be cited generally as an argument against the diffusion of education is very unfair. For it is only in the agricultural districts, where parish schools are conducted upon that most salutary plan, in which religious instruction forms a large part of the pupil's employment, where the Bible is his text-book, its choicest passages, the treasures of his memory, catechisms of the most useful kind his careful study, and where, though much beside religion is taught, every thing else is considered of secondary importance. But in manufacturing towns, ignorance prevails almost as much in Scotland as in England; or, where education is attended to, the religious part is omitted, and that only is sought which tends to promote worldly interests, without laying a good foundation for the time to come. The sanctifying and healing principle is neglected; and the Scotch manufacturers, like their southern neighbours, are corrupt and depraved. The cause then of this evil is not the extension of education, but the undue increase of manufactures. As in Scotland, so in Switzerland, has their destructive influence been felt—a fact which can be fully attested by all who have had an opportunity of observing the extreme degree of vice and misery that overwhelm the manufacturing cantons.

From all that has been said, it would appear that manufactures, as

at present conducted, are an evil, a great national evil; but an evil unfortunately not only necessary, but indispensable to our existence. Is it then an evil unmixed, or irremediable? or do they contain within themselves any facilities for correcting and mitigating the mischief? Facilities, in my opinion, of the most marked and hopeful description. How often does heaven, in the hour of man's extremity, graciously discover the means of his relief? Hence when a gross corruption of religious principle, and pauperism produced by immoral habits, prevail so extensively through our redundant population, National Schools and Savings' Banks start at once into active operation. It is evident that the former is peculiarly calculated for places of dense population. In very small parishes indeed it becomes nearly ineffectual; but where a thousand children can be easily taught by one man, there will its mighty influence be felt, as in its own appropriate sphere. Equally obvious are the superior advantages of Savings' Banks in a manufacturing district, if once duly understood, and completely established. The difficulty of effecting this object is indeed considerable. For the belief exists that could the workmen hoard up considerable savings, their employers would at once lower their wages. This baneful prejudice it is at once the duty and the interest of the masters to eradicate. For by treasuring their savings in the time of high wages, not only would the workmen, in the season of difficulty, be more effectually relieved out of their own resources; but work would be more constant, disease would be less general, and the load of pauperism, which overburthens the masters, would be lightened. National Schools therefore and Savings' Banks are entitled to their most zealous support. But this is not all. For since war, which in one respect might be called the safety-valve of manufacturing towns,

has ceased, many workmen of vicious character are there stationary, who would have gladly enlisted. Over these they should keep a watchful eye, endeavouring to distinguish between the good and the bad, to reward the former, and discountenance the latter; that thus a value for character may again be restored, and that *patriarchal mode* of life, which has been destroyed by the manufacturing system, may be as far as possible revived. The task is doubtless difficult; but their interest is deeply involved in its success; for in any great convulsion they will be the first sufferers, their houses and properties the first prey to plunder and conflagration. Still farther, let them look well to the example which they themselves exhibit to their workmen: for example is more eloquent and convincing than the strongest argument; and while they strengthen the hands of government in erecting Churches, let them shew themselves worthy of their profession as members of the Church of England. The zealous co-operation of the good in promoting these great objects will prove the salvation of the country.

I. A.

Oxford, May 9, 1820.

To the Editor of the Remembrancer.

Sir,

AN opportunity has presented itself which enables me to communicate some further particulars respecting the Roman Catholics in the neighbourhood of my abode, which the hurry of dispatching my first communication prevented me from adding to it. It is usual with the clergy in this part of the country, in consideration of the scruples entertained by the Papists, to refrain from attending to officiate at their funerals. The priest performs the service of their own church either at the chapel (if there is one to which

the corpse can conveniently be carried) or otherwise, in the house where* the corpse lies. It is then carried out to the church-yard and laid in the ground. To remedy the want of the service, the attendants, in places where they can obtain permission, sing a hymn. In some church-yards there are ancient crosses; in this case the corpse, previous to interment, is set down near the cross*, the attendants kneel around for a short time, for the purpose, we may suppose, of uttering a silent prayer. But silent prayers now no longer satisfy them, at least in the parish in which Stonyhurst is situated. In this parish their numbers, as may be expected, are very great, and the clergyman is more annoyed by them than any of his neighbours. About four years since they first threw off the restraint which they had before imposed upon themselves, and repeated their prayers aloud at the cross in his church-yard. Considering this an unjust encroachment, he determined to stop it, and for that purpose expressed his resolution to perform the service appointed by the church. He did so in one instance, but owing to the interference of some of the superiors of the Stonyhurst establishment, who promised that matters should proceed as before, he desisted. A short time since, however, they began to renew their former practice, and if I mistake not, repeated the prayers at the grave side. It was observed that a particular individual attended for this purpose, who repeated the prayers without the assistance of a book: he was not a priest, nor in orders. Remonstrance was in vain: it was met only by insolence. After several ineffectual attempts to cause them to desist, the clergyman made known his intention to officiate at

the very next funeral that might take place. It happened that the mother of one of the teachers at Stonyhurst was the first to be buried: and the day before that appointed for the interment, one of the superiors of the establishment waited on the clergyman alluded to, and expressing his regret for the uneasiness which had occurred, and an assurance that he should have no further reason for the same complaints, prevailed upon him to relinquish his intention. Notwithstanding this assurance, the offence was repeated, and in a manner which made it still more aggravated. The funeral took place according to appointment, and was attended by several of the superiors; whether the same man who had waited on the clergyman was of the number is not certain. The same person, who usually repeated the prayers, was also in attendance; and when they came to the accustomed place, one of the superiors, as if to make the most open shew of defiance to all order and authority, drew a book from his pocket, and threw it to this man, who was in the opposite part of the circle, and he made use of it, instead of trusting to his memory, as on other occasions.

What must be the situation of the clergyman who has to encounter such attacks as this? What do these men deserve, who have recourse to such duplicity for the accomplishment of their designs? If the Papists can act with such affrontery at the very time when they are petitioning for favours, to what lengths will they go, when all restraint is taken from them? It will be unnecessary to occupy your time with reflections, which your own mind will readily suggest. I will only observe that the circumstances which I have now related may be implicitly relied on. I remain, Sir,

Your obedient servant,
LANCASTRIENSIS.

May 8, 1820.

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* When the church-yard has no cross, this has been known to be done at the market-cross in the town. Such instances are perhaps not very common.

To the Editor of the Remembrancer.

Sir,

IN perusing your Number (page 288) for the month of May, my interest was considerably excited by an article, on "recent translations of the Holy Scriptures;" and, as I conceive this article to be erroneous in several particulars, I trust your goodness will indulge me with the insertion of the following remarks in your next.

In the first place, your correspondent informs the public, that he has received information from a learned person, who has actually resided on the spot where these translations were made, and that the result of his enquiries goes to prove, that they have all been made from the Hindustanee version, which in the first instance was translated from the English, by a Pundit sufficiently acquainted with both languages to translate from the one into the other in matters of commerce: and then, that *all* the other versions *have* been made by Pundits similarly qualified.

Now although I have not had the advantage of residing *several* years on the spot where these works have been carried on, yet I will venture to affirm, that all the *information* given to your correspondent by his informant is erroneous: for in the first place, it is impossible that all the versions can have been made from the Hindustanee, because, no translation of the Old Testament has yet been made in the Hindustanee at all, and it is certain that the New Testament has been translated and published in *several* of the DIALECTS of India.

In the second place the version of the New Testament into the Hindustanee was not made before the Bengalee version, and perhaps *several* others, and therefore it is impossible those versions could have been made from it. •

And lastly, the Hindustanee was not made from the English version of the New Testament, nor does it

contain the erroneous translation, which your correspondent has adduced. Of the Hindustanee version of which your correspondent speaks, there now lie two editions before me: one printed at Serampore in 1814, the other in London in 1819, in each of which the passage in question (viz. Matth. vii. 1.) reads thus (which for the satisfaction of the learned informant, I give in the Hindustanee language.)

"Nukta cheeni nakaro tā ki tumhāree anukta cheene nakee jāwe." This I will venture to say is a good translation of the passage.

In the title page of each of these editions, it is said, that the translation was made from the original Greek; and as I have read the version through more than once, I may perhaps be allowed to say, that the manner in which it is translated justifies my assertion. That the person who made this version was neither precipitate in its production, nor unqualified for the task is perhaps unnecessary to insist upon here; it will suffice to say, that the translator was Mr. Martyn, of whom you have given a full account in your Number for October. Nor was this version of his made till he had resided several years in India, and then it remained unpublished for some time, till it had received the approbation of several LEARNED NATIVES, whose names are mentioned on the title page.

There is another inaccuracy in your correspondent's article, which I would briefly notice. He says, "A Pundit who can translate the English language in matters of commerce into the Hindustanee tongue." His *informant*, who has resided in India, should have told him, that Pundits *do not* translate into the Hindustanee tongue. Pundits are Hindoos, not Mahometans; and it requires but little knowledge of India to know, that the Hindustanee tongue is confined to the Mahometans.

But as the translators themselves

(I mean the Baptists of Serampore) of several of the versions have shewn in their reports, that the Pundits they employ do make use of such translations as have already been made, (which is no more than a translator of the Bible into English would naturally do,) it may not be amiss to offer a few remarks on this point. If I have understood the reports aright, the Sanscrit and Bengalee versions are those mostly used in this way: and, as I have read a great part of these versions, I am prepared to say, that they have not been made from the English, but from the original texts, as the translators have stated in their respective title pages. In the passage adduced (viz. Matth. vii. 1.) I will venture to say these versions are perfectly correct; and, that the learned informant may have an opportunity of satisfying himself in this particular, I here adduce the passage from the Sanscrit version:

“Mā vicārāyata yatō na vicārāyishyante.”

Bengalee version:

“Bichar karō nā tohātē bicharō hāba nā.”

I do not think it necessary to enlarge on the qualifications of the persons who superintended the translations at Serampore. That they were not ignorant of the languages into which many of the translations have been made, is certain from their various publications on those languages now before the public. I must not however be understood, to assert here, that I believe these translations incapable of improvement; I believe they are; and I trust that under the auspices of the Bishop of Calcutta, they will in due time receive that improvement which I think your correspondent is desirous of seeing. In the mean time I beg leave to remark, that, they are not those monstrous productions, which the informant would represent; and further, that they do great credit

both to the translators as scholars, and to those who have supported them as Christians, among whom, I am happy to find your correspondent has borne a part.

CLERICUS ANGLICANUS.

SUNDAY EVENING LECTURES. *

To the Editor of the Remembrancer.

Sir,

THE dissertation upon Sunday Evening Lectures which appeared in your seventeenth Number will, necessarily, excite the attention of your readers. The good sense contained in it, every one must admire, but I cannot agree with the author in his conclusions. Whether they who frequent evening Lectures would not be far more usefully and religiously employed in reading the Scriptures at home, and instructing their families, is not so self-evident as the writer seems to consider. For probably not a few are incapable of reading the Scriptures to their own satisfaction and in so distinct a manner as to engage the attention of their household; probably some are without any explanation of the Scriptures, in which case neither the reader nor hearers can comprehend them; and probably many are not possessed of any books treating expressly upon religion.

The author doubts whether the method of instruction by evening Lectures is indeed a Christian method, and whether it is one which has a tendency to prevent the growth of schism, and to keep our flocks within their lawful pale? Again, whether these temporizing expedients have not been carried beyond their proper measure and degree? And whether it is the duty of the clergy to comply with these humours and fashions of the people? The most satisfactory reply to these doubts may, perhaps, be offered by appealing to the facts themselves.

I live between two market towns,
3 G 2

in both of which there is an incumbent and a curate: the service in one is not very diligently attended; there is a sermon in the afternoon as well as the morning, but either the discourses or the manner of the preachers is wanting in attraction to collect a numerous auditory, whilst the two meeting-houses are regularly crowded. There was the same service in the other, but the incumbent regretted extremely that the afternoon service was much neglected by both old and young. He remonstrated in public and in private; but altogether in vain. He had even the mortification of observing that those very people who could not be prevailed with to attend the afternoon service, were, many of them at least, regular attendants upon the conventicle in the evening; and that in consequence they became extremely fastidious, expressing their doubts whether or not he preached the pure Gospel of Christ: some of them deserted the church altogether, and enrolled themselves as Dissenters. He then thought it necessary to combat these schismatics with their own weapons. He opened his Church in the evening at the same hour as the meeting, when all his own people "flowed unto it." Many of the wandering sheep were brought back to the fold, and he now goes on his way in peace, rejoicing. He found it necessary to have his evening sermons of a more popular cast than those he usually preached. But that his hearers might not be gratified in their unreasonable expectations, he laid aside the form of the sermon altogether, and now delivers an explanation of some part of the morning or evening service, which is either so obscure as to require it, or is so popular as to excite the utmost attention. His parishioners express themselves more pleased as well as edified by a Lecture than a sermon. The worthy Rector is a sound divine, and by the assistance of a few commentators, he prepares

his lectures with much less trouble than he would have in composing a sermon. To see the utility derived from evening lectures, we need only observe the religious character of the two towns I have mentioned: in the one, there is scarce the appearance of religion; in the other, the Sunday is religiously observed; the communicants are every month increasing; and the Sunday evening, in many families, and every evening in some, are closed with family worship. The afternoon sermon, begun by the Rector, has been, since the commencement of the evening service, discontinued. The disorder which may arise in the return of young persons from these lectures is to be lamented; but let it be considered that the same disorders arise from their return from the conventicle, and it is said with every appearance of truth, are carried to very great excess.

I would make an observation upon the Rubric which your correspondent has cited. It was well calculated for the times in which it was written. But what children are now sent to any minister to be instructed and examined in some part of the catechism?

Who are the masters and dames, who will cause their servants and apprentices which have not learned their catechism to go to church and be obediently ordered by the curate until such time as they have learned all that is appointed for them to learn? And on the other hand, where are the servants and apprentices who would subject themselves to the remarks and observations of the congregation by submitting to undergo a public examination? Your intelligent correspondent must be aware that religious instruction cannot now be communicated according to the method prescribed by the Church.

And as to the administering baptism upon Sundays when the most number of people come together, it is equally impracticable with cate-

chizing. I undertook to do it in my village; but I was soon obliged to desist from the practice, which I greatly lamented. A few respectable families were persuaded to frequent the afternoon worship; but after twice baptizing the children brought to the font, my principal parishioners all requested that I would do as my predecessor had wisely done, that is, baptize after the service.

No clergyman who has two full services, and means to continue them, having the entire care of his parish, would, I apprehend, institute evening Lectures. The duty even in a village would be more than he ought to perform.

I have endeavoured to reply to the objections against Sunday Evening Lectures which have been so forcibly put by a CURATE OF THE CHURCH OF ENGLAND. I trust they will ere long be instituted in every town; and wherever they shall be, and be judiciously conducted, their general tendency, I am persuaded, will be to prevent the members of the Church of England from attending the meetings of Methodists and Dissenters, in both of which places they hear doctrines vehemently inculcated which are diametrically opposite to the doctrines of the Church, and equally opposite to those contained in the Scriptures.

I am, Sir, with much respect,
AN OBSERVER.

To the Editor of the Remembrancer.

Sir,

THE following brief account of a Sunday Bank, may prove interesting to some of your readers; and if the publication of it should assist in augmenting the number of such institutions, I am confident that the country in general will reap very material benefit.

The first Sunday Bank established in the kingdom, I believe, was at Tewin, near Hertford, by the late Mrs. Henry Cowper, so well known

by her extensive charities and universal benevolence. For many years it was carried on without the beneficial effects of it being known, except to the immediate parish in which it was instituted, till accidentally talking over the plan with Mrs. Cowper, I was so convinced of its utility that I determined to try it among my own parishioners; and accordingly, about nine years ago I made the experiment, and succeeded far beyond my most sanguine expectations.

In the 1st year, 1812, I received	£221
2nd do. 1813	251
3rd do. 1814	325
4th do. 1815	353
5th do. 1816	367
6th do. 1817	375
7th do. 1818	550
8th do. 1819	597

The above sums were paid in by labourers and artisans in small weekly payments of 6d. to 2s. according as it could be spared from their earnings. The object in this weekly Bank is to enable the poor to put by a sufficiency during the year to pay their rent at Christmas, to buy fuel or clothes, and if any surplus remain, however trifling, it is recommended to them to deposit it as a future provision against sickness or want in the Saving Bank. There are several advantages attending this plan which are so obvious as scarcely to need enumerating. Among the most prominent, however, it induces a habit of economy, insures the attendance at Church of all who pay in, saves from the alehouse that which would otherwise perhaps be spent there, and a constant intercourse is thus brought about between the clergyman and his poorer parishioners. During the time that the Sunday Bank has existed in my parish, I am not aware, except in one or two instances, that any contributor to it has ever received parish relief.

Since the *Saving Bank* has been established, the surplus savings, in my parish alone, deposited in it at Christmas from this weekly Bank

have amounted to seventy pounds and upwards each year. In the county there are now eighteen of these minor Banks; and I hope to live to see the day when the value of them will be more generally known, and the universal establishment of them encouraged. Lord

Bridgewater, Lord Salisbury, and all the leading people of our county are most strenuous advocates for them.

I remain, Sir,
Your obedient Servant,
CLERICUS.

Hertford, May, 1820.

REVIEW OF NEW PUBLICATIONS.

A Christian Guide for Plain People, and especially for the Poor, in Six Sermons, preached to a Country Congregation. By John Miller, M.A. Fellow of Worcester College, Oxford, and Curate of Bishopstone, in the County of Wilts. Second Edition. 170 pp. 3s.—Livingtons.

THE object of this excellent little volume is explained in a prefatory address to the poor, and the simplest and most effectual method of doing justice to the author, will be to let him tell his story in his own words.

"To dedicate a book to any person is generally intended as a compliment, or mark of respect. And it is my meaning to pay such a mark of respect to the body of my poorer fellow Christians. Compliments, however, offered to you at this particular season, may not stand quite at their highest value. There are so many persons just now, who are in the habit of flattering you, and puffing you up with vain and false notions of your own consequence, under the title of THE PEOPLE, that some of you may begin to be a little suspicious, or a little nice, as to the sort of tribute you may choose to accept. And especially you may be inclined to refuse a compliment, if somewhat strict and less palatable advice be all that is offered to you under cover of it.

"Nevertheless, I am willing to believe that very many of you will still listen to a real friend. And this is what I wish to prove myself towards you, by pointing out the advantages and means which you certainly possess, that you may learn to use them, so as to become true friends unto yourselves. For this, after all, is the only way by which you can ever thrive. Depend upon it, if you do not prove friends to your own selves by good conduct, none

else can lastingly befriend you, nor to any purpose. Laws, or gifts, may patch up your wants a little, now and then; but they cannot cure them. Nobody can cure them effectually but yourselves. To thrive and to be happy, you must be good. Talking does not signify; experience has shewn for ages, and is still shewing, that worlds could not make *wrong*, doing either comfortable or contented.

"I venture, therefore, to point out some faults to you. But do not be offended with this. It is quite clear, that faults can never be amended except they first be known." Dedication, p. iii.

"I invite you, therefore, to consider now. You cannot help agreeing with me that your condition wants mending. I am confident I shew you the real way, in which it may be mended; and the real persons by whom it may be mended. The way is, by keeping God's commandments: the persons are yourselves.

"Do not, however, think that it is meant to lay all blame, belonging to your present state, upon yourselves alone, or to expect exertions toward improvement only from you. I know that poor people sometimes complain, 'Every body can tell us of our duties; but have our betters no duties to perform, as well as we?' To be sure they have! and my very purpose is, not only to point out to yourselves what you should do towards amendment, but to convince your betters and employers in the most effectual manner, how very much of blame lies justly at *their* door, by shewing them a picture of your present condition, as it has been in great part caused by some of *them*. Such picture may affect them more, and teach them more profitably, than an hundred direct appeals made to themselves. Though I address this book, therefore, specially to you, yet I hope that many of them may read it, for your sakes; and then they will see, how it teaches them a lesson, *over your heads*. So do not think yourselves unfairly taxed and overcharged with duties. I admit, that it will not be practicable, in some re-

spect; for you to perform your own parts in the manner here recommended, unless they who are above you perform theirs. Still let me entreat you to remember, *individually*, that one man's neglect is no excuse for another's; and that no man can possibly tell how much is in his own single power, who has not actually *tried* his best." Dedication, p. vii.

These extracts cannot fail to bespeak general attention; and the expectations that they must excite will be fully rewarded by a perusal of the sermons that follow. The subjects of them are—I. The praise and power of practical religion. II.—Temporal blessings the reward of godliness.—III. The offices of the church a guide to godliness. IV.—The Christian year. V.—Religious errors arising from abuse of ordinances.—VI. The Bible seen to be of God from its regard for the poor.

The first sermon contains a slight sketch of the contents of all the rest. They are calculated to serve a twofold purpose. "First and foremost to inspire you with a right affection for religion itself; with a sense, a fear, a knowledge, and a love of God. Secondly, and subordinately, to fix your reverence and attachment upon that particular branch of the universal Church of Christ, in which we serve him, that we may continue zealous to worship God after the manner of our fathers, upon conviction and with understanding." The latter part of this discourse consists principally of extracts from Bishop Burnett's celebrated conclusion of the History of his own Times. And with all our admiration for the author and the work, we must think that the introduction of it on the present occasion is the most questionable part of Mr. Miller's volume. Burnett's remarks were intended principally not for the poor but the rich; and instead of teaching the rich over the heads of the poor, we must think that in this one instance the former have received their instruction under the

shoulders of the latter. The second sermon on the temporal rewards of godliness discusses the following appropriate and important question. Why is the condition of our Christian country, particularly of that part of it usually denominated the poor, so much inferior to what might have been expected from the general promises of the Gospel, and especially from the promise contained in Matt. vi. 33—That to those who seek first the kingdom of God and his righteousness, all these things shall be added. The discourse is admirably calculated for general instruction. The same may be said of the third and fourth. In the third the offices of the church are briefly vindicated and applied: and in the fourth, the Christian year, we have an explanation of the principles on which the proper lessons, epistles, and Gospels were selected; and of the practical purposes which that selection may answer. No exposition of the sort was previously to be found in so short a compass, or in a style so well suited to the comprehension of the common people. Excellent however as this fourth sermon is, it must yield in our opinion at least to the fifth on the religious errors arising from the abuse of ordinances, and to the sixth, the Bible seen to be of God from its regard for the poor. We shall present the reader with the principal part of the former, not doubting of his concurrence in our opinion of its very superior merits, both as a summary and exposure of prevalent errors.

"I wish to draw attention to two particular mistakes in religious opinion, which it is highly important we should be aware of; both of which seem to arise from a corrupt use of established ordinances. Of these two, people of a cold temperament espouse the first, those of warm feelings run into the second. The first may be called the *cold fit* of religious error, and the second, the *hot*. They who fall into the first, are led astray by wrong judgment until they settle, in the end, in a most false and dangerous conclusion, that

stated observances and forms of worship are things in truth of little consequence; mere *decenties* at best, and only to be honoured for appearance or convenience sake. They who fall into the second error judge the same, in part, but they judge more, and worse also. They go on, till they persuade themselves to think that all such observances are positively evil; *absolute hindrances* to true religion, and downright abominations.

"I hope we may have seen that they are neither of these things; but the greatest helps towards a sound and saving apprehension of the Divine word, and to a holy and a Christian life. We must never judge of things by the *abuse* of them, if we would 'judge righteous judgment.' We must view and weigh them as they *really are*; and as they may be used, by an *honest* and *obedient* spirit, to the greatest profit. Nevertheless it is too certain, that many judge of established ordinances, in the ways which have been mentioned. I wish to shew how these mistaken impressions are severally formed, and to what most evil consequences they may lead: that we ourselves who continue in the Church after the manner of our fathers, may go on without distraction in that best course, which surely in *itself* is right.

"I. See first, then, if a case like the following may not come home to our experience.

"There is to be found in some men a natural *honesty* of disposition, which abhors the very thought of hypocrisy, or gross deception. And this honesty is often accompanied by a blunt *shrewdness* of common understanding, which indisposes its possessor equally to any thing that wears at all the look of a needless superstition. Now, such a temper, in so far as it partakes of *real honesty*, is excellent and valuable. But it is apt to have a sad accompanying tendency; namely, to think but lightly and take poor account of all things, of which the fruit is not immediate, or directly visible. And inasmuch as it has this effect, it is one of the most dangerous of all tempers which a Christian can possess: because it is this very tendency which often makes plain honest men so lamentably *unspiritual*. Shew to such a temper the direct, immediate, worldly benefit to follow this or that measure, and it will set about the work cheerfully. Tell it of an advantage that is likely to arise, *before* or *hereafter*; or not perceptibly, but *by this* the seed that really does grow, though no man knoweth how; it will begin to question, and to hesitate.

With such a temper, 'seeing is believing;' but little else. It has no fellowship with that simplicity which 'has not seen, and yet has believed.' By consequence, it grows peculiarly prone to overlook the value of religion; and to set its store by the more gross and present profits of the world around it.

"Every body, I think, must have observed the sort of temper meant; every body must know the class of 'downright honest men;' diligent and industrious in their temporal callings; just in their dealings, (as men reckon justice,) and respectable among their fellows; who yet almost entirely want the love of religious knowledge, and any proper notion and regard of religious ordinances. Every *thinking* Christian must have grieved to see in such persons the light of *piety* still wanting, where there is so much that is pleasing and commendable. 'One thing,' only, it may be, 'they lack yet:' but how distressing to perceive that *this one* is, the 'one thing needful!'

"It is not to be said, that dispositions of this kind absolutely despise, or vilify religion. On the contrary, it is very possible that they may render it some outward honour, for custom's sake. But in *substance* and *spirit*, they *neglect* it: they do not think about it; they care little for it. And, so far as the practical effect of an example goes, cold neglect is oftentimes more hurtful than violent or spiteful opposition. The dispositions which we mean however do neglect religion; they see the value of other things more clearly; and therefore to other things they give their minds.

"Now it is probable that such tempers are at least much strengthened in their dangerous error, if not misled into it altogether, by the gross *abuse* of all established ordinances which they continually witness. For, the dispositions (let it be repeated) have much that is excellent about them: and *might* not be disposed *at first* to under-rate and disregard *divine things* as they afterwards do, if at the first they saw these working all their due effect upon the lives and conduct of professing people. But this they do *not* see: and it is the bias of their nature, to look more to the palpable *effect* of things, than to their *real quality*. If they saw the *effect* to be manifestly good, they might come to love the cause of it: but if they see either no good fruit at all, or (what is worse) a formal observance coupled with allowance of much evil; then they conclude, that the observances themselves are weak, and

good for little ; and that it can signify but little, in reality, whether they attend to such, or not.

"Who has not heard persons of this sort (if at any time reproved for a neglect of duties purely religious,) take up their defence and say, that, 'after all, they are perhaps as good as many who observe these punctually?' Who has not heard it said even of the holy Sacrament of the body and blood of Christ, that, 'some who stay away from it are quite as good as some who go to it?' Such persons as we mean see with their eyes the painful facts, that many do attend upon religious ordinances without profit or improvement, and that others are observant of them only from the most unworthy motives. But here they fall into their wrong conclusion : and, being too *cold in faith* to try the things themselves, instead of judging merely from effects ; and too *honest* to lay stress on practices, which they see in others are the interest *pretence* ; they come, by degrees, to think, as though religious ordinances were unavailing altogether !

"Sad mistake ! and irreparable mischief, both to society and to their own souls ! For, what comes to be the end of it ? The world grows upon such ill-rooted and lukewarm dispositions ; their perception of religion and religious knowledge not only becomes weaker and weaker, but settles at last into absolute distaste. It becomes difficult, at last, to set divine truths before such persons in any form they will receive, or understand. They retain, perhaps, a vague and general sense of Providence : they may not be insensible to some loose notions of a judgment and a life to come. But what is this, if this be *all* with them ? Alas ! What little knowledge is in this, of the grand and peculiar scheme of Christianity ! how sure, almost, is such a frame of mind to lead them to a blind reliance on their own *lives*, instead of the *atoning* blood of Jesus Christ ! how likely is it to betray them into the deceit, that 'their sufficiency' is of themselves, to an utter forgetfulness of any sanctification, only through the power of the Holy Spirit ! how feeble will their sense of *sin* become ! how intermitting and languid all their *prayers* ! how faint their notions of *repentance* ! Are not these, in fact, the consequences which we see, among the sort of characters referred to ?

"Now, if such characters be formed in part, (as I do not doubt they are in great part,) by the abuse of Christian institutions ; what shall we say, or think, about the guilt of abusing such advantages ?

This is a question we may well think of ; and think much of. But at present our concern is only with the question of what should *not* be thought, from seeing such impressions found among us. We should *not* think, then, that worldly judgments like to these *can* ever be *right* ; for they stand condemned by the spirit of the whole Gospel. We should *not* conceive the institutions to be unavailing, in themselves ; for they have the sure promise, if observed faithfully, of God's blessing. We should *not* be misled, or frightened to forsaking of 'the old paths' for ourselves, for we have seen, (I hope,) that if pursued in earnest they *can* bring 'rest unto our souls.'

"This, then, is one most grievous error of religious opinion, arising from *abuse* of Christian institutions.

"II. The second, which we spoke of, goes to undervalue them still further.

"How then does this seem to work ? Why this looks also for direct and visible effects, as unreasonably as the other. But it looks for them in a different way ; nor does it undervalue sober institutions on the same grounds with the other. The other only comes to disregard them because it looks upon them as mere *forms*. Still, it thinks them *well enough in their way* ; and does not doubt but that they may do some good, as *general regulations*. But this second state of mind can hardly look upon them, as being *only forms* ; as being, at the worst, no more than harmless, and a little superstitious. It takes, up against them all the hardest things which Scripture says of Jewish ordinances ; and inclines almost to judge of all *appointments*, as being even positive impediments, and hindrances to true religion. Or at least, if it except any, it excepts but one ; which one is—*preaching*. Preaching with such persons is a great thing ; prayers and sacraments and all set offices, in comparison but small things, rather to be submitted to for law's than inclination's sake. They are rather endured unwillingly (up to a certain extent) as burthens which cannot be avoided, than honoured and rejoiced in as sure ministering handmaids unto true devotion, of the very greatest use to guide the humble spirit through the *progress* of salvation. The slow advances of a course of *instituted means* do not satisfy these eager spirits ; they wish to spring, by a decisive leap, to the journey's *end* at once.

"Now, it is *in this* that we perceive the error and the danger of such opinion ; when we come to see how it throws down in this manner the whole notion of *pro-*

gressive holiness;—of advancement in religious knowledge and in Christian improvement;—caring only for sensible conversions happening all at once, and for perceptible or irresistible impulses of the Divine Spirit. Hence, its language is too much alike to all, at all seasons; appealing only to the test of certain inward feelings, (answering to a pattern and a law which it has itself fixed;) whether any be 'converted, or unconverted;' whether they shall be 'condemned, or saved.' Certainly, it does not (in general) persuade to carelessness or indifference concerning good works; though often unkindly represented so to do. So far from it, I believe fully, that its meaning is to enforce a practice the most strict and exemplary. Yet somehow or other it mistakes the safest way of stating truth. And in consequence of this, it so bewilders the judgment with mere repetition of broad general doctrines; or, by picturing all men just alike, in colours which do not belong to all men; or by raising expectations of a spiritual influence, much beyond what is fairly warranted; that it is to be feared, it often does tend, practically, to discourage wholesome goodness; and to create presumptuous reliances, and many cruel breaches of true charity. Again I say, it is not to be charged with the intention of producing such consequences: quite otherwise. Nor is it to be affirmed, that there are no instances of such a thing as 'sensible conversion.' There must be very many instances of this, in one degree or other. The error meant to be here spoken of is not unmixed with much truth. Its language is often found to work upon the mind with much power. Still, as a general manner of instruction, it is not to be approved; being such, as seems in many instances to render the effects that have been just now mentioned unavoidable; especially with ignorant or careless hearers. And, most assuredly it tends to make religion talkative, instead of being thoughtful; fonder of disputing, than of quietly reflecting; and more watchful to spy a fault in the opinions of others, than to make sure of soundness in its own.

"The prevalence of this temper may be traced with much certainty to the abuse of established Christian institutions, as to one chief cause of it. But this need not be now further dwelt upon. Our only present concern with it is finished: namely, to have pointed out that it surely is an error. P. 123.

Passages of equal excellence might be selected from the sixth

sermon; but as our readers must feel inclined to peruse the volume itself, we will not anticipate their gratification by any additional extracts.

The Scandals of Impiety and Unbelief, and the Pleas made for them by their Abettors, considered: in a Charge delivered to the Clergy of the Archdeaconry of London, at the Visitation, May 4, 1820. By Joseph Holden Pott, M.A. Archdeacon of London, and Vicar of St. Martin in the Fields. Published at the Request of the Clergy present. 4to. 24 pp. Rivingtons. 1820.

"*The Bulwarks of the English Church:*" a Discourse, preached at the Abbey, Bath, May 10, 1820, at the joint Anniversary of the Bath District Associations of the Society for Promoting Christian Knowledge, of the Propagation of the Gospel in Foreign Parts, and of the Education of the Poor in the Principles of the Established Church. To which are added, some Observations on the Origin and Progress of Parochial Libraries, for the Use of the Common People. By E. W. Grinfield, M.A. Minister of Laura Chapel. 8vo. 32 pp. Rivingtons. 1820.

HISTORY furnishes no example of a civilized, populous, rich, and free country, continuing for any length of time in a healthy and happy condition. And it is consequently impossible to reflect upon the present state of this nation without some apprehensions of an approaching crisis. The stockholder is alarmed at every unproductive quarter, the radical foresees the total subversion of our liberties, and many a timid friend to the established constitution believes that it cannot much longer be defended

against its various assailants. If we feel ourselves compelled to dissent from these opinions, and to maintain the very reverse of them all, we can still distinctly perceive the various grounds upon which they rest, and must admit that they are neither so unreasonable nor so dangerous as the unqualified condemnation which is occasionally pronounced against them. To those who are seriously alarmed for the preservation of the country, we shall endeavour to suggest some facts which may quiet their fears. But to think that all such fears are unmanly and weak, is to forget the history of past times, and to rush blindfold on a rock from which skilful pilots have not escaped. Every nation which has approached to the power and opulence of these dominions, and has indulged in the luxury which they enjoy, has fallen; and that fact is sufficient to justify much greater apprehensions for our safety, than are entertained by any well informed and discreet individuals. It must be confessed, however, that the fact cuts two ways. At the very moment in which it informs us of the fate of preceding nations, and by so doing makes us tremble for our own, it tells us also that our disease is of a very general character. Its symptoms therefore, peculiar and aggravated as they appear, may be nothing more than a new form of a well-known disorder; and if new methods of prevention, or of cure, have been devised, since the disorder was last seen, and if the patient be of a different constitution from those who have hitherto become its prey, the case will at once be acknowledged to be a case for caution, rather than despair. And what is there in the essence of our present situation to distinguish it from that of other states which have gone before us? If England had not enjoyed a hundredth part of its freedom, political commotions would still have been produced by

the wealth and ambition of some, and the misrule and the obstinacy of others. If England had never embraced Christianity, if we had been a nation of idolaters, or a nation of atheists, riches and luxury would still have excited a war against the small portion of good feeling or good morals that might exist. Dissolution of government, depravation of manners, and a consequent return to ignorance and barbarism, seem hitherto to have been the constant and the natural effects of civilization, wealth, and numbers.

If it is difficult to trace the whole of this intricate relationship, part of it, the political part, for instance, may easily be explained. Countries which have made a rapid progress in riches, strength, and population, are never well balanced, and seldom well governed. The executive no longer finds its former power sufficient, and is bent upon acquiring more of the same sort. The governed, on the contrary, think that there is too much of that sort already; and if any change is to take place, intend to diminish rather than to increase it. Authority will no longer accomplish every thing that is requisite, and it is to be feared, that if one side entirely trust to it the other will entirely cast it off. Now it is certain that no family, village, tribe, or nation, can exist in peace and comfort for a twelve-month, without entrusting more or less power to the hands of its governor. But how shall we convince the majority of this fact? How can we convince a nation that it is really for its advantage to be ruled by a particular system administered by a particular set of individuals? How can the numerous poor of a great country be persuaded to submit to the small body of the wealthy—to submit we mean readily, contentedly, and permanently? This depends almost entirely upon the state of the particular country, upon the degree of civilization, riches, cou-

sage, and virtue. At one time the kind and sagacious father, who provides effectually for the comfort of his small realm, or of his large family, is obeyed from love and gratitude. At another, the bold and successful soldier has enabled his followers to conquer and plunder their neighbours; and, in return, is admired and feared. At a third, the monarch governs by the feudal attachment, and feudal services of his great officers; and at a fourth, by the loyalty and devoted affection of the commons. In each of these cases, and in every other that can be imagined, there is a voluntary submission on the part of the people, which constitutes the authority and strength of the ruler; but the means of procuring and maintaining that submission vary from day to day. First, it may be paternal influence, then hospitality, then military renown; the charms of ancestry and high descent; the long indulged claims of prerogative; the power of the sword, or the force of reason and of eloquence; a rational conviction of the advantages of subordination, or the Christian principle of obedience as a duty to God.—Upon these and similar supports the whole weight of the commonwealth rests. When one prop decays, another must be substituted immediately; and even with no decay at all, immense mischief may ensue from a sudden augmentation in the weight of the superstructure.

This event did take place in the most important period of our history. The people, under Charles I. became too strong for the prerogative; and the king's death may be traced to his unfortunate reliance upon that broken reed. And although it is often said that the princes who have reigned since the revolution make the same use of influence that the Stuarts made of prerogative, we still may venture to explain the permanent tranquillity of the country upon principles which are more cre-

ditable both to the governors and the governed. The upper and middle classes of the community have long been firmly attached to existing institutions; and this attachment has not been produced by corrupt influence, but by continued and forcible appeals to the public understanding. From the Revolution to the present hour, politics have formed the most interesting, and universal subject of discussion; and we are arrived at last at the very satisfactory conclusion, that the nation on the whole is well governed, and that the government is worthy of support. If it could be proved that the Parliament is governed by patronage and influence, it would be certain, nevertheless, that the people are governed by reason. The great body of rich proprietors, and respectable citizens are loyal upon conviction, and upon principle; they have no chivalrous attachment to the person or prerogative of the Prince; but they identify his well-being and his preservation with their own. The real power of the crown is much greater at the present day, than ever it was before the Revolution. But its authority is supported upon different principles, upon principles less flattering to the personal importance of the king, but far more conducive to his permanent security.

These remarks may be applied to the more immediate condition of the country, and may teach us not to despair of its ultimate improvement. The recent, and we may perhaps add, the continued political discontents do not result from any particular dislike to the government; but from a general indisposition to acknowledge the authority of a superior. The authority of the rich over the poor may be compared to that of the crown over the nation at large. Both are equally necessary; both are sometimes in danger; both are supported by the injudicious from erroneous and offensive principles, both will eventually be secured by

an appeal to reason and common sense. The authority of government has not suffered by the change of its support; though during the operation of changing, grievous calamities occurred. We consider the present as the season in which the authority of the upper classes over the lower is going through the same process, and it cannot be effected without temporary confusion. The loyalty of the lower orders towards the upper is at an end; the claims of divine right and passive obedience are exploded; and every thing that rested upon them shakes to its foundation. Religion and morals are considered as an invention of the rich, contrived for their own accommodation and advantage. A new light is supposed to have dawned, and a new era to be at hand; in the brightness of the one the poor cannot discern their duties, and when the other shall have arrived, all their cares are expected to vanish.

A part, and perhaps a large part of these absurdities were naturally to be expected in the progress of civilization. But their number and their effects have been increased by adventitious circumstances. The chief among these are the joint importation of infidelity and jacobinism from the nation with which we have been fighting for our very existence; the resistance opposed by Christianity to sudden innovations, and the malignant zeal with which it has been consequently assailed; the sudden burst of education, or rather semi-education upon the people, while their numbers were increasing beyond all former example; the insufficient means afforded for sound religious instruction; and the distress which has been occasioned by the decay of agriculture and trade. These circumstances have combined, with the ordinary course of events, to produce the present alienation of the poor from the rich; and to substitute the abominations of blasphemy and sedition in lieu of

the piety, industry, honesty, and subordination which once were characteristic of the British peasant.

Nor can it be doubted, that as these circumstances have tended to magnify the evil, its diminution may be materially forwarded by the counteraction of them. Semi-education must be converted into complete education: religious instruction and guidance must be offered to every one; the wants of real sufferers must, as far as possible, be relieved; and the insolence of the demagogue and the impieties of the infidel must be restrained, if necessary, with a strong hand. Thus we may remove the accidental symptoms of the disease, or, at least, we may restrain their violence. And a permanent cure must be founded upon the same general treatment. The old sources of authority having failed, the rich must betake themselves in earnest to the discovery of new. The lower classes have the same lesson to learn respecting the higher which the higher learned a century ago respecting their kings, viz. that to destroy or to injure them is to destroy or to injure themselves. And this lesson must be conveyed in a shape that will convince the understanding the same time that it affects the heart. Kindness and instruction must prepare the way for argument, must break up the indurated soil, and make it ready for the reception of the seed. When that seed has borne fruit, the lower classes will perceive how the interests of every portion of the community are linked together, and their present unhappy estrangement and divisions will terminate.

On the supposition that Christianity had never been established in the country, this task must have been discharged by the government and its deputies. But from the moment that an alliance was formed between Church and State, a con-

siderable proportion of the burden devolves upon the former; and it becomes the duty of her ministers not merely to refute and expose infidel objections, but to labour in the general diffusion of knowledge, to make religion better understood, and, if possible, better esteemed; to give every man additional facilities for becoming acquainted with the theory of Christianity, and additional motives for complying with its precepts. Parts of this task have been executed with ability in the Charge and the Sermon before us. We have placed them both under the same title, because they refer, in many respects, to the same subject: and an outline of their contents will soon satisfy the reader that they are not unconnected with the remarks by which they have been introduced.

Archdeacon Pott commences by adverting to the grief that public scandals ought to excite in the minds of the sober and considerate. The peculiar enormity of recent offences is his second topic.

"The time was, that the tares were sown at moments when men slept; when the shades of secrecy and silence, of darkness and concealment, were taken for the cover of such inroads on the public honour, and such invasions of the peace and welfare of the land. They who sleep indeed at any time when they should keep watch, will not fail to find some evil plants appearing on their borders. But we have lived to see the sower of such mischiefs stalk abroad in open day, and become the noon-tide pestilence, ranging far and near, with the gathered hoard of every noxious, every base and poisonous seed. He scatters them on all sides. There is no wall too high for their projection; no fence too distant or remote from ordinary visits, which can now serve to protect the ground in any quarter of the realm. The peasant's garden, and the poor man's plot are not secure; but a baleful growth appears; an harvest, which is strange indeed, and foreign to the customary produce of the glebe. It is something then to say, that the mischief has not been the proper fruit of our accustomed climate; and that our native soil was not the first to bear the

rancorous progeny. It is not a growth congenial to that land, where the light of Christian truth was hailed, whilst yet its first victories were fresh in all the earth: nor is it a spontaneous and unbidden growth, which has now found its rise among us. Without all doubt, the most portentous and atrocious blasphemy of the present day, that in which the base and desperate attempt has been made to confound the phrenzies of the pagan world, the dreams and pollutions of the heathen superstition, with the revelations of the Lord our God: this execrable fiction had its birth and origin in another land. It is sufficiently disgraceful to us, that it could subsist here for a day, and find those among us who have laboured to transfer the most disgusting and opprobrious stains of foreign infidelity, to the bosoms, nay, the foreheads, of some among us, who are the sons of discord and delusion in this country." Pott's Charge, p. 7.

He then considers the defensive plea by which the conduct of modern infidels is justified, viz. that their objections cannot be dangerous, because they may be answered and refuted. This plea is answered and refuted without any serious difficulty.

"Let those who affect to argue gravely for such dire experiments, remember our Lord's word (if it be but for the mere truth which it contains, whatever they may think of its authority); let them consider, that if the green branch may be burned, the dry will be kindled in a moment, and will be consumed as quickly. Will you let a plague-ship enter freely at your ports, because physicians are at hand to exercise their skill?

"Are we to learn yet, that there are hundreds who will catch at any cavil, and remember it with ease; who could never yet be brought to entertain one sober argument, or to remember any salutary word which is spoken to them in the way of admonition, or delivered for the purpose of instruction or advice? Are we ignorant as yet, that there are thousands who will listen to an impious rhyme, the vagrant's ballad, or the produce of some trading scribe; but who could never yet be induced to sit down with serious application, to trace the solid and immortal evidence, which stands upon the part of faith. It is true (we have to bless God for it!) that against those grounds of faith the gates of

hell shall not prevail: but alas! the fall of thousands, although it will not sink the credit, or depress the cause of truth, or darken the bright sun of righteousness, may bring upon us the worst sufferings of the days of persecution. Of those sufferings, it becomes a grief, surely not much short of martyrdom, to see the flock devoured, although the tent of the shepherd may keep a precarious footing on the soil. They who shall consider the loss of their possessions as the greater evil, will be but ill prepared for martyrdom in any righteous cause." *Pott's Charge*, p. 9.

Several of the common cavils against revelation are next enumerated, and the causes of their pernicious success are pointed out. Carelessness is shewn to merit no small share of the blame. We are reminded that the things which seem hard to be believed are never once compared by careless men with the full consent of incontestable and conspiring facts, nor even with the tenfold weights which hang upon the creeds of infidels. We are warned also not to deny that religion has its difficulties; nor to be surprised at the different degrees of facility with which they are mastered by men whose varying faculties prove them to be intended for a state of inequality. The real extent of these difficulties is, at the same time, happily defined.

"But neither is it true to that extent which is artfully pretended, that what is necessary to be known or needful to be practised in order to the future hope of each man, does present such appalling difficulties; that they are things so hard, or so open to dispute, that there is no rest for the foot, and no easy and secure conviction for the mind. To that answer, then, which has been already given, let this be added, that they who set the first steps aright, will not fail to find the next advance more easy: And however wide the space may be which lies before, the simplest man may keep the path of peace and good hope. The promise is that they who will do the will of God, shall know in some sufficient measure of his doctrine. The main difficulty rests for those who take knowledge for the only passport, but

forget humility and the care to profit with the leading principles of faith and duty. In a word, the noblest objects are those which may be discerned by all that will give heed to them. Attentive eyes may see those luminaries well enough, which others view with better aids and more exact discoveries. It is the same bright orb, whether it be viewed by naked eyes, or seen and magnified by optic tubes." *Pott's Charge*, p. 16.

Having protested against that interpretation of his sentiments which may represent him as an advocate for arbitrary guides and servile followers, the Archdeacon urges us to denounce the frantic folly which declares all men to be fit for all things. The ruin which would result from a belief in this declaration must be equally rapid and overwhelming: and no time is to be lost in the discovery and application of every remedy by which the plague may be arrested.

"Will you take then, what seems to be an easy course, and has it advocates? Will you snatch the book from the child's hand, and close the school, and trust to an happy ignorance for the safeguard of the young against the desperate seducers of the present day? Alas! there are those who are neither tinctured with impiety nor well-wishers to the course of mischief, who are tempted to look for security where the prophet placed the source of ruin. 'Lack of knowledge,' was the stone of stumbling in the house of Israel of old time: and is this now to be the rock of refuge and the bulwark of protection.

"So great indeed has been the variety of distortion in the minds and sentiments of men in every age; and so strong the desire of obtruding mischievous opinions upon others; and so prompt the means for doing it by the printer's hand; that it has become a question whether the use of letters be an help now or an hindrance to the early candidate for the favour of the Lord. Are we then to revert to the miserable maxim that ignorance is the mother of devotion? It is a strange species of devotion which clings to such a parent; a child as stupid as the mother. Shall we set up again the image and the picture, and call them books for the unlearned; and make ignorance the paradise and bliss of those who are formed to know God and to keep his word in their hearts? Will that para-

disprove more safe from the tempter's arts; or is there any foot more apt to stray than that of ignorance, where the well-stored mind is wanting to direct the steps? Shall we leave men once again to gaze at pageants in our churches; at pomps and ceremonies which present no features of the fellowship and communion of the Christian household, but offer strong and lively traces of a sacrificing priesthood, and a work of sacrifice, as if that could be needful after the atonement has been once made and once offered, once for all?

"It may be urged, perhaps, that the ears may be open to instruction, where the book is sealed to those who cannot turn the page of Scripture with an understanding eye. But without associations of the mind already formed by some familiar use of letters, the language of discourse will be a blank also to the basely ignorant.

"Take the child whose eye roves through the fields to keep off injuries from the new sown glebe; let him grow up to manhood under open skies, in solitude and silence day by day; what will he make of your discourse, or will it be matter of much moment whether the forementioned pageants, which once occupied our churches, should in this case be coupled once again with an unknown language in our public service?

"But, my Reverend Brethren, which of us will dare to make this experiment of substituting ignorance for Christian knowledge? 'Go and teach,' is the great commission which we have received; and how can we fulfil it if we neglect one principal and chief means for the purpose of instructing those who are committed to our charge?" *Pott's Charge*, p. 19.

This plain and Christian remonstrance against an error to which we shall soon advert, is protected against all misrepresentation by the last passage, which we shall quote from this useful Charge. The passage, like those that precede it, has a special application to the events that are passing before us. No new discoveries are attempted; but all is plain, and practical, and to the purpose. The Clergy are recommended to suit their labours to the circumstances of the times; and they are furnished with an example as well as an encouragement,

"But when I speak thus of the use of letters, let me be well understood. I

speak not of the use of letters for its own sake, but for the single end and object of religious culture and instruction. There is that to be regarded without which the use of letters will indeed bid fair to serve to mischievous intents. There are the principles of faith and duty; the fear of God; the love of truth; the just deference which is to be paid to others; the dread of every evil work; the desire to keep a fair name and a conscience void of blemish or reproach: these are the things for which the use of letters may be valued, for these are the things which the written Word of God inculcates. Such are the main objects of instruction; the knowledge of things necessary to salvation, good principles; good manners; fixed habits of integrity, and the timely exercise of self-control. Let the natural connexion be maintained which first placed the school in all parts of our country on the borders of the Church, and which made it serve as the porch of entrance and the leading avenue to those courts of worship after the first happy introduction to those sacred limits. Should we be urged at any time to take up other modes of education for the public purposes of general instruction, schemes which leave out the main grounds of our common faith, let us regard it as a call back to some modern Egypt, to some second Babel, the nurse of pride and discord, and the mistress of division." *Pott's Charge*, p. 21.

Mr. Grinfield's Discourse was preached, as the title page informs us, at the joint anniversaries of the Bath District Associations of the Societies for promoting Christian Knowledge, for the Propagation of the Gospel in Foreign Parts, and for the Education of the Poor in the Principles of the Established Church. He considers these institutions as the towers and bulwarks of the Church; and as such proceeds to recommend them by enumerating their good works.

"This is an age when mere names and titles can no longer command the respect and veneration of mankind. Whether we deplore or rejoice in this fact, we must now be content to frame our actions and conduct on its reality. It is not any longer that the lofty towers, the massy bulwarks, the splendid palaces of our Zion, will suffice for her defence; these will serve only to hasten her downfall by rendering her an object of envy, unless they

are manned by faithful, courageous, and devoted followers and citizens. Every thing is, now examined, not so much by its abstract rights, as by its practical utility; it is not so much what is ancient and authorized, as what is found of present and exchangeable value, which renders it palatable and acceptable to the public. I repeat that I am developing facts, not hazarding any opinions concerning them. I am not asserting, whether this change of manners is to be viewed as a blessing or a curse, but am stating merely what must be granted to be an indubitable fact, and therefore what is the only practicable method of defence which can be adopted under existing circumstances." *Grinfield*, p. 4.

Among the recent proceedings of the Society for promoting Christian Knowledge, Mr. Grinfield particularly notices the late resolution in favour of the general establishment of parochial lending libraries for the use of the poor. Since the publication of this discourse, that resolution has been followed up by the adoption of rules and regulations for the institution and management of the libraries. The rules will be found in our report of the Society's proceedings; and we have every reason to believe that they will prove beneficial and satisfactory. The institution of these libraries has long been a favourite object with Mr. Grinfield; and we shall therefore let him speak his own sentiments upon the subject.

"As this measure has now been sanctioned by the authority of the Parent Board, which has promised to aid and assist in their establishment in every town and village of the kingdom, we may henceforth speak of it as forming a most important and essential part of its design. And unless I am much mistaken, not many years will elapse before the magnitude of its benefits will be fully acknowledged. Of all the measures which can be devised for counteracting the incidental evils of a free press, this is the most practical and most likely to effect its purpose. Let the religious and moral tracts which are already on the list of this Society be blended with books of harmless amusement and popular information, (these being nominated or sanctioned by the authority of the central

Board,) and I will answer for it, that at no very distant period we shall behold the labouring classes of society turning with abhorrence and disgust from those blasphemous and licentious publications which have lately created so much alarm and indignation.

"But as we have already hinted, it is necessary, to attain this purpose, that these books should be rendered far more various and miscellaneous than they at present are. For it is neither possible nor desirable that any class of the nation should be confined to merely theological reading, which by itself often renders the mind bigotted, gloomy and fanatical. Nor can any man hope to drive away those wretched novels and romances which are at present corrupting the morals of the people, but by offering them some books of amusement and recreation, as well as others of a more serious character. Let our Society be content only to act on these large and liberal principles, and it may in a few years become the purveyor to the minds of the multitude; and that corrective of the press which legislators and philosophers have sought for in vain, may be found in an authorised collection of books and tracts, thrown open to the curiosity of the people on terms which shall prevent competition, which shall disappoint the schemes of avarice, and confound the stratagems of imposture." *Grinfield*, p. 7.

We pass over the preacher's remarks upon the Society for the Propagation of the Gospel, as not immediately connected with the present question, though most important in themselves, and very appropriate to Mr. Grinfield's subject. When the National Society is mentioned we are again on common ground; and we most heartily concur with him in saying,

"What will be the result of all this transfusion of knowledge and energy into the minds of the multitude, it is not for mortal wisdom fully to anticipate. We are willing to hope the best, and in the mean time to take every measure which prudence, caution, and piety can suggest, to give it the surest and safest direction. But if any man is doubtful and apprehensive of its consequences, then I call upon that man to work the machinery with redoubled force. The time for doubting and debating whether the people shall be educated, is gone by; it remains for us only to determine whether they shall be edu-

rated in the principles of the Church of England, or in those of the Dissenters, or, perhaps, in no fixed religious principles of any kind. Now if any one thinks it dubious and uncertain, whether the National Education, when it is conducted even on the best principles, will turn out a blessing or a curse to the community, surely such a man must altogether despair of any other system of education than that which instils into the minds of the rising generation a fixed and deep-rooted attachment to our existing Establishments, both Civil and Religious. On their own principles, then, I call upon all such individuals (and their number, I believe, is not small) to contribute with all their might and energy to the support and extension of our National Schools.

"For my own part, it appears to me, that every thing will depend on the care and controul with which the principles inculcated in our schools can be maintained and supported in after-life. And on this account it is, that I conceive, all our towers and national bulwarks would have been incomplete, and incapable of making a lasting and permanent defence, if they had not been succeeded by another institution for the building and enlargement of our churches and places of public worship. This great evil, which had been so long felt and deplored, and which was necessarily aggravated even by the benefits imparted through our other establishments, has been at length noticed by the Legislature, and will be in some measure relieved by the grant from the public treasury. But the remedy will necessarily be very slow and gradual in its operations; and it cannot be too forcibly inculcated on individuals, that, to quicken its effects, it is on every account desirable, private benevolence should go hand in hand with the public bounty." *Grinfield*, p. 13.

There is much more in the Sermon well deserving of attention, particularly the author's remarks upon the urgent call for activity and unanimity on the part of all who are attached to the Church of England. He appears, also, to have formed a just estimate of the enemies of the Church, but strongly recommends that they should be treated with that mildness and courtesy which is best calculated to make an impression both on themselves and others. His general view of the present state of the

country is all that we have room to extract.

"To conclude: we are cast by Providence on an age in which there is a most tremendous conflict between the powers of light and darkness, of good and evil, and when it is hard to say whether the virtues or vices of society appear to be in the greater activity. On the one hand, it is impossible to deny, there is a vigorous spirit of inquiry and improvement gone forth in every department of human knowledge; that arts and literature, religious, civil, and social institutions, are animated with a fervour and genius, which, if they can be duly controuled and directed, may hereafter lead to the best and happiest results. I own that I cannot bring myself at once to condemn so much vigour, industry, and research, and am occasionally disposed to think that those who can see no merits in our age, dislike it chiefly because it demands unceasing exertion and sleepless vigilance. Yet, on the other hand, the boldest and most sanguine cannot but mingle his hopes with fears, when he considers the rashness and presumption with which every topic, whether divine or human, is now canvassed. Who but must tremble for the welfare of mankind, when he beholds liberty so often allied to licentiousness, piety so closely bordering on fanaticism, and the genius of science so often perverted into the demon of unbelief?"

"But let us not despair: it is the order of Providence that we should pass through tribulation to improvement; and that, like silver purified seven times in the fire, our virtue should grow clear and splendid by passing repeatedly through the furnace.—Already we have seen how much has been accomplished by the united exertions of good men, when they are called into action; and how much the reputation of our Church has been exalted by the opposition of those who desired her ruin—" *Magnæ virtutes, nec minora vitia*," is the brief but faithful character which may be given of our times." *Grinfield*, p. 22.

Archdeacon Pott and Mr. Grinfield both allude to a fact which we fear it is impossible to deny, namely, that among the many strange effects of the present state of the country we must reckon a considerable degree of doubt, and even of dissatisfaction, respecting the tendency of that general education which is now bestowed on the poor. Such senti-

ments, are, certainly, to be heard much more commonly than we could wish: they are held by persons who were previously silenced, but not convinced; and who think that they are now furnished with a new argument in defence of ignorance, and may venture once more into the field of controversy. Their errors, whenever they shall be published, will be quickly refuted. But, before any good can be expected to result from demonstrating the dangers of education, there is a preliminary question to be decided: let those dangers be what they may, is it *possible* to avoid encountering them? An answer in the negative must, undoubtedly, be returned; and it ought to teach the most timid observer of the times and of their signs, that his efforts should not be directed to retard the progress of education, but to prevent or diminish those abuses to which, like every thing else, it is liable.

We do not believe, however, that the number of those who are hostile to education can amount to a formidable sum. And the only quarter from which they have a chance of obtaining additional support is from persons who have previously defended education upon wrong grounds, or without any serious inquiry and reflection. Such persons are not scarce; and until they retrace their steps, and learn the reasons of the opinion that they maintain, they will be continually perplexed by wilful insinuations, and misled by their conclusions from data which have never been investigated. The foundation of the argument by which a Christian proves the propriety of education has been clearly laid open by Archdeacon Pott. It is contained in the words, "go and teach." Now no man can be said to teach the religion of Christ who does not, at the same time, endeavour to communicate such knowledge as may render his teaching effectual: and the nature and extent of that know-

ledge must depend entirely upon the circumstances of the times. If the people whom we address admit the authority of Scripture, it will be sufficient to instruct them in its doctrine and precepts. This admission being universal at the time of the Reformation, instruction was then properly confined within those limits. At present the scene is completely changed, and the practice of our ancestors cannot be followed with safety. The light of Protestant Christianity fell upon eyes which had been long in darkness, and some of them, as might have been expected, were dazzled by the change. Infidelity obtained a footing among the presumptuous philosophers and profligate wits; and from them it has descended to the lowest classes of the body politic. Ignorance is no shield against the blasphemer and the atheist; every cottage is exposed to seduction and ruin. The rapid increase of these evils is the result of a combination of causes; and it is not possible to discuss them here. The share which has been taken by education is all that immediately concerns us, and to that we shall confine our remarks.

From the moment that the art of printing was invented and communicated, it might have been foreseen to an absolute certainty that sooner or later every inhabitant of the civilized world would be able to avail himself of the discovery. Restrictions upon the press might put off the event for one century, and the want of alluring books for another, and the inability to use them for a third; but no human power could do more than delay the arrival of a season in which all rational creatures would acquire and employ the art of reading. The knowledge of it would extend from nation to nation, and descend from rank to rank. The superior progress in all undertakings made by those who were acquainted with it would excite the emulation of companions

and rivals; the facilities afforded by writing would increase and quicken the effect; restrictions and prohibitions would gradually be withdrawn, and all men would agree in asserting their own and admitting their fellow-creatures' claims to a participation in one of the greatest blessings that God has bestowed upon mankind. And might it not also have been foreseen that when such a change was taking place, in the means by which knowledge is acquired, a corresponding change would be necessary in the lessons which are taught? Could it be supposed that things would continue in their ancient channels? that no old foundations would be broken up; that the authority of government and of religion would continue unaltered; that obedience to God and the king would be paid readily and universally; that the lines of separation between different classes of society would be preserved, and that they would continue in the possession of their distinct pursuits and their exclusive amusements? Surely it would be reasonable to expect the very reverse; and as, in our own case, the very reverse has occurred, it is equally reasonable to consider it as resulting from general causes, and to be cured by the application of general remedies.

In the first place, therefore, we are to enquire what are the peculiar effects of that diffusion of knowledge which has taken place since the Reformation. Does it, as we are occasionally told, make men irreligious and rebellious, and have we no chance for peace and quietness unless the nation closes its eyes? This is the favourite declaration of the infidel, and from him it has been unconsciously borrowed by the weak but well-meaning alarmist. Both are agreed in calling ignorance the mother of devotion; but while the one trembles at the danger of a little learning, the other represents that little as an abundant store, and pretends that it is amply sufficient for

the discovery of truth, and the regulation of conduct. The old-fashioned declaimer against educating the poor has another error in common with the most audacious free thinker. Each of them speaks as if nothing was comprehended under the word education, but instruction in the arts of reading and writing; and they infer one with sorrow, and one with hope, that the destruction of religion must ensue. That it would be imminently endangered is a self-evident fact; and it was upon the admission of this fact that the National Society was established, and that its exertions have been supported with such zeal and unanimity. The numbers that could read before its institution were quite sufficient to accomplish the objects of disaffection and deism; for the disturbances in the manufacturing districts are attributable to persons who are too old to have learned to read from Dr. Bell, and who yet were exposed to that deluge of impiety and sedition which has overflowed the country during the two last years. They were exposed, in fact, to any opinions which might be sedulously diffused among them; for the great alteration which had taken place in the intellectual habits or powers of the poor, was an increase in their means of receiving and communicating new sentiments. Fifty years has not elapsed since the Milton of the village was mute and inglorious, and the Cromwell, voluntarily or involuntarily, was entirely guiltless of blood. The ploughman or mechanic that was cursed with the desire, was destitute of the means of doing mischief. This deficiency has been supplied by our Cobbetts and Hunts. These men of letters have laboured diligently to create a demand for books among the poor; foreseeing that the appetite would increase with the indulgence, that their lucubrations would circulate extensively, and that "profits would accrue." And the first fruits of their labours, those fruits

which, were over and above the said moderate profits, are that the muteness and the innocence which Gray has painted so beautifully, can be no more seen. The political agitator of the village is furnished with arguments and with words, and he is at once eloquent beyond any thing that the poet could have foreseen, and guilty of destroying the souls and the bodies of his hearers. This is the real state of the case; any evil-disposed man can take his seat in an alehouse, and declaim by the hour on religion and politics to an audience which can hear but cannot understand. Walls which once protected the dwelling-house are overturned, the robber may enter as soon as he pleases, and each inhabitant must defend himself, or submit quietly to be plundered. Unless our countrymen can be persuaded to embrace the former alternative, the reign of infidelity and of anarchy is approaching; and in common fairness we should see that they possess the means of self-defence before we expect them to exhibit the will.

This is the proper argument for the education of the poor. Teach them to read, give them habits of attention, obedience and activity, by the machinery and discipline of the school: let this be followed by the communication of sound religious knowledge, and that degree of general instruction which may teach them to distinguish truth from falsehood. In former times the last clause might have been safely omitted; because the lower orders only required to be taught their duty, and never questioned the authority of the volume in which it is revealed. They believed the truth of Christianity upon the authority of their teachers; they were anxious to know what the Bible said of them, but neither cared nor inquired what Tom Paine said of the Bible. This state of things cannot be expected to return; the lowest and the poorest know that some men reject the Bible, and will

expect to be informed why they should not do the same. The evidences of Christianity which, until lately, were not considered as the poor man's book, and perhaps even were not to be found in a shape which was suited to his comprehension, must now be introduced into every family. Warnings against putting objections and difficulties into their heads, must be answered by observing that this is done already by others. We must no longer confide in the bare authority of the Clergyman over his parishioners, but must strengthen his influence by appealing to their reason, and that the appeal may be successful, we must cultivate their understandings. This cannot be accomplished merely by the National Schools; because the age at which their superintendence ceases, is precisely that in which there is the greatest danger both from infidelity and profligacy. Sunday Schools for the elder children are most valuable institutions; but there is very great difficulty in insuring a regular attendance. The catechizing prescribed by the canons might be made effectual in country parishes, but we are not sanguine enough to expect its re-introduction into populous places. On the whole, some farther plan yet remains to be adopted, before the fruits of early education can be secured.

We trust that considerable benefit will be derived from the institution of parochial libraries. We have heard of no instance in which they have failed; and their connection with the great system of national education is no less obvious than intimate. The objections against them may be answered in the same concise terms, as the objections against education itself. The people can and will read, and the only question to be determined is, whether we shall direct them in their studies, or leave them to themselves. The books with which they are familiar at present are too well known to require description. The serious

part read the Pilgrim's Progress, the Village Dialogues, and the Methodist magazines; while the frequenters of the ale-house become the pupils of Sherwin and Wooler*.—It is not possible to maintain that this state of things should continue. And how can it be changed unless we supply the poor with useful books? A case has fallen under our own observation, in which novels were hired from a circulating library, and paid for out of the parish allowance. The immense sale both of the religious and irreligious works just mentioned, proves that a habit of reading is formed; and nothing more remains than to decide how it shall be employed. This is not the principle upon which we would contend for the institution of parochial libraries; for we think of them very differently than as of a choice of evils; we believe that they are capable of producing unmingled good. What we have advanced is to be considered simply as an answer to objectors. They tell us that the bible is the proper book for the poor, and that no mischief could arise from making it their exclusive study. They tell us that history, and science, and literature, are pursuits for which the poor have or ought to have no leisure; they almost seem to think that the mass of

the people can never be governed by reason, argument, or interest, but must be passively obedient, or openly rebellious. To these arguments we might give an easy and a triumphant answer; but even if they were unanswerable, which is the supposition of their advocates, they would still be inapplicable, as the state to which they would bring us back cannot return. The art of reading, and the habit of reading, are both acquired by the poor, and they both will be preserved. Some temporary confusion is the immediate result, as was the case two centuries ago, when the upper classes first ventured beyond the mass-book and primer. But the ultimate consequence of the latter change has been beneficial; and why will not the analogy apply to the former? The great strength, and security, and glory of our nation, is to be found in the good sense, and good principles, and prudence, which actuate the majority of the higher and middle ranks, and which were gradually formed by the habits of general reading and enquiry. When those habits were first formed, the effects of them were sufficiently alarming, but common sense eventually established its rights, and order, decency, and religion, were reared upon solid foundations. The same *mutatis mutandis* may now be done by the poor. If the rich have lost their influence over them, it is because one source of their authority has been cut off, and another is not yet supplied. The superior is no longer respected, because he is a superior in rank; he must prove himself also a superior in knowledge and virtue. The proof can only be comprehended by such as are not absolutely ignorant, and we must consequently instruct the poor, that we may be able to convince them. If the minds of the people were once thoroughly imbued with the maxims of pure Christianity, if they were familiarized with works of plain sense and uti-

* A singular instance of ignorance and misrepresentation upon this subject deserves to be recorded. In the recent discussion upon Sunday newspapers, Mr. Lambton is reported to have said, that most of those publications were so carried on as to promote moral as well as political information, and that he knew of none of them that taught seditious doctrines.—This speech was of course applauded on the following Sabbath, and a journal, distinguished for impiety, supported the truth of Mr. Lambton's assertion, by shewing that the histories of David, Judith, and Eglon, are more pernicious than any modern publications; and that the Old Testament cannot be said to be "so edifying and vital as the benevolent and practically Christian doctrines put forth in the most abused of the Sunday papers!"

lity, if they knew something of the history of jacobinism and infidelity under all their various disguises, it would not be possible that they should again be seduced by the high-wrought descriptions and romances with which fanaticism is recommended and made so captivating; they would easily discover the real sources and tendencies of sedition; they would understand and value the instructions of sober reason and piety, and would conclude by enlisting under their banners.

We hope that the foundation of some such system as this may be laid in the parochial libraries, and the clergy are peculiarly called upon to further the objects of their institution. They may do so both by recommending their establishment, and by turning their attention to the increase of books which are useful and innocent, as well as of those which are devoted to professional subjects. Even on the latter head much remains to be done; but we cannot see a single reason for despairing of its accomplishment. In the former division, the great task is that of selection and revisal; the old books being too long for universal circulation, and modern compilations for schools being, with few exceptions, dangerous. In religious works, especially in works upon the evidences of Christianity, all that is necessary is to simplify and illustrate former arguments, and to adapt what is already prepared to the peculiar wants and habits of the age. We do not believe that the clergy will neglect this task. They have been tried already more than once, and have not been found wanting. First they had to encounter the whole power and learning of the papacy; then the zeal and eloquence of the puritans; then the wit and the philosophy of the free-thinkers; and last of all, the ribaldry of modern blasphemers. Each of these duties has been accomplished in its turn. The seeds of

error have not been entirely destroyed, for the tares once sown must grow until the harvest. But the crop has been saved from the imminent danger to which it was exposed; a portion of the vineyard is securely fenced in; the assailant has been discomfited, and rather expects than meditates a new attack. It is to be hoped that the present crisis will call forth similar exertions. What was formerly established to the satisfaction of the learned, must now be reduced to the level of our whole population, suited to their comprehension, and circulated among them freely. The Church has what it had before, and what alone it requires, a free and fair arena in which to combat for its existence.

Moral Sketches of prevailing Opinions and Manners, Foreign and Domestic: with Reflections on Prayer. By Hannah More. 8vo. Cadell & Davies. pp. 542. 1819.

THE most popular works on manners, are composed either of sagacious and refined observations on human nature in general, or of humorous descriptions of individual peculiarities. La Bruyere and Addison may be considered as first-rate specimens of the one and of the other class of writers. These works, in the words of Mrs. More, assist us in discovering many a snug secret, which would otherwise lie concealed in our own hearts; they present us with the results of much patient thought and shrewd observation; and furnish those who would engage in the study of themselves, with a map of the country through which they are to travel. Similar works, of various degrees of merit, abound in all languages; but a description of the actual manners of any particular age, or nation; such a description as will enable us to compare them with other places

and times, and assign to their possessors their just rank in the scale of moral excellence, is a very rare, if not an unaccomplished work. We draw our knowledge of obsolete manners, not from sketches, but from incidents, which unintentionally reveal the modes of thinking and living, which were current at the time in which they happened. And unless such incidents are very numerous, our knowledge is very vague. A lively imagination is delighted with the amusement of painting highly-finished portraits of former times. History supplies us with a few public actions, and books, with some common-place sentiments; all the rest is simply and inevitably fiction; and the artist shews his skill in combining and polishing it. One fact alone may put this matter in the clearest light. Where do we see an accurate and entertaining description of our next door neighbour? The sketches which are most popular, are half real and half satirical—the whole conduct is never fairly laid before us. The sober colouring of truth would not be admired, and is not used. To illustrate this by a living example. The English applaud Mrs. Edgeworth's delineations of Irish character, and consider them much more happy than her accounts of English society. This circumstance is usually ascribed to her more intimate acquaintance with the former; and we forget that it may also be explained by our own ignorance of them, which renders us less able to detect her exaggerations and omissions. The same test may be applied to Mrs. More's writings, and with the same result. She is most entertaining when she describes characters with which we are not familiar. Satire has always been her forte, and it has, of course, been most successful where the precise degree of embellishment could not be ascertained. The baby-balls of one of her earlier works, was more

amusing, though less useful in the country than in town. Several of the characters in *Cœlebs* were, in like manner, honoured, because they were unknown; and in the present volume, the young ladies who relate their experiences, and the young gentlemen who marry them in consequence of such communications, are, by far, the best described and most amusing personages of the whole. We do not consider this as an imperfection in the work, or in the writer. It is the unavoidable consequence of the nature of her undertaking; and in her hands it has never been pushed to any blameable excess.

There is nothing at which the reader of "*Moral Sketches*" will be more surprised, than at the very great inequality of their different parts. Several characters are described in the happiest terms. The infidel, the fanatic, and the formalist, are admirable; and there are many just and eloquent passages in the reflections upon prayer, which occupy the latter half of this volume, and contain almost as many sketches as the preceding moiety. But against this we have to set off a very inadequate description of foreign manners; a very hasty and incomplete review of the motives and effect of foreign travel; an indistinct account of her own doctrinal sentiments, and an inflated panegyric upon the religious societies to which she is attached. The Bible Society is a crusade, and the support which it has received from monarchs, is all but miraculous!! In a letter written thirty years ago, and addressed to Mrs. More by Horace Walpole, he remonstrates with her on her admiration of a jacobinical philanthropist in the following terms. "As I have not your aspen conscience, I cannot forgive the heart of a woman that is partly per pale blood and tenderness, that curses our clergy, and feels for negroes." And again, "Do not let your piety lead you

into the weakness of respecting the bad, only because they hoist the flag of religion, while they carry a stiletto in the flag-staff." Verily the witty Horace had some insight into the character of his correspondent.

We object to the foreign sketches, not because we admire the society which they condemn, (on this subject we heartily concur with Mrs. More) but because they are trite, if not inapplicable. The state of society in France before the Revolution, and it is to this that the Sketches exclusively apply, must necessarily have been very different from what it is at present; and the reports of those who have had an opportunity of contemplating the change, do not lead us to suppose, that if Burke were now alive, he could apologize for French vice, by urging that it was deprived of all its grossness. When he made this monstrous sacrifice of wisdom to wit, he was speaking of men and of manners that are no more seen. And the corrupting elegance, the refined and spiritualised licentiousness, of the *ancien regime*, are no more to be discovered at present than Madame de Stael's sentimental and intellectual coteries; of which Mrs. More points out the worthlessness, with great gravity and success. And while she treats that clever woman's romantic lucubrations with a seriousness, to which they have no claim, she condemns the motives and objects of our English travellers, somewhat more hastily than justice will permit. We are quite ready to laugh, with our good-humoured author, at the farmer's daughters, who have been *Frenched* and *musicked* at home, and then carried to the continent for the completion of their studies. But, in fact, the immense numbers of rational and well-educated people, who have sought foreign countries, since the peace, from innocent or commendable motives, is not a disgrace, but

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an honour to the country. The injury that has been thus inflicted upon our trade and manufactures, rests upon a very questionable authority, and is, at all events, grossly over-rated. If some evil has been learned by the English, on the other hand some good must have been taught to the foreigner; and the class who are in most danger from continental corruptions, are already very wicked upon this side of the water. Without pretending, therefore, to deny, that some travelling is foolish and dangerous, it is still certain that Mrs. More has not drawn the line with accuracy; her patriotism and her piety have both been morbidly sensitive.

On the list of our own countrywomen, eminent for every female virtue, we shall make but one remark. If Mrs. More really considers Rachel Lady Russell, as entitled to the exclamation, "many daughters have done virtuously, but thou excellest them all," we are unfeignedly sorry that she did not make this declaration at an earlier period—thereby saving herself the trouble of imagining far less perfect characters, and saving us the trouble of establishing their inferiority.

The second division of the volume, which is entitled Domestic Sketches, is much more interesting. We have chapters on novel opinions in religion, on the ill effects of the late secession, on the exertions of pious ladies, on high profession and negligent practice, on auricular confession, on unprofitable reading, and on the borders. In this field, Mrs. More is evidently at home: her peculiar powers have a fair opportunity for exertion, and she has availed herself of them with great success. The following extracts may be regarded as fair specimens of the rest.

"There is not only the vanity of beauty, of rank, of riches, of learning, of talents, but, as we have already observed, the vanity of religion.

"A bold familiarity with Scripture, an
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unblessed touching of the sacred ark, not as formerly by sceptics and scoffers only, but by persons professing, and we believe intending to be religious, are, it is to be feared, becoming too common. This, like many other of our offences, has its foundation in vanity. It is obvious that an unwillingness to be taught, and an impatience to teach, marks the character of the present day.

"There is a scion from this presumptuous stock, which perhaps has not had sufficient time to grow, in order to become generally known, but which is beginning to sprout up in certain provincial towns and villages. There is a growing disposition in a few arrogant young men to read the Bible with their own glosses and interpretations, and to aim at proselyting, and "taking captive" not only "silly women" but silly girls. Several of these persons, as soon as they began to open their eyes on the importance of religion, or rather before they were broad awake to its truths, have undertaken this gratuitous tuition. Instead of taking time to promote their own advancement, instead of learning wisdom by an increasing discovery of their own ignorance; instead of improving in Christian knowledge by the only legitimate methods, diligent study of the Bible with the aid of the soundest commentators, both accompanied with fervent prayer for that light they profess to seek,—without consulting able ministers—without taking this straight and obvious road,—on their own very slender stock they set up for teachers themselves. Instead of looking to the experienced and the wise, they collect a little groupe to look up to them, thus inverting the Apostle's observation—for they "when for the time they seek to be teachers, have need to be taught themselves, which be the first principles of the oracles of God." If this spiritual vanity should flourish we shall soon have none left to learn; all will be teachers.

"Thus the raw and rash Christian, confidently jumps over all the intermediate steps between the inquirer and the instructor, and despising the old gradual approach to the sacred temple, despising the study of books, of men, and of himself, starts up at once a full-grown divine;—the novice seizes the professor's chair, erects himself into a scholar without literature, and a theologian without theology. On the strength of a few texts, ill understood, and worse applied, he undertakes to give his young neighbours new views of the Bible, and without eyes himself, set up for a guide of the blind.

"These young persons in reading the Scriptures seem to be setting out on a voyage of discovery of something new, rather than on a course of observation on what their precursors have done for them. They search, not with devout enquiry, but fearless curiosity; they look out for passages written in a different connection, and applied to different purposes, and then try to prove that they produce not consecutive reasoning, that they do not establish the generally received doctrines. How should they? They were never intended to produce the one, or to establish the other. They bring together propositions which have no relation, and which require different proofs, and then triumph in the supposed opposition of what was never intended to agree.

"Thus fools rush in where angels fear to tread."

"Suffer a few friendly hints. Though holy Scripture was given to be searched, it was not given to be criticised. It was 'written for our learning,' not for our cavilling: it was given not to be perty scrutinized, but to be 'inwardly digested'; not to make us wise in our own conceits, but 'to make us wise unto salvation.' It is not to be endured to hear questions, on which hang all our hopes and our fears, speculated upon as if they were a question of physics or history, and explained till they become contradictions." P. 170.

Her description of the phraseologists, is in her very best style.

"These are persons who, professing to believe the whole of the Gospel, seem to regard only one half of it. They stand quite in opposition to the useful and laborious class whom we last considered. None will accuse these of that virtuous excess, of that unwearied endeavour to promote the good of others, on which we there animadverted. These are assiduous hearers, but indifferent doers; very valiant talkers for the truth, but remiss workers. They are more addicted to hear sermons, than to profit by them.

"Their religion consists more in a sort of spiritual gossiping, than in holiness of life. They diligently look out after the faults of others, but are rather lenient to their own. They accuse of being legal, those who act more in the service of Christianity, and dispute less about certain opinions. They overlook essentials, and debate rather fiercely on, at best, doubtful points of doctrine; and form their judgment of the piety of others, rather from their

warmth in controversy, than in their walking humbly with God.

"They always exhibit in their conversation the idiom of a party, and are apt to suspect the sincerity of those whose higher breeding, and more correct habits, discover a better taste. Delicacy with them, is want of zeal; prudent reserve, want of earnestness; sentiments of piety, conveyed in other words than are found in their vocabulary: are suspected of error. They make no allowance for the difference of education, habits, and society: all must have one standard of language, and that standard is their own.

"Even if, on some points, you hold nearly the same sentiments, it will not save your credit; if you do not express them in the same language, you are in danger of having your principles suspected. By your proficiency or declension in this dialect, and not by the greater or less devotedness of your heart, the increasing or diminishing consistency in your practice, they take the gauge of your religion, and determine the rise and fall of your spiritual thermometer. The language of these technical Christians indisposes persons of refinement, who have not had the advantage of seeing religion under a more engaging form, to serious piety, by leading them to make a most unjust association between religion and bad taste.

"When they encounter a new acquaintance of their own school, these reciprocal signs of religious intelligence produce an instantaneous sisterhood; and they will run the chance of what the character of the stranger may prove to be, if she speaks in the vernacular tongue. With them, words are not only the signs of things, but things themselves.

"If the phraseologists meet with a well-disposed young person, whose opportunities are slender, and to whom religion is new, they alarm her by the impetuosity of their questions. They do not examine if her principles are sound, but 'does she pray extempore?' This alarms her, if her too recent knowledge of her Bible and herself has not yet enabled her to make this desirable proficiency. 'Will she tell her experience?' These interrogations are made without regard to that humility which may make her afraid to appear better than she is, and to that modesty which restrains a loud expression of her feelings. She does not, perhaps, even know the meaning of the term, in their acceptance of it."—P. 216.

Under the title Auricular Confes-

sion, we have the following passages.

"There are certain young ladies of good talents, and considerable cultivation, who have introduced, what we might be almost tempted to call the coquetry of religion. To the friendship of men of superior reputation for abilities and piety,—frequently to young men,—they insinuate themselves, by making a kind of false confidence. Under the humble guise of soliciting instruction and obtaining comfort, they propose to them doubts which they do not entertain, disclose difficulties which do not really distress them, ask advice which they probably do not intend to follow, and away sensibilities with which they are not at all troubled.

"This, it is to be apprehended, is a kind of pious fraud, a little stratagem to be thought better than they are, by the lowly affectation of appearing to be worse. They ask for consolation which they do not need, for they are really not unhappy; but it is gratifying to engage attention, and to excite interest. These fanciful afflictions, these speculative discontents, after having, to the sympathising friend, appeared to be removed, are poxed, with an air equally contrite, and a mind equally at ease, into the ear of the next pious, and polite listener; though the penitent had gone away from the first confessor more than absolved, the mourner more than comforted.

"This confidential opening of the mind, this warm pouring forth of the soul, might be perfectly right and proper, were the communication confined to one spiritual director. For, here, the axiom is reversed; here, in the multitude of counsellors, there is not safety, but danger. If the perplexity be real, if the distress sincere, why not confide it to the bosom of some experienced female friend, of some able, and aged divine? There all would be right, and safe; there confession would bring relief, if relief and not admiration be wanted; and where the feeling of contrition is genuine, admiration will not be sought.

"If the young persons in view were not really estimable, we should not have taken the liberty to guard them against this temptation to vanity and egotism. To vanity, because they go away not only with comfort, but exultation. To egotism, because they go away with an increased tendency to make self their subject." P. 232.

"The writer has been induced to hint at the abuse of this practice, from actual instances, in which unbounded confidence, and a piety too artificial, by exciting kindness

and awakening sympathy, have led to ill-assorted connections, formed on a misconception of the real state of mind of the confessing party." P. 236.

The main drift of these remarks is to expose and check that seceding and antinomian spirit, of which Mrs. More has lately seen too much. And this purpose cannot have wholly failed. But it is accompanied throughout with an under current of self-defence, in the name of those persons with whom the writer is connected, and who have been reminded, that the heretics and schismatics whom they condemn, were certainly once their own pupils, and declare that they are so still. On this subject, the author is evidently a little sore, and we can by no means allow that she is very successful. Her friends have often been told by the guardians of the Church, that all the errors over which she mourns, would result from their conduct. And although she has protested against this inference in the most animated terms, yet her protest is insufficient to encounter logical deductions, and indisputable facts. The faults and the follies which Mrs. More has exposed, are no more confined to the seceders, than they are to the Chinese. She blames them for cant phrases, and then talks of *serious piety*. She is justly offended at auricular confession; but recommends a sort of prayer meeting, which is sure to introduce it. Other practices, which she condemns, are constantly observed among her friends. "The seceders call themselves a persecuted people." Have not others done the same for the last twenty years? The seceders are excessively attached to their favourite teachers; and is it necessary to say, that the same thing occurs elsewhere. The seceders run about making captive silly girls, and the same is done, to our own knowledge, in places where the secession is unknown, and where antinomianism has not been preached since the days of Oliver Cromwell. In short,

the great objection to the party from which these seceders have gone out, always was, and always will be, you know not what you say. They teach in indistinct and equivocal terms; their sentiments are, and must be, continually misunderstood; there is a vagueness in their doctrine, and an apparent inconsistency in their conduct. The prudent and judicious among them can avoid the natural effects of their own system; but as their numbers increase, there will be many of a different description among them, and confusion, and controversy, and separation, must ensue.

We have a strong instance of the indistinctness of their doctrine, in Mrs. More's remarks on the corruption of human nature. The principal point in dispute between the Arminian (we mean of course the modern Arminian) and the Calvinist, is, whether, when the heart is *prevented* by grace, it is free to accept or to refuse the gift. If it be not, the Calvinist has gained a firm footing, and he may proceed, whenever he thinks fit, to rear his entire fabric. Now Mrs. More tells us, at p. 293, that preventing and restraining grace is withheld from none that ask it: and adds, in the next paragraph, that it is not enough that God has revealed the way of salvation; he must also incline us to accept it. "It is this gift, and this acceptance, which makes the distinction between the best men and the worst. Without this all-powerful grace, Latimer might have led Bonner to the stake; with it, Bonner might have ascended the scaffold, a martyr to true religion. Without this grace, Luther might have fattened on the sale of indulgences; and with it, Leo the Tenth might have accomplished the blessed work of the Reformation." The import of the concluding part of this sentence, is obviously Calvinistic, and that of the commencement is equivocal; and yet we have no doubt that Mrs. More did not intend to be Calvinistic, and did intend to

be distinct. The ambiguity of her expressions is borrowed from the school to which she belongs; they endeavour to conceal a real difficulty and a real difference, and therefore they slur over a radical objection by saying one thing in one sentence, and another in the next. In a chapter on Prayer, Mrs. More remonstrates forcibly with the Calvinists, for objecting to the term conditions: why did she omit to use it when she was comparing Latimer and Luther, with Bonner and Leo the Tenth?

Nor can it be said that this indistinctness and inconsistency, are confined to matters of doctrine; they extend to life and manners. Listen to their animated reprehensions "of the secular clergy," or the merely moral laity, and you will expect that the reproachers are hermits and monks. Enter their houses, and you will find them as handsomely clothed, as luxuriously lodged, and as splendidly entertained, as the mere votaries of fashion and frivolity. Listen to their tirades against amusement, and you seldom or ever will hear a distinction between recreation and dissipation. The public is divided into two classes, the sinners partake of the pleasures of this world, and the godly stay away. This is the precept, but it is not the practice. The *seriously pious* are, in reality, quite as gay as they ought to be; the feast and the dance are not unknown in their tents; and, with the exception of theatrical entertainments, we are not aware that they abstain from any amusements to which they have access. With their conduct therefore, considered by itself, we cannot reasonably quarrel. But their preaching has been long pitched in a much higher key; and it has been necessary to tell them, that while the trumpet gave such uncertain sounds, their inexperienced troops at least would mistake its meaning. In short, we have not complained of much that is excellent in their characters and conduct; but of those excrescences which they

themselves now perceive and condemn, which tend, as we have always foreseen,* to check the progress of *real* piety, and are unfortunately too often confounded with its genuine effects. Let Mrs. More, or rather her friends, abstain from those religious frivolities, which she and others have represented as so injurious, when practised by the seceders, and they will meet with little or no opposition from any members of the Church. Of those frivolities, we, for our own parts, can most sincerely say, that they are the very practices which we always denounced; they are the very consequences which we always foretold; that they are the very absurdities, which, after most serious endeavours, we have always found it impracticable to contemplate with a grave countenance.

The Reflections on Prayer contain much that is positively good, and very little to which we should object. "The praying Christian in the world," is a phrase of an uncertain character, and might perhaps be termed *cant*, if it was found in the mouth of an Antinomian; but in Mrs. More, it is merely an expression of serious piety. We must wish, however, that her serious piety had induced her to mix less controversy with the reflections on prayer: were they confined to what at present constitutes the devotional and practical part, and purified from a leaven of satire and of flattery, they would constitute an eloquent and unexceptionable treatise. We shall conclude by a sample of her success in this department.

"If there is any day in which we are quite certain that we shall meet with no trial from providence, no temptation from the world, any day in which we shall be sure to have no wrong tempers excited in ourselves, no call to bear with those of others, no misfortune to encounter, and no need of Divine assistance to endure it, on that morning we may safely omit prayer.

"If there is any evening in which we have received no protection from God, and experienced no mercy at his hands; if

we have not lost a single opportunity of doing or receiving good, if we are quite certain that we have not once spoken unadvisedly with our lips, nor entertained one vain or idle thought in our heart, on that night we may safely omit praise to God, and the confession of our own sinfulness, on that night we may safely omit humiliation and thanksgiving. To repeat the converse would be superfluous.

"When we can conscientiously say, that religion has given a tone to our conduct, a law to our actions, a rule to our thoughts, a bridle to our tongue, a restraint to every wrong passion, a check to every evil temper, then, some will say we may safely be dismissed from the drudgery of prayer, it will then have answered all the end which you so tiresomely recommend. So far

from it, we really figure to ourselves, that if we could hope to hear of a being brought to such perfection of discipline, it would unquestionably be found that this would be the very being who would continue most perseveringly in the practice of that devotion, which had so materially contributed to bring his heart and mind into so desirable a state, who would most tremble to discontinue prayer, who would be most appalled at the thought of the condition into which such discontinuance would be likely to reduce him. Whatever others do, he will continue for ever to "sing praises unto thee, O thou most highest; he will continue to tell of thy loving kindness early in the morning, and of thy truth in the night season." P. 436.

MONTHLY REGISTER.

Society for Promoting Christian Knowledge.

At the Anniversary Dinner of this Society, on Wednesday the 31st of May, the following statement of the receipts and expenditure, and of the issue of books during the last year, was presented to the Meeting. The Members present were more numerous than on any former occasion.

<i>Total Receipts.</i>	<i>Expenditure.</i>
52,684 <i>l.</i> 7 <i>s.</i> 7 <i>d.</i>	52,366 <i>l.</i> 1 <i>s.</i> 5 <i>d.</i>

The total Number of Bibles, &c. distributed on the Terms of the Society, and gratuitously, is,

Bibles (exclusive of the Society's Family Bible *)	32,598
New Testaments and Psalters	55,367
Common Prayers	89,143
Other bound Books	78,222

* Of the Society's Family Bible, with Notes explanatory and practical, four impressions have been printed, and about 20,000 copies have been sold. A new Edition in medium 4to. is now preparing, in Parts.

Small Tracts, half-bound,	
&c.	980,964
Books and Papers, issued	
gratuitously	169,143
Total	1,405,437

GEO. GASKIN, D.D.
Secretary.

Bartlett's Buildings,
May 30, 1820.

The following rules and regulations for the institution and management of parochial lending libraries, were adopted at the last General Meeting. We subjoin also a list of the books and tracts, which compose the Society's Supplemental Catalogue, and which are to be furnished to Members at prime cost; and a list of books which have been added to the Permanent Catalogue, and are sold at the usual reduced terms.

Rules for the Formation and Management of Parochial Lending Libraries, under the Sanction of the Society for Promoting Christian Knowledge.

I. EVERY Parochial Lending Library, established under the sanction of the So-

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, shall consist exclusively of the Books and Tracts on the Society's permanent, supplemental, and occasional Cata-

II. When it is determined to establish a Lending Library in any Parish, the Minister of that Parish, being a Member of the Society, shall be entitled, upon application to the Board, in London, or to the Diocesan or District Committee, within whose limits his Parish is situated, to obtain such Books and Tracts as he may think fit, on the terms of the Society, and to pay for the same from his own or from any other funds.

III. When it appears that the establishment of a Parochial Lending Library would be desirable, and that the Parish is not able to defray the whole expence, even on the reduced terms of the Society, aid shall be granted at the discretion of the Board.

IV. All applications for such aid shall set forth the population, and other peculiar circumstances of the Parish; and shall be forwarded through the Bishop of the Diocese, the Archdeacon, or the Diocesan or District Committee.

V. Every such Parochial Lending Library, shall be under the sole controul of the Minister of the Parish, subject only to the following rules and regulations; and to the forfeiture of the Society's grant upon the introduction of any Book or Tract not on the Society's Catalogues.

VI. The Books shall be kept in some particular room, or part of a room, by themselves; and a Catalogue of each Library shall be kept with the Books.

VII. A register shall be kept, with a page appropriated to each volume in the Library, and ruled in such manner as to shew, in one line, to whom, and on what day, the volume was lent, and on what day returned; and such register shall be provided by the Society, and shall contain a printed copy of these Rules.

VIII. The Books and Tracts shall be arranged in volumes, at the discretion of each applicant, and be uniformly bound in calf.

IX. The following Rules, for the conservation of the Books, shall be printed, and bound up with every volume:—

Parochial Lending Library, under the Sanction of the Society for promoting Christian Knowledge.

In the Parish of _____.

In the Diocese of _____.

1. This Library is under the immediate direction of the Minister of the Parish:

the times of attendance for issuing and receiving Books, will be fixed at his discretion; and he may make any regulations, for the management of the Library, which are not inconsistent with the Rules laid down by the Society.

2. Each volume shall be returned by the borrower within fourteen days, but may be re-issued to him at the discretion of the Minister.

3. No volume shall be transferred from family to family; nor shall any family, except under special circumstances, have more than one Book at a time.

4. No Book shall be alienable, under any circumstances whatever; and every fresh application for Books, shall be accompanied by a report of such as are become unserviceable.

5. No Book shall be admitted into this Parochial Lending Library, without containing these Rules in the inside, and bearing the Society's stamp on the cover.

X. When a Parish, which has received a Lending Library, is within a District in which a Diocesan or District Committee is established, an annual return is to be made to such Committee, of the number and state of the Books; and to be transmitted to the Board in London, by the Committee, in their Annual Report.

XI. When such a Parish does not lie within a District in which a Diocesan or District Committee is established, the return is to be made directly to the Board.

Supplementary Catalogue.

Bp. Burnet's History of the Reformation, 2 vols. *abridged*.

Bp. Tomline's Introduction to the Bible.

Bp. Hall's Contemplations, 4 vols. Gilpin's Cramer, with an Appendix, containing the Life of Ridley.

—— Latimer, and Bernard Gilpin.

—— Wickliff.

—— Trueman and Atkins.

—— Four last Dialogues.

Walton's Lives, *entire*.

Bingley's Elements of Useful Knowledge, 3 vols.

—— Animal Biography, 3 vols.

Josephus's Wars of the Jews, 2 vols.

Lessons for young Persons in horrible Life.

Pilgrim Good Intent.

Sturm's Reflections, *abridged*.

Wells's Geography of the Old Testament, 2 vols.

Littleton's History of England.

Goldsmith's History of England, *abridged*.

——— Natural History, *abridged*.

——— History of Quadrupeds.

——— History of Insects.

——— History of Singing Birds.

Huber on Bees, *abridged*.

Anson's Voyages, *abridged*.

Gay's Fables.

Robinson Crusoe.

Curiosities of London and Westminster.

Æsop's Fables.

Trimmer's Fabulous History.

Additions to Permanent Catalogue.

Friendly Gift for Servants.

Domestic Happiness Promoted.

Horne's John the Baptist.

——— Abel, Enoch, and Noah.

Walton's Hooker, Herbert, and Sanderson.

Gilpin's William Baker.

Wells's Geography and History of the New Testament.

Selections from Bp. Horne on the Psalms.

Hildrop's Spiritual Husbandry.

The following Address to his Majesty, presented by his Grace the Archbishop of Canterbury, was most graciously received :

To the King's most excellent Majesty.

WE, your Majesty's most loyal and dutiful subjects, the Members of the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, most humbly solicit permission to express to your Majesty, your unfeigned condolence on the death of our late most gracious Sovereign, whose exemplary virtues and paternal attention to the welfare of his people will be remembered to the latest generations, with reverence, gratitude, and affection. At the same time, we offer the tribute of sincere congratulation on your Majesty's happy accession

to the throne of this realm; an event, which, from your Majesty's steady adherence to the principles of your illustrious house, we cannot but regard as highly auspicious to the interests of our holy religion; which it is the especial object of this SOCIETY to promote.

Your Majesty condescended, on a former occasion, to signify your approbation of the SOCIETY's designs, by graciously allowing your name to be inscribed on the roll of its Members. We have now the satisfaction of stating, that our labours have for several years been continued on a scale of progressive extension. Our missions for the conversion of the Heathen have been ably sustained: the distribution of Bibles and Prayer Books, and religious Tracts, has been enlarged in a tenfold proportion: we have multiplied our powers of action, by the creation of subordinate associations; we have increased the general stock of sound religious knowledge by the publication of a Family Bible, enriched with ample commentaries: and, deeply impressed with the importance of educating the people in the principles of the Established Church, we have readily undertaken the charge of providing the numerous schools, in connection with the NATIONAL SOCIETY, with elementary books.

The late wicked attacks on our holy religion have called forth new exertions; and we have reason to believe, that our faithful endeavours have already been useful, in counteracting the pernicious influence of seditious and blasphemous publications.

In thus extending the plans of the SOCIETY on the groundwork of its original principles, and accommodating our modes of proceeding to the exigencies of the times, we humbly presume to hope that we have proportionably strengthened the claims to encouragement, which your Majesty has graciously recognized by the sanction of your au-

gust name: And we unite in ardent and affectionate prayer to the Father of mercies, that your Majesty may long continue to reign over a loyal and virtuous people, in the abundance of righteousness and peace.

Second Annual Report made to the General Meeting of the Society for Promoting the Enlargement and Building of Churches and Chapels, held by Adjournment on Thursday the 25th of May, 1820.

"In carrying into effect the 11th Rule of the Society, for promoting the Enlargement and Building of Churches and Chapels, by presenting a Report of its proceedings, together with a statement of its Receipts and Payments;—The Committee feel a peculiar gratification in observing, that their Second Annual Report will be

founded to display in the most undeniable manner, the important and substantial benefits that have arisen; and are still in progress, from the truly patriotic and Christian exertions of those whose zeal, tempered by knowledge, and guided by charity, first laid the foundations of this Society. If doubts could at any time have existed as to the peculiar necessity and utility of such a Society, the Committee trust that those doubts must be satisfactorily removed by an inspection of the following statement of what has already been accomplished.

To present this detail in a manner at once explicit and comprehensive, the Committee have arranged in a tabular form, the entire proceedings of the Society, from its commencement to the present time; distinguishing each year, together with the total number of each description of Cases; thus exhibiting at one view, the progress and present state of the Society's transactions.

	1st Report, 1819.	2d Report, 1820.	Total	Specific Heads under which the Grants were made:	1st Report, 1819.	2d Report, 1820.	Total.
Applications received }	145	96	241	Enlarging Parish Church - - - }	15	22	37
				Rebuilding and enlarging Church - - }	6	8	14
				Building Chapels - - - }	9	7	12
Under Consideration }	90	30	120	Rebuilding and enlarging Chapels - - }	3	2	5
				Enlarging Chapels - - - }	5	5	10
				Enlarged accommodation from new Pewing - - }	6	10	16
Not within Rules }	8	2	10	Building Gallery - - - }	5	10	13
				Assistance for purchasing a Building - - }	0	1	1
				Building Church - - - }	0	2	2
Grants - - -	47	64	111	Purchasing Free Seats in a Chapel - - - }	0	1	1
	145	96	241		47	64	111

	1st Report, 1819.	2d Report, 1820.	Total.
	£.	£.	£.
Amount of Grants - - -	13,807	15,540	29,347
Increased accommodation for Persons - - -	17,700	18,857	36,557
Of which there are Free Sitings - - -	13,459	12,877	26,336

ABSTRACT OF THE SOCIETY'S CONCERNS.

From the Commencement to the 31st March, 1820, being Three Annual Statements.

Dr.				Cr.			
1818.				1818.			
May 21,				May 21,			
To Donations to this day -	58,883	1	0	By Purchase of Stock -	36,485	0	0
— Subscriptions - - -	281	16	0	— Disbursements - - -	691	13	2
— Interest and Profit of							
Exchequer Bills - -	19	3	9				
				— Balance - - - -	£.	37,176	13 2
						2,007	7 7
£.	59,184	0	9			39,184	0 9
1819.				1819.			
March 31,				March 31,			
To Balance of last Statement	2,007	7	7	By Purchase of 3 per cent			
— Donations - - - -	12,700	9	0	Consols - - - -	9,743	15	6
— Subscriptions - - -	354	6	0	— Do. - Reduced - -	2,746	3	9
— Dividends on Stock -	1,605	5	5	— Grants Paid - - -	100	0	0
				— Disbursements - - -	806	1	9
£.	16,667	8	0	— Balance - - - -	£.	13,446	0 6
						3,221	7 6
				£.	16,667	8	0
1820.				1820.			
March 31,				March 31,			
To Balance of last Statement	3,221	7	6	By Purchase of Stock -	6,900	0	0
— Donations - - - -	5,528	0	10	— Grants paid - - -	2,460	0	0
— Subscriptions - - -	515	4	0	— Disbursements - - -	468	18	7
— Dividends on Stock -	1,968	4	5				
£.	11,232	16	9	— Balance - - - -	£.	9,828	18 7
						1,403	18 2
				£.	11,232	16	9

PRESENT STATE OF SOCIETY'S FUNDS.

Stock in the Public Funds.				£.	s.	d.
3 per Cent. Consols - - -	£.68,548	14	3	} valued at 68	48,995	15 2
3 per Cent. Reduced - - -	3,503	18	2			
Cash - - - Balance of Treasurer's Account - - - -					1,107	18 2
Donations unpaid - - - -					1,216	1 0
					£.51,615	14 4
Grants unpaid - - - -					25,852	0 0
Amount of Disposable Assets - - - -					£.25,763	14 4

The attention of the General Meeting is now requested to a point necessarily unnoticed in the last Report, the occasion not having then occurred, as the regulations of the Society require, that proper certificates of the completion of the work must be exhibited before the warrant is signed for payment. But the Committee have now the high gratification of announcing, that in thirty-five cases the required certificates have been received, stating that the proposed plan had been executed in a workman-like manner, and

that a notification of the number of free sittings obtained by the assistance of the Society is placed in a conspicuous part of the respective buildings. Thirty-five warrants for payment have consequently been issued, and the Committee cannot but most cordially congratulate the General Meeting on the result of the Society's exertions in these instances. Letters have been received, expressing the warmest sentiments of grateful acknowledgment, and assuring the Committee that the additional accommodation thus provided, has

been most cheerfully occupied by crowded and willing congregations. Patrons and Ministers have alike expressed their conviction of the beneficial support which has thus been given to the Church of England, and have declared that the encouragement afforded by the assistance of this Society, had enabled them to call forth those local exertions, which, without such assistance, there was no probability of exciting.

The Members of this Society have therefore the satisfaction of knowing, that they have been the instruments in the hand of Providence, of awakening many to a sense of religion, who had too long unhappily, neglected all thoughts of God and of Eternity;—of permanently uniting many to the Church of England, who were in danger of being led into separation, irreligion, and disaffection;—and, of assisting to give their country that domestic safety and public prosperity, which temporal power and political wisdom can never effectually preserve, if unsupported by those superior sanctions of religion, which the Church of England is so peculiarly constituted to enforce.

The Committee therefore are satisfied that the interesting claims of this Society will never be disregarded, that the importance of religion, and the danger of infidelity, will call forth a ready and zealous co-operation from every true friend of the Church of England and of his country, from all who regard the honour of their God, the well-being of their fellow men, and their own personal security,—and, who think that the support of the constitution in Church and State is worthy of every effort.

These objects can only be attained by

giving increased influence to the principles of our Holy Religion; and the power of Religion cannot be augmented without an augmented regard to Public Worship;—and Public Worship cannot be celebrated in a rational, an useful, an instructive manner, without a large increase to that accommodation, which it is the peculiar purpose of this Society to supply.

25th May, 1820.

Society for the Propagation of the Gospel in Foreign Parts.

LETTERS have been recently received from the Bishop of Calcutta, informing the Society that the supreme government has made a grant of land for the site of the Mission College. The plans and estimate for the building are likewise preparing under his lordship's superintendence; and it may be hoped that the work has already commenced.

At a Special Meeting of the Society, held on Friday, June 23, the Rev. William Hodge Mill, M.A. Fellow of Trinity College, Cambridge, was appointed Principal of the Mission College; and the Rev. Just Henry Alt, B.A., of Pembroke College, Cambridge, was appointed a Professor in the same. These gentlemen will leave England before the expiration of the present season.

MISCELLANEOUS INTELLIGENCE.

ECCLESIASTICAL PREFERMENTS.

Rev. Francis Hungerford Brickenden, B.D. vice-provost of Worcester college, Oxford, to the vicarage of Dewsall, with the chapelry of Callow annexed, and to the perpetual curacy of Acornbury, in the county of Hereford; patrons, the governors of Guy's hospital.

Rev. T. Cleave, to the free and endowed grammar school of Totness.

Rev. Thomas Gardner, to the vicarage

of Willen, Bucks; patrons, the right hon. the trustees of Dr. Richard Busby.

Rev. Richard Marks, of Waterbeach, Cambridge, to the vicarage of Great Missenden, Bucks; patron, James Oldham Oldham, esq.

Rev. T. F. Green, B.A. to the rectory of Gravely, with Chisfield, Hertfordshire, patron, J. Green, esq. of Amwell, Herts.

Rev. W. Killett, of March, to the vicarage of Kenninghall, Norfolk, patron, the bishop of Ely.

Rev. W. Harrison, to the vacant prebendal stall in Winchester cathedral.

Rev. Dr. Moyses, rector of Walcot, to the vacant archdeaconry of Bath, and the rev. Mr. Baker, to be minister of Christ church, in that city; both void by the death of J. Thomas, A.M.

Rev. R. H. Fronde, M.A. rector of Dattington, Devonshire, to the archdeaconry of Totness, void by the death of the late venerable Ralph Barnes.

Rev. E. Lye, A.B. to the vicarage of Raunds, Northamptonshire, vacant by the resignation of the rev. W. Roles; the rev. W. Roles, A.M. to the rectory of Upton Lovell, Wilts, vacant by the death of the hon. and rev. E. Seymour; patron of both livings, the lord chancellor.

Rev. J. Davies, M.A. to the rectory of Stonton Wyville, held by dispensation with the rectory of Glooston, both in Leicestershire; patron, earl Cardigan.

Rev. R. R. Faulkner, curate of Romford, to the chaplainship of Ipping, patrons, the trustees of the same.

Rev. James Hooper, to the rectory of Stowell, Somersetshire; patron, Manning Doddington, esq.

Rev. C. F. Bamfylde, LL.B. rector of Hemington and Hardington, Somerset, to the rectory of Donkerton, near Bath.

Rev. T. O. Bartlett, rector of Swanage, Dorsetshire, to the rectory of Sutton Montague, Somersetshire, void by the death of the rev. Dr. Palmer, late incumbent.

Rev. N. Corfield, A.M. rector of Pitchford, is appointed by the earl of Lebuene, one of his lordship's domestic chaplains.

Rev. William Morgan, vicar of Llynfynywd, to the consolidated vicarage of Crys and Lensawell, vice the rev. H. Williams, deceased.

Right hon. lord de Dunstanville has appointed the rev. George Pickard, jun. of Corfe Castle, one of his lordship's domestic chaplains.

UNIVERSITY INTELLIGENCE.

OXFORD, May 27.—On Saturday, May 6, Mr. G. F. Leach, B.A. scholar of Pembroke college, was admitted fellow of that society, on the Philipp's foundation; and on Monday, May 8, Mr. W. B. Thomas, commoner of Pembroke college, was admitted scholar on the same foundation.

On Saturday last, in convocation, the honorary degree of M.A. was conferred on Jobau Henriens De Sarau, gentleman commoner of Exeter college, and son of Christoffel De Sarau, 4th Maha-Modhar

(or noble magistrate) of Columbo, in Ceylon. He was presented by the Rev. W. Dalby, M.A. of Exeter college.

Saturday, May 20, the last day of Easter Term, the following degrees were conferred:—

DOCTOR IN CIVIL LAW.—Rev. H. Cotton, Christ church.

MASTERS OF ARTS.—Rev. G. Porter and R. S. Richards, Worcester college; rev. G. H. Curtis and G. B. Panton, University college; rev. T. Morris, Brasenose college; J. L. Jeans, Pembroke college.

BACHELORS OF ARTS.—R. Doughty, St. Alban hall; J. Dighton, Exeter college; J. S. Wagstaffe, Lincoln college; H. B. Leonard, Merton college; H. Munro, R. Powys, and J. Walmisley, University college; F. Pearson and R. Conlthard, scholars of Queen's college; P. W. Taylor and J. Sankey, St. Edmund hall; P. Perring, L. B. Larking, R. V. Keays, and F. Maude, Brasenose college; G. M. Molyneux and R. B. Philipps, Trinity college; H. J. Gunning and J. Alcock, Balliol college; Hon. H. H. Napier, Christ church; R. L. A. Roberts, Jesus college.

The whole number of degrees in Easter Term was—D.D. two, D.C.L. two, B.D. four; Incorp. B. Med. one; Incorp. M.A. 1 one; M.A. fifty-one; B.A. forty-eight; Matriculations, ninety-two.

Wednesday, May 23, the 1st day of Act Term, the following degrees were conferred:—

DOCTOR IN DIVINITY.—Rev. J. Russell, sometime student of Christ church, and now master of the Charter House School, grand compounder.

MASTERS OF ARTS.—C. W. Tupper, scholar of Pembroke college, rev. W. Glaister, scholar of University college; rev. W. Upjohn and rev. J. H. C. Borwell, St. Borwell, St. Edmund hall, W. J. Gilbert and H. J. Feilden, Brasenose college; F. Lloyd, student of Christ church; rev. W. G. Staglian, Christ church; rev. W. T. Hanbury, New college; rev. W. H. Hale, Oriel college; rev. D. J. scholar of Jesus college; rev. W. Leigh, Worcester college.

BACHELORS OF ARTS.—J. Gethin, esq. and J. Heber, esq. Wadham college, and J. P. G. Lambe, esq. Balliol college, grand compounders, E. Cobbold, St. Alban hall; R. Rothwell, A. Begbie, and T. E. Duncumb, Exeter college; F. Quarington, scholar of Pembroke college; S. Turner, W. C. Trevelyan, and G. Traherne, University college; R. R. Mendham, P. G. Harper, G. N. Oxnam, and J. H. Barber,

Wadham college; H. Dixon, Brasenose college; H. A. Pye, and R. Bird, demies of Magdalen college; hon. J. S. V. Vernon, and J. S. Boone, students of Christ's church; W. Duncombe, C. Sheffield, Christ church; W. W. Bingham, fellow of New college, M. Davies, and E. Jones, Jesus college.

May 30.—On the 30th of this month, the vice president, and fellows of Magdalen college, went in procession from St. Mary's church, to the site of the dissolved college of Hertford, for the purpose of laying the foundation stone of the new buildings intended for the future residence of the members of Magdalen hall. The principal and vice principal of that society were also in the procession. The stone was laid by the rev. T. N. Blagden, B.D. vice president of Magdalen college, assisted by the architect, Mr. Garbett, of Winchester. Hertford college having escheated to the crown, his present majesty, when regent, was graciously pleased, in the name and on the behalf of the late king, to direct a grant of the site, with all the property belonging to it, including an excellent library of books, to be made to the chancellor, masters, and scholars of the university, in trust for the principal and other members of Magdalen hall, for ever. A brass plate was placed in the centre of the foundation stone, on which was engraved the following inscription: "In honorem Dei bonatum que literarum profectum munus hunc Sapientem Aula Magdalenensis Regis Georgii Quarti auspiciis in hac sede renovate Collegium Magdalenense. P.C."

June 10.—Thursday last, J. Champneys Muchin, was admitted scholar of New college.

Yesterday, T. Biddulph, of Queen's college, and of the county of Gloucester; O. J. Cresswell, of the county of Kent, and G. D. Kent, of the county of Lincoln, were admitted scholars of Corpus Christi college.

The same day, in congregation, the degree of M.A. was conferred on nine individuals; and on seventeen others the degree of B.A. Eighty-six passed the late examination, besides those in the classes.

June 17.—In the convocation holden in the theatre on Wednesday, the honorary degree of D.C.L. was conferred on the following noblemen and gentlemen:—

Lord Apsley, lord Hill, sir William Grant, sir J. Astley, bart. general sir A. Farrington, bart. major-general sir G. Murray, lieutenant-colonel sir H. Hardinge, sir T. Lawrence, G. W. Taylor, esq. M.P.

J. I. Lockhart, Esq. M. P. C. O. Bowles, of North Aston, Esq. C. Peers, of Chislehampton Lodge, Oxfordshire, esq. R. Southey, esq. poet laureat to the king, and J. Watson, esq. treasurer to the Society for Promoting Christian Knowledge, &c. and the honorary degree of M.A. on Rowland Hill, esq. gentleman commoner of Oriel college.

After the above gentlemen had been presented to their degrees, an Ode, in honour of the King's Ascension, written by the rev. J. J. Coneybeare, M. A. and set to music by Dr. Crotch, was performed with great effect.

On the conclusion of the ode, the Creweian Oration was delivered by the rev. Mr. Crowe, B.C.L. of New college, the public orator; after which the prize compositions were recited in the following order:—Latin essay, James Shergold Boone, B.A. student of Christ church; Latin verse, William Ralph Churton, some time of Lincoln college, and now of Queen's college, on Mr. Mitchell's foundation; English essay, Alexander Macdonnell, M.A. student of Christ's church, on Roger Newdigate's prize, English verse, William Ewart, commoner of Christ church. At the conclusion of the recitation of the prizes, the vice chancellor dissolved the convocation; after which 'God save the King' was sung. After the company had left the theatre, a large party, upwards of two hundred and fifty, were entertained in a most elegant manner by the vice chancellor, in the hall of Brasenose college.

On Tuesday last was holden the annual meeting of the governors of the Radcliffe infirmary, when a sermon, for the benefit of that excellent institution, was preached by the bishop of Llandaff; the collection amounted to 17*2*/₁ 1*1*/₈s.

The grand musical festival, on Tuesday, Wednesday, and Thursday, in honour of his Majesty's accession to the throne, was well attended, but not numerously so. On Thursday evening there was a ball at the Town-hall: nearly four hundred persons of fashion and distinction were present.

Yesterday the following degrees were conferred:

Rev. Mr. Franks, M.A. of Trinity college, Cambridge, was admitted *ad eundem*; rev. G. Sheppard, University college, grand compounder, to be doctor in divinity. Two were admitted bachelors in divinity, rev. John Langard, Brasenose college; rev. James Williams, fellow of Jesus college. Sixteen to be masters of arts, and seven to be bachelors of arts.

CAMBRIDGE, May 26.—The Hebrew university scholarship for the present year has, after a long investigation, been decided in favour of George Attwood, B.A. of Pembroke Hall; and to John Jowett Stevens, B.A. scholar of Jesus college, the sum of 40*l.* was voted to be presented as a premium for the great knowledge of Hebrew displayed by him in the examination.

The chancellor's gold medal, for the best English poem, for the present year, is adjudged to Mr. George Erving Scott, of Trinity hall; subject, "Waterloo."

June 2.—The following gentlemen were on Wednesday last admitted to the undermentioned degrees:

HONORARY MASTER OF ARTS.—Hon. E. S. Keppel, of Caius college, son of the Earl of Albemarle.

MASTERS OF ARTS.—W. W. Grey, of Emmanuel college.

BACHELOR IN CIVIL LAW.—Rev. W. H. George, St. Peter's college.

BACHELOR IN PHYSIC.—G. L. Roupell, Caius college.

BACHELORS OF ARTS.—F. J. Hilliard and W. C. Faulkner, St. Peter's college; J. Pratt, W. Corbett, T. O. Rogers, T. Nash, and Wm. T. Hadow, Trinity college; H. Norman, Catharine hall; J. Hill, Jesus college; J. E. Everitt, Corpus Christi college.

Mr. H. Thompson, of St. John's college, and Mr. R. Okes, of King's college, recited their prize exercises for Sir W. Browne's gold medals, at the congregation on Wednesday afternoon.

C. R. Francis, M.A. and C. Porter, B.A. of Caius college, are elected fellows of that society, on the foundation of Dr. Perse.

The court of chancery has ordered that three Craven university scholarships shall be established, at a stipend of 50*l.* each. The electors intend to proceed to an election upon this new foundation, at the usual time in January next.

Sir W. Browne's scholarship was declared vacant on the 29th ult.

The rev. R. Dawes, M.A. of Trinity college, is appointed chaplain and mathematical lecturer in Downing college.

The subscriptions for building an observatory in this university, already amount to upwards of 3000*l.* exclusive of the donation of 5000*l.* voted by the senate.

June 16.—Sir William Browne's three gold medals, for the present year, were, on Saturday last, adjudged as follow:—For the Greek ode and Latin ode, to Mr. Henry Nelson Coleridge, scholar of King's

college; and for the epigrams, to Mr. Richard Okes, scholar of the same society. Subjects for the Greek ode, "*Μνημοσύνη*;" for the Latin ode, "*Ad Georgium Quartum Augustissimum Principem, Sceptra Paterna accipientem*;" for the Greek epigram, "*Inscriptio, In Venam Aquæ ex imis visceribus Terræ arte eductam*;" for the Latin epigram, "*Impiansi disquirite*."

Rev. Francis Russell Hall, fellow of St. John's college, was on the 11th inst. admitted bachelor in divinity.

John Dashwood, esq. of Trinity hall, was on the same day admitted bachelor in civil law.

Thomas A. Broomhead, esq. of Christ college, and William Lambe, esq. of Caius college, were on Wednesday last admitted bachelors in physic.

Mr. James Justus Tucker, of St. John's college, was on the same day admitted bachelor of arts.

CUMBERLAND.—Died, at the vicarage, near Keswick, aged 62, the rev. J. Denton, LL.B. and a magistrate of Cumberland.

DEVONSHIRE.—Died, in his 39th year, the rev. Ralph Barnes, of Totness, chancellor of the diocese, and canon resident of Exeter.

DERBESHIRE.—Died, at Parkstone, aged 87, the rev. Thomas Smith, rector of Hutton Axbridge.

DURHAM.—Died, aged 84, the rev. Henry Richardson, vicar of Coniscliffe, universally beloved and respected by his parishioners, among whom he had lived nearly fifty years in uninterrupted peace and harmony.

ESSEX.—A new church, considerably larger than the ancient edifice at Lexden, near Colchester, will shortly be erected according to the late act for that purpose.

The foundation-stone of the new church at Harwich, dedicated to St. Nicholas, was laid on the 5th of June, by the rev. the archdeacon of Colchester.

LANCASHIRE.—The rev. W. Parker, vicar of Shipwirth, and one of his Majesty's justices of peace for the county of Lancaster, and the West Riding of Yorkshire, is appointed chaplain to viscount Curzon, of Kopsal Hall, Lancashire.

LINCOLNSHIRE.—A chapel of ease is to be erected at Boston; the corporation, besides undertaking to endow it, have subscribed 600*l.* towards the building.

NORFOLK.—Died, at Ormsby, the rev. Christopher Taylor, aged 74, rector of

Filby, forty-nine years, and of Chippenbury, forty-one.

NORTHUMBERLAND.—Died, at Hexham, the rev. J. Clarke.

OXFORDSHIRE.—Died, in his 74th year, the rev. John Curtis, D.D. one of the senior fellows of Magdalen college.

SHROPSHIRE.—Died, at Ludlow, the rev. George Braithwaite, master of the free grammar-school.

Died, at All Stretton, the rev. Richard Wilding, A.M. fellow of St. John's college, Cambridge, rector of Easthope.

SOMERSETSHIRE.—Died, aged 60, the rev. J. Thomas, M.A. archdeacon of Bath, rector of Street cum Walton, and Backwell, Somerset, and Kingstone Deverrill, Wilts, and minister of Christ church, Bath.

Died, the rev. W. Perkins, M.A. vicar of Kingsbury, Somerset, and forty five years curate of Twyford, Bucks, senior member of Lincoln college, Oxford, and one of the oldest chaplains to his present Majesty. He has left a widow and fourteen children.

STAFFORDSHIRE.—Died, the rev. Edward Dickinson, B.D. rector of St. Mary and St. Chad, Stafford.

SUSSEX.—Died the rev. Mr. Hervey, rector of Walburton.

WILTSHIRE.—Died, at the parsonage-house of Ashcombe, the rev. John Machell Wade, rector of that parish, and vicar of Barnstaple.

YORKSHIRE.—The rev. Henry Heap, vicar of Bradford, has presented his curate, the rev. William Bishop, to the perpetual curacy of Thornton, in the parish of Bradford.

Died, the rev. N. Bourne, rector of Fingal.

Died, the rev. William Neesome.

DIED, IN AND NEAR LONDON.

At West Green, near Tottenham, in his 23d year, Arthur Babington, student of Trinity college, Cambridge, son of Dr. William Babington, of Aldermanbury.

The rev. John Bevor, rector of North Claypole, near Newark.

WALES.

The lord bishop of St. David's, has appointed the rev. Hector Davies Morgan, to the prebendal stall of Trallwng, in the church of Brecon.

Died, at Oxwinch, Glamorganshire, the rev. David Evans, rector of Lanvigan, Brecon.

Died, at his residence, near Haverford West, the rev. T. Phillips, M.A. rector of Haroldston and Lambton, in Pembrokeshire, and Chaplain to the lord bishop of St. David's; he also held the golden prebend in the cathedral Church of St. David's.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

The Works of the Rev. Thomas Zouch, D.D. F.L.S. Rector of Stayingham, and Prebendary of Durham; with a Memoir of his Life. By the Rev. F. Wrangham, M.A. F.R.S. and Chaplain to his Grace the Archbishop of York. 2 vols. 8vo. 1l. 4s.

The School Visitor's Assistant, in a Collection of Prayers particularly designed to convey, in the most simple Style, to the youthful Mind, devotional Feeling and Instruction. By Harriet Corp. 1s.

The Nature and Obligations of Personal and Family Religion. By Daniel Dewar, LL.D. late Professor of Moral Philosophy in the University of Aberdeen, and now one of the Ministers of Glasgow. 12mo. 3s. 6d.

An Inquiry on the Duty of Christians with respect to War: including an Examination of the Principle of the London and American Peace Societies. By John Sheppard, Author of "Letters Descriptive of a Tour on the Continent in 1816." 6s.

Sermons, preached in the Parish Church of High Wycombe. By the Rev. C. Bradley. Vol. II. 10s. 6d.

The Evidence of the Divine Origin of Christianity; as derived from a View of the Reception which it has met with from the World. An Essay. By the Author of "Remarks on the Design of the Gospel." 8vo. 4s.

Funeral Sermon.—A Sermon delivered in St. Enoch's Church, Glasgow, on Sunday, Feb. 20, 1820, on the Death of his late Majesty King George III. by the Rev.

William Taylor, jun. D.D. Minister of St. Enoch's Parish, and one of his Majesty's Chaplains for Scotland. 8vo. 1s. 6d.

Salvation by Grace : a Sermon, preached at the Visitation of the Archdeacon of Middlesex, at Dunmow, on Thursday, June 10, 1819. By the Rev. Henry Budd, M.A. Chaplain of Bridewell Hospital, Minister of Bridewell Precinct, and Rector of White Roothing, Essex. 2s.

Responsibility of the Clergy in regard to Doctrine. A Sermon, preached in the Church at Woodbridge, on Saturday, May 27, 1820, at the Septennial Visitation of the Right Rev. Father in God, Henry, Lord Bishop of Norwich. By the Rev. George Frederic Favell, M.A. F.R.S. Rector of Campsey Ash, and late Fellow and Tutor of Trinity College, Cambridge. 1s. 6d.

A Sermon, preached in the Parish Church of Usk, on Wednesday, May 10, 1820, before the Monmouthshire District Committee, in aid of the Society for Promoting Christian Knowledge. By the Rev. Francis Homfray, M.A. Rector of

Lanvayer, Kilgeddine, in the County of Monmouth, and Secretary to the Committee. 1s.

A Selection of Family Prayers, intended for the Use of his Parishioners. By James Duke Colcledge, Curate of St. Sidwells, &c., or on fine Paper 1s. 6d.

On the Similarity of Character between our late most gracious Sovereign, and His Royal Highness the Duke of Kent. A Sermon, preached at Cheltenham, in the County of Suffolk, on Sunday, February 27, 1820, by the Rev. J. G. Smyth, A.M. Rector of the Parish, and Domestic Chaplain to his late Royal Highness the Duke of Kent. 1s.

POLITICS.

Brief Observations on the Necessity of a Renewal of the Property Tax, under certain Modifications. By J. L. Hubbersty, of Lincoln's Inn, Barrister at Law, Fellow of Queen's College, Cambridge, and Recorder of Lancaster. 8vo. 2s.

LITERARY INTELLIGENCE.

WORKS IN THE PRESS.

Rivingtons' Continuation of the Annual Register for 1797, and a Volume of the new Series for 1809.

A general History of the House of Guelf, or, Royal Family of Great Britain, from the earliest Period in which the Name appears on Record, to the Accession of his Majesty King George the Third, compiled from authentic and official Documents preserved in the Archives and in the Royal Libraries of Hanover and Brunswick. The whole arranged by Dr. Halliday, domestic Physician to his Royal Highness the Duke of Clarence.

Memoirs of the Life, Writings, and Religious Connections of John Owen, D.D. sometime Dean of Christ Church, and

Vice-Chancellor of Oxford, by the Rev. William Orme, in an Octavo Volume.

Historic Notices in reference to Fotheringhay, by the Rev. H. K. Bonney, Prebendary of Lincoln, illustrated with Engravings by Storer, in an Octavo Volume.

Sketches illustrative of the Manners and Customs of Italy, Switzerland, and France, by Mr. Bridgens, with Plates coloured and appropriate Descriptions, to be published in royal Quarto, in a Series of twelve Numbers.

A Tour in Normandy, chiefly for investigating its Architectural Antiquities, in two Volumes royal Octavo, by Dawson Turner, Esq. illustrated with numerous Engravings.

NOTICE TO CORRESPONDENTS.

A Near Observer, *B. C.*, *Oxoniensis*, *Clericus Devonensis*, *P. E. T. S.*, *Jhuoa*, *R. R.*, *S. D. N.*, and *Nepinos*, have been received, and shall appear.

THE
CHRISTIAN
REMEMBRANCER.

No. 20.]

AUGUST, 1820.

[VOL. II.

ON THE HOMILIES.

*Of Good Works annexed unto
Faith.*

THE last Homily declared what the lively and true faith of a Christian man is that it causeth not a man to be idle, but to be occupied in bringing forth good works as occasion serveth. The second thing that was noted of faith shall now be shewn, namely, that without it can no good work be done acceptable and pleasant unto God.

For as a branch cannot bear fruit of itself, saith our Saviour, except it abide in the vine, so cannot you except you abide in me: for without me ye can do nothing. And St. Paul proveth that Enoch had faith, because he pleased God, 'for without faith, saith he, it is not possible to please God. Faith giveth life to the soul; and they be as much dead to God that lack faith, as they be to the world whose bodies lack souls. Without faith all that is done of us is but dead before God, although the work seem never so gay and glorious before man. As a picture is but a dead representation of a thing, so be the works of all unfaithful persons. They do appear to be lively works, and in deed they are but dead; not availing to the everlasting life; they be but shadows and shews of lively and good things, and not good and lively things indeed. For true faith doth give life to the works, and out of such faith come good works, that be very good works indeed. We must

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set no good works before faith; nor think that before faith a man may do any good work; for such works although they seem unto men to be praiseworthy, yet indeed they be but vain, and not allowed before God. They be as the course of a horse which runneth out of the way, which taketh great labour but to no purpose. Let no man therefore reckon upon his good works before faith; for where faith was not, good works were not. The intent saith St. Augustin maketh the good works; but faith must guide and order the intent of man. Christ saith if thine eye be naught, thy whole body is full of darkness. The eye, according to St. Augustin, signifieth the intent wherewith a man doth a thing. So that he who doth not his good works with a godly intent, and a true faith that worketh by love, the whole body besides, that is to say, all the whole number of his works is dark, and there is no light in them. For good deeds be not measured by the facts themselves, and so discerned from vices, but by the ends and intents for the which they be done. If a heathen man cloath the naked, feed the hungry, and do such other like works, yet because he doth them not in faith for the honour and love of God; they be but dead, vain, and fruitless works to him. Faith is it that doth commend the work to God: for as St. Augustin saith, Whether thou wilt or no, that work that cometh not of faith is nought: where the faith of Christ is not the

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foundation, there is no good work, what building soever ye make. There is one work in the which be all good works, that is faith which worketh by charity; if thou have it, thou hast the ground of all good works, for the virtues of strength, wisdom, temperance, and justice, be all referred unto this same faith. Without this faith we have not them, but only the shadows of them: and St. Augustin saith, All the life of them that lack the true faith is sin; and nothing is good without Him that is the author of goodness; where he is not, there is but feigned virtue, although it be in the best works. And the same writer explaining the expression in the Psalms, "the turtle hath found a nest where she may keep her young birds," saith, that Jews, Heretics, and Pagans do good works, they feed the hungry, clothe the naked, and do other works of mercies; but because they be not done in the true faith, therefore the birds be lost. But if they remain in faith, then faith is the nest and safeguard of their birds; that is to say, safeguard of their good works, that the reward of them be not utterly lost.

And what St. Augustin at large in many books disputeth, St. Ambrose concludeth in few words, saying, "He that by nature would withstand vice, either by natural will or reason; he doth in vain garnish the time of this life, and attaineth not the very true virtues: for without the worshipping of the true God that which seemeth to be virtue is vice."

"And yet more plainly to this purpose writeth St. John Chrysostom, in this wise. 'Ye shall find many who have not the true faith and be not of the flock of Christ, and yet as it appeareth, they flourish, in good works of mercy: you shall find them full of pity, compassion, and given to justice: and yet for all that they have no fruit of their works; because the chief work lacketh. For when the Jews asked Christ what they should do to work

good works, he answered, this is the work of God, to believe in him that he sent. So that he called faith the work of God.'" "I can shew a man that by faith without works lived and came to heaven; but without faith never man had life. The thief that was hanged when Christ suffered, did believe only, and the most merciful God justified him. And because no man shall say again, that he lacketh time to do good works, for else he would have done them; truth it is, and I will not contend therein; but this I will surely affirm, that faith only saved him. If he had lived and not regarded faith and the works thereof, he should have lost his salvation again. But this is the effect that I say that faith by itself saved him; but works by themselves never justified any man."

The third thing respecting lively faith which we proposed to consider was, "what manner of works they be which spring out of true faith, and lead faithful men unto everlasting life,"

The answer is best given in the words of Christ himself. The very question, what works shall I do to come to everlasting life, was put to Him by a certain great man. To whom Jesus answered, if thou wilt come to everlasting life, keep the commandments. And being farther requested to say which commandments he meant, "he rehearsed the commandments of God, saying, Thou shalt not kill, thou shalt not commit adultery; thou shalt not steal; thou shalt not bear false witness; honour thy father and thy mother; and love thy neighbour as thyself." By which words Christ declared that the laws of God be the very way that doth lead to everlasting life, and not the traditions and laws of men. So that this is to be taken for a most true lesson, taught by Christ's own mouth; that the works of the moral commandments of God be the very true works of faith, which lead to the blessed life to come."

But man from the beginning has

ever been ready to fall from God's commandments. Adam had but one commandment; and being seduced by the serpent he broke that one. Since which time "all that came of him, have been so blinded through original sin, that they have been ever ready to fall from God and his law, and invent a new way unto salvation by works of their own device: so much, that almost all the world forsaking the true honour of the only eternal living God, wandered about their own fantasies: worshipping, some the sun, the moon, the stars," some Jupiter, and other dead men and women, some beasts, fowls, and fishes.

Such then was the folly of men after they left the living God, that they devised and worshipped innumerable images and gods. And they remained in this error until God pitying their folly, sent his true prophet Moses into the world, to reprove and rebuke this extreme madness, and to teach the people to know the only living God and his true honour and worship. But man was so corrupt, that neither admonitions, exhortations, benefits, nor threatenings, could keep him from following his own inventions. For when Moses went up into the mountain to speak with Almighty God, he had tarried there but a few days, when the people of Israel made a calf of gold, and kneeled down, and worshipped it. And after that they followed the Moabites and worshipped their false gods; and, as we read in the books of Judges, Kings, and the Prophets, they were always more ready to run after their own fantasies, than after God's most holy commandments. They invented pilgrimages with great devotion to these idols, curiously decking and censuring them, and thinking such actions an high merit before God, and to be esteemed above his precepts and commandments. And whereas, God at that time commanded no sacrifice to be made but at Jerusalem, they did

clean contrary, making altars and sacrifices every where, in hills, and woods, and houses; not regarding God's commandments, but esteeming their own devices to be better than they. And so extensive was the error, that not only the people, but the priests also were infected by it: partly through covetousness and vain-glory, and partly also through ignorance: so much so that Achab had only one Elias a priest and minister of the true God, while there were eight hundred and fifty priests who sacrificed to Baal in woods and groves. And this error continued until the three noble kings Josaphat, Hezekiah, and Josias, God's chosen ministers, destroyed the same clearly, and brought again the people from such, their feigned inventions, unto the very commandments of God; for the which thing their immortal reward and glory doth and shall remain with God for ever.

And beside the foresaid inventions, the inclination of man to have his own holy devotions, devised new sects and religions, called Pharisees, Sadducees, and Scribes, with many holy and godly traditions and ordinances, as it seemed by the outward appearance, and goodly glistening of the works, but in very deed all tending to idolatry, superstition, and hypocrisy; their hearts within being full of malice, pride, and covetousness. Against these persons Christ cried out more vehemently than against any others, accusing them of the grossest hypocrisy, and saying, They worship me in vain that teach the doctrines and commandments of men; for you leave the commandments of God to keep your own traditions.

But in saying this, Christ did not mean to overthrow all men's commandments; for he himself was ever obedient to the prince, and the laws; but he reprov'd the laws and traditions of the Scribes, and Pharisees, which were not merely made for the good order of the people, but set up so high that they were

made to be a right and pure worshipping of God, as if they had been equal with God's laws or above them: for many of God's laws could not be kept, but were fain to give place unto them. This arrogancy God detested, that man should so advance his laws as to make them equal with God's laws. His pleasure is that all man's laws, not being contrary to his laws, should be obeyed and kept as good and necessary for every common weal, but not as things wherein principally his honour resteth. Man's laws are, or should be made to bring men the better to keep God's law. Howbeit the Pharisees were not content that their laws should be no higher than other civil laws, nor would allow them to be called temporal laws; but called them holy and godly traditions, and would have them esteemed as the most high honouring of God, to the which the commandments of God should give place. And for this cause Christ spake so vehemently against them, saying, Your traditions, which men esteem so highly, be abominations before God. Therefore Christ called them blind guides, and warned his disciples to eschew their doctrine. For though they seemed to the world to be most perfect men, both in living and teaching; yet was their life but hypocrisy, and their doctrine but sour leaven, mingled with superstition, idolatry, and overthrow judgment, setting up the traditions and ordinances of man, instead of God's commandments.

Thus, therefore, we see that the kind of good works in which God would have his people to walk, are such as he hath commanded in Holy Scripture, and not such as men have studied out of their own brain, with a blind zeal and devotion, without the word of God. And we see that from the beginning of Christ's time, men were ever ready to fall from the commandments of God, and to seek other means to honour and serve him;

and that they set up their own traditions above the commandments of God. Which hath happened also in our times, the more it is to be lamented, no less than it did among the Jews, and that by the corruption, or at least by the negligence of them that chiefly ought to have preferred God's commandments, and to have preserved the pure and heavenly doctrine left by Christ. Never had the Jews in their utmost blindness so many pilgrimages unto images, so much kneeling, kissing, and censing of them as hath been used in our time, that is, in the time that preceded the Reformation. Sects and feigned religions were not a fortieth part so great among the Jews, as they are among the papists. And the feigned good works which were wrought in these religions, were able, as they pretended, not only to satisfy God for the sins of those by whom the works were wrought, but also for the sins of all other their relations, friends, and benefactors; so that in divers places they kept open markets in which merits might be bought for money; and also relicks, images, and shrines, which were all represented as most holy, and believed by the multitude to be so.

But to pass over innumerable instances of this superstition, let us observe how they have abused the three principal foundations of their feigned religion, namely, obedience, chastity, and wilful poverty. Under pretence of obedience to their Father in religion, they made themselves free by their own canons from obedience to their parents, to their prince, and to the laws of their country. And their profession of chastity was so ill observed, that we cannot express their most unchaste life in terms fit to be heard by honest and godly ears. And as for their poverty, they were in truth richer than men of the highest rank; but because these riches did not belong to any one individual, but to the whole body, each individual

pretended that he was in a state of absolute and wilful poverty, while he was enjoying unbounded wealth. Honour be to God who put it in the heart of king Henry VIII. to put away all such superstitious and pharisaical sects, and may God ever permit us to feed on the sweet and savoury bread of his own word; and, as Christ commanded, to eschew all pharisaical and papistical leaven of man's feigned religion, which teaches that we may be more godly, and more perfect by keeping the rules, traditions, and professions of men, than by keeping the holy commandments of God.

Many other papistical superstitions and abuses might be rehearsed, which were esteemed and abused to the great prejudice of God's glory and laws; and were made most high and holy things, whereby to attain to everlasting life, and remission of sin. The laws of Rome were to be received as the four Evangelists, and the laws of God were left off, and less esteemed, that traditions and ceremonies might be more observed. Such hath been the corrupt inclination of man: ever superstitiously given to make new honouring of God of his own head, and then to have more affection and devotion to keep that, than to search out God's holy commandments, and keep them. Until at length all things became so confused, that but a very small number even of the most learned men, knew, and durst affirm the truth, and separate God's commandments from man's inventions.

"Wherefore, as you have any zeal to the right and pure honouring of God; as you have any regard to your own souls, and to the life that is to come, which is both without pain, and without end; apply yourselves chiefly above all things, to read and hear God's word: mark diligently therein what his will is you shall do, and with all your endeavour apply yourselves to follow the same.

First you must have an assured faith in God, and give yourselves wholly unto him, love him in prosperity and adversity, and dread to offend him evermore. Then, for his sake, love all men friends and foes, because they be his creation and image, and redeemed by Christ, as ye are. Cast in your minds how you may do good unto all men unto your powers, and hurt no man. Obey all your superiors and governors. Serve your masters faithfully and diligently, as well in their absence as in their presence; not for dread of punishment only, but for conscience sake, knowing that you are bound so to do by God's commandments. Disobey not your fathers and mothers, but honour them, help them, and please them to your power. Oppress not, kill not, beat not; neither slander, nor hate any man, but love all men; speak well of all men, help and succour every man as you may, yea, even your enemies that hate you, that speak evil of you, and that do hurt you. Take no man's goods, nor covet your neighbour's goods wrongfully; but content yourselves with that which ye get truly; and also bestow your own goods charitably, as need and case requireth. Flee all idolatry, witchcraft, and perjury: commit no manner of adultery, fornication, nor other unchasteness, in will nor in deed, with any other man's wife, widow, maid, or otherwise. And travelling continually during your life, thus in keeping the commandments of God—wherein standeth the pure, principal, and right honour of God, and which, wrought in faith, God hath ordained to be the right trade and path-way unto heaven,—you shall not fail, as Christ hath promised, to come to that blessed and everlasting life, where you shall live in glory and joy with God for ever: to whom be praise, honour, and imperry for ever and ever, *Amen.*"

SCRIPTURE CRITICISM.

An Argument for the Authority of St. Luke's Gospel, from a Consideration of his Preface.

AT a time when every effort is made to bring the sacred Scriptures into disrepute, we shall do service to religion by clearing up a misapprehension of any particular respecting them, however small it may be. It has always appeared to me that the importance of St. Luke's Gospel, as the testimony of an independent witness to the facts which he records, has not been duly appreciated by some critics. One writer* thinks many difficulties may be removed, if you are allowed, in some points, to correct his account as that of a fallible human witness; another† considers him as little, if at all more, than a copier of a prior written account. With respect to the first opinion, it is not necessary to enter into the question either of the general inspiration of the writers of the Gospel, or of that of St. Luke in particular, in order to establish his credit as an irrefragable witness of what he relates: for having kept company with St. Paul‡ from the time he entered Macedonia (and that § was not the first time he had had an opportunity of conversing with him,) till he came to Rome; it is not likely, considering St. Luke's professed plan in writing||, that he would not avail himself of the advantages of that companion to correct any such mistakes in the account he was then publishing as a critic, can now with our imperfect knowledge of circumstances detect: the difficulties are much more likely to arise from our want of extensive and more exact information, than

from the mistakes of the writer. St. Luke's Gospel, by Lamy's calculation, was published about A.D. 56; and according to Pearson, the time he joined St. Paul* must have been as early as A.D. 51, and he continued with him at least till A.D. 59†. With respect to the other opinion, it seems surprising that it should ever have been entertained, when St. Luke expressly says, that not satisfied with the common accounts of others he had instituted a particular enquiry himself‡. The effect which the scepticism, manifested respecting the authority of St. Luke's Gospel, has had upon my mind, has been, after a more strict enquiry into the subject, to establish me in a fuller confidence in his narration in every particular, than I might otherwise have attained.

The authority of the two first Gospels is undoubted, yet when I observe that the Gospels of St. John§ and St. Luke|| are the only ones of the four which expressly point out from what sources the information contained in them was derived, I think that particularity gives them a claim to a proportionate regard in the consideration of their contents. St. Luke professes to have more accurately enquired into the facts than the generality of those who had given summaries of the transactions, from the narratives delivered by the eye witnesses and preachers of the word. He declares that he had exactly traced every thing from the beginning, in order to remove from the minds of his readers every doubt of the perfect truth of what he relates. I do not think the two great critics above mentioned, have sufficiently attended to the force of his expression, *κατακολουθῶντι ἀνθεῖς πᾶσιν ἀκριβῶς*, and I was surprised when the controversy

* Michaelis.

† Hypothesis of the origin of the three first Gospels.

‡ Acts xvi. 12. xxviii. 16.

§ Acts xi. 25, 26.

|| Luke i. 3.

* Acts xvi. 10.

† Acts xxviii. 16.

‡ Luke i. 1—4.

§ John xxi. 24.

|| Luke i. 3.

took place some years ago respecting the origin of the three first Gospels, while other authorities were appealed to, in order to shew the meaning of the participle used by St. Luke, that two very apposite passages in St. Paul's Epistles to Timothy were neglected. 1 Tim. iv. 6. St. Paul says, "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Christ, and nourished up in the words of faith, *καὶ τῆς καλῆς διδασκαλίας ἣ παρεκλήθηκας*; which is best explained by what he says, 1 Cor. iv. 17, "For this cause have I sent unto you Timotheus, who is my beloved son and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ; as I teach every where in every place, *καὶ πανταχὺ ἐν παντὶ ἐκκλησίᾳ διδάσκω*." He uses the word again, 2 Tim. iii. 10. *Συνδὲ παρεκλήθηκάς με τῇ διδασκαλίᾳ κ. τ. λ.* "But thou hast fully known" (witnessed *) "my doctrine, manner of life, purpose, faith, long suffering, charity, patience, persecutions, which came unto me at Antioch, at Iconium, at Lystra, which persecutions I endured: but out of them all the Lord delivered me." By these expressions, clearly appealing to Timothy's knowledge and observation of these particulars, some of which he knew by ocular proof, and the rest by communication from St. Paul or others, and was satisfied of the truth of that which was related to him by the consistency of what he saw. In a passage in Josephus cont. Apion. lib. 1. the word is used to express a writer's own knowledge in contradistinction from that which he had heard from others, *ἢ παρεκλήθηκα τοῖς γεγενησιν ἢ παρὰ τῶν εἰδόντων συνθανομένοι*, which whole passage is thus translated by Whiston, chap. 10, "Since every one that undertakes to deliver the history of actions truly, ought to know them accurately himself in the first

place, as either having been concerned in them himself, or been informed of them by such as knew them."

I do not wish to infer from St. Luke's use of the word more than he himself means to express; but when I consider its original signification, and the use of it in these passages, particularly those of St. Paul, I cannot think St. Luke intends to represent himself as a common place abridger of every account which came in his way, but as a careful enquirer (and with more than common means of information,) into every thing which he heard or saw tending to the subject. I do not mean to represent him as an eye witness of any of our Saviour's actions, but as soon as his attention was drawn to that eventful history, he seems to have viewed it with that anxiety with which Thucydides did the Peloponnesian war, who says, "he began to write as soon as the war was on foot, with expectation it would have proved a great one, and most worthy of relation, of all that had been before it*." And we know that the attention of the people of Antioch (which is always considered as the native place of St. Luke,) was at a very early time called to these matters. Immediately on the martyrdom of St. Stephen, A.D. 34, those who were scattered abroad by that persecution† preached the word at Antioch, St. Paul was converted the next year; and to say nothing of the fame of his conversion, or the probability of its spreading from Damascus to Antioch, he afterwards spent‡ a whole year at the latter place in the ministry of the word; probably not later than A.D. 40, and there first the disciples assumed §

* Proæm.

† Acts xi. 19, 20.

‡ Acts xi. 25, 26.

§ P. 25, compare Stanhope on Epistle St. Barnabas Day with Milner's Ecclesiastical History, c. 6.

* Acts xiv. 6, xvi. 1. 3. 23.

the honourable name they now bear. So that St. Luke must have had the fairest opportunity of sifting every circumstance to the bottom, and must have been placed in the most advantageous circumstances which can well be imagined for composing an exact and faithful history, by examining and comparing the accounts which were derived to him from the best authority. And his care appears especially, by preserving to us many valuable particulars which are not recorded in the other Gospels. And so far is there from being any reason to consider St. Luke's Gospel as of less weight, in the testimony which it bears to the facts of our Saviour's history, that from an impartial attention to its internal evidence, it appears to be entitled to as full credit in those particulars, which it is singular in containing, as in those which have the concurrent testimony of any or all of the other three Evangelists; much less is there room for suspicion, that the writer could have made a mistake, subversive of his credit, in any of the public and notorious facts which he records :

R. R.

May 1, 1820.

To the Editor of the Remembrancer.

Sir,

MANY persons have been struck with the awkwardness of our common translation of the expression *Χαρις δι τω Θεω ότι ήτι δαλει της άμαρτίας*, Rom. vi. 17.

Macknight translates it, "although ye were the slaves of sin;" but I doubt whether he proves (Ess. iv. 109.) that the construction will admit it. May not the past tense be used here to denote that the act has ceased. "God be thanked that ye have ceased to be the servants of sin!" See Virg. En. ii. 325.

—Fuinus Tröes, fuit Ilium et ingens
Gloria Teucrorum.—

I am, Sir,
Your obedient servant,

JHUOA.

BIBLICAL ILLUSTRATIONS.

(Continued.)

"If he be able to fight with me, and to kill me, then will we be your servants, but if I prevail against him, and kill him, then shall ye be our servants, and serve us." 1 Sam. xvii. 9.

There is a passage in the *Amphytrion* of Plautus which would lead us to conclude, that conventions of this description were not uncommon. Soria is describing a battle between the Thebans and Teleboans:

"Amphitruo castris illico
Producit omnem exercitum; contra Teleboæ ex oppido
Legiones educunt suas, nimis pulchris armis præditas
Postquam utrinque exitum est maxima copia
Dispertiti viri, dispertiti ordines
Nos nostras more nostro et modo instruximus legiones
Item hostes contra legiones suas instruant.
Deinde utrinque imperatores in medium exeunt
Extra turbam ordinum; colloquantur, simul
Convenit; victi utri sint eo prælio
Urbem, agrum, aras focos, seque uti dederent."

Amph. Act I. Sc. 1.

Amphytrion draws his troops from their encampments,
The Teleboans theirs from out the town,
Clad in bright arms, and when on either hand
The armies had marched up with all their force,
The ranks were formed; we drew up in array
Our men according to our rule and practice,
The enemy on their part did the same.
Both generals then advanced before the ranks,
In the mid space, and there conferred together:
It was agreed, which ever should be vanquish'd
In the engagement, should surrender up
Their city, lands, gods, houses, and themselves."

"And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle."
1 Sam. xviii. 4.

The king of Persia's ambassador returned to Teheran a short time after the English embassy, and was himself the bearer of the preliminary treaty which he had concluded with the Russians. The treaty was drawn up after the usual form, with as little of Oriental imagery and embellishment as the idioms of the Persian language would admit. In the preamble where the ranks of the respective plenipotentiaries are specified General de Rtischell on the part of Russia, in addition to his character of commander-in-chief in Georgia was designated, as knight of many orders, all of which, notwithstanding the difficulty of making such details perfectly intelligible in the Persian language, were inserted at full length. The Persian plenipotentiary, however, having no orders of knighthood, his titles in consequence appeared less than those of the Russian (although every advantage had been taken of those usually so liberally bestowed in Persia) and he at first was at a loss how to make himself equal in personal distinctions to the other negotiator; but recollecting that previous to his departure his sovereign had honoured him by a present of one of his swords, and a dagger set with precious stones, to wear which is a peculiar distinction in Persia; and besides had clothed him with one of his own shawl robes, a distinction of still greater value, he therefore designated himself in the preamble of the treaty as "endowed with the special gifts of the monarch, lord of the dagger set with jewels, of the sword adorned with gems, and of the shawl coat already worn."

This may appear ridiculous to us, but it will be remembered that the bestowing of dresses as a mark of honour among eastern nations, is one of the most ancient customs recorded both in sacred and profane history. We may learn how great was the distinction of giving a coat already worn by what is recorded in

the above text of Jonathan's love for David, and also in the history of Mordecai, we read, "For the man whom the king delighteth to honour, let the royal apparel be brought which the king useth to wear," &c.

"And it came to pass as they came, when David was returned from the slaughter of the Philistines, that the women came out of all the cities of Israel, singing and dancing to meet king Saul with tabrets, with joy, and with instruments of music; and the women answered one another as they played, and said, Saul hath slain his thousands, and David his ten thousands." 1 Sam. xviii. 6.

The mention is here made of singing women only, we learn from the Scriptures, Ezra ii. 65. Nehemiah vii. 67. 2 Chron. xxxv. 25. that singing men were equally common, and their profession similar to those in Africa, described by Mr. Park.

"At two o'clock we came in sight of Jumbo, the blacksmith's native town, from whence he had been absent more than four years. Soon after this, his brother, who had by some means been apprized of his coming, came out to meet him, accompanied by a singing man: he brought a horse for the blacksmith that he might enter his native town in a dignified manner, and he desired each of us to put a good charge of powder in our guns, the singing man now led the way, followed by the two brothers, and we were presently joined by a number of people from the town, all of whom demonstrated great joy at seeing their old acquaintance, the blacksmith, by the most extravagant jumping and singing. On entering the town the singing man began an extempore song in praise of the blacksmith, extolling his courage in having overcome so many difficulties, and concluding with a strict injunction to his friends to dress him plenty of victuals." Park's Travels, p. 82.

"Nadir Shaw had in his army no less than 900 chiaux or chanters. They carried in their hand a baton with a silver crook on the end of it; they had also a feather with a silver boss on their cap, which was flat on the top; they frequently chaunted moral sentences and encomiums on the Shaw, occasionally proclaiming also his victories as he passed along." Hanway's Travels in Persia, Vol. I. p. 170.

"Bart, baut, batt, as it is differently pronounced, is a curious approximation to

the western bard, and their officers are nearly similar. No Hindoo Rajah is without them, Hyder, although not a Hindoo, delighted to be constantly preceded by them. They have a wonderful facility in speaking improvisatore upon any subject proposed to them. A declamation, in measures which may be considered as a sort of medium between blank verse and modulated prose, but their proper profession is that of chaunting the exploits of former days in front of the troops, while marshalling for battle, and including them to emulate the glory of their ancestors." *Forbes's Orient. Mem.* Vol. III. p. 225.

"Darvieux, who was present at the visit of an Arabian princess to the wife of an emir, or great chieftain at her tents, says she was mounted on a camel, covered with a carpet, and decked with flowers, a dozen women marched in a row before her, holding the camel's halter with one hand; they sung the praises of their mistress, and songs which expressed joy, and the happiness of being in the service of such a beautiful and amiable lady. Those which went first, and were more distant from her person, came in their turn to the head of the camel, and took hold of the halter; which place, as being the post of honour, they quitted to others when the princess had gone a few paces. The emir's wife sent her women to meet her, to whom the halter was entirely quitted out of respect, her own women putting themselves behind the camel, in this order they marched to the tent, where they alighted, they then sung together the beauty, birth, and good qualities of this princess." *Darvieux's Voyage dans la Palestine*, p. 219.

"The Maltratta chiefs, &c. have servants with gold and silver staves of rich workmanship, running before them called chopdars and assaburdars; a sort of heralds, who sing their praises, and proclaim their titles in the hyperbolic style of the East. In general their lord levels mountains, and exhausts the ocean; he awes the earth, subdues the nations, and makes the people tremble at his nod." *Forbes's Oriental Memoirs*, Vol. II. p. 42.

"So David hid himself in the field, and when the new moon was come, the king sat himself down to meat." 1 Sam. xx. 24.

"Your new moons and your appointed feasts, my soul hateth, &c." Isaiah i. 14.

"and it shall be the prince's part to burnt offerings, &c. in the feasts, and in the new moons, &c." Ezekiel xlv. 17.

Herodotus, in describing some Indian tribes in South America, says, that the

religion of this people seemed mostly to consist in some sort of devotion they paid to the moon, and that especially when she was new; then they abounded in all sorts of expressions of joy and triumph, they leaped, they danced, and clapt their hands, and with all the raptures imaginable welcomed the new light." *Harris's Coll.* Vol. I. p. 694.

The ancients paid particular regard to the moon. Thus in Alciphron's *Epistles*, b. iii. let. 38. we find great stress laid upon the purchase of a slave at the time of the new moon; and Herodotus* tells us, that after a certain speech of Phidippides, the Lacedæmonians resolved to assist the Athenians, but were prevented from doing this immediately by the prejudice of an inveterate custom. This was the ninth day of the month, and it was a practice with them to undertake no enterprize before the moon was at the full, for this therefore they waited. Pausanias alludes to this custom in assigning the cause why the Athenians paid divine honours to Pallas.

To the Editor of the Remembrancer.

Sir,

SIX Numbers of your excellent work have appeared since you favoured me by the insertion of some Remarks on Sunday Evening Lectures. The question which it was the object of those remarks to have discussed and answered, 'Whether Sunday Evening Lectures were advantageous to the cause of the Established Church, or not?' has called forth four Letters: and I cannot but regret, that any of my brethren should have thought it consistent either with their professional character, or with the nature of the subject, to adopt a strain of levity about the measure itself, or to throw out any unkind suspicions as to the

* Herodot. *Erato*, c. 106.

† Pausanias, b. i. c. 28.

motives of its advocates. Such a tone and spirit, however, certainly characterize the letter signed Home-spun. Melancthon opposes the institution of an Evening Service by *assuming* certain "desecrations" of our Service and Churches as necessary to its utility, in which neither reason nor experience will bear him out: forgetful at the same time that his assumptions cut both ways, and must be quite as necessary to the beneficial effect of the measure as a third Service (which he is inclined to allow), as when instituted not solely, but amongst other reasons, for the purpose of keeping our flocks within the lawful pale: because the Dissenting meetings, with their 'theatrical attractions,' being open at the same hour, would of course, according to his estimation of the religious feeling of the community, still succeed in withdrawing the majority from the Service of the Established Church.

"An humble Labourer in the Christian Vineyard" is, in many respects, as unfortunate in advocating the measure as the two former writers are in opposing it: and its real friends I am induced to believe, when reading his description of the *manner* of its adoption in his parish, and of its *effect* in drawing people four or five miles from the country in a winter night, would feel themselves no less unable than unwilling to adopt the poet's words, "ab uno disce omnes."

But in the Letter of "a Curate of the Church of England," inserted in your last Number, I am happy to find, in addition to the good sense and candour, which he so obligingly ascribes to me, so much sound reasoning, and good feeling, so much in which he has my unqualified concurrence, and the arguments adduced against the measure, the utility of which we are considering, placed in so tangible a form, that, although I lament his opposition, I cannot but congratulate the friends of the measure, and especially my-

self, in having an opponent, who instead of the contemptuous sneer, and the erroneous because exaggerated statement, uses as his weapons a conciliating manner, a perspicuous style, and a temperate discussion of the controverted point. To imitate him in these three qualifications, but especially in the first and last, shall be my endeavour in the following observations. And here I must, in the first instance, repeat again and again the opinion expressed in my first Letter, that the Sabbath day's evening would be far more usefully and religiously employed by the frequenters of Evening Lectures, in a perusal of the Scriptures at home, and the instruction of their respective families: neither can I see any reason why this pious employment should be abandoned by those who have already paid their public homage of praise and thanksgiving during the day: my own experience, as the minister of a very large parish, warrants my asserting that few, if any, of my parishioners now attend the Evening Service, who would otherwise remain at home to instruct their households. But large indeed is the number of those who are thereby induced to forsake either the ale-house or the Dissenting meeting; and it is on this, among other grounds, that I formerly expressed my opinion, that the case should be considered as it really is, not as we could wish it to be: and that I still think a third Service on the Lord's day may, under prudent and seasonable directions (*at this time*, and *as a remedy for certain evils*) be productive of good to our Church, and in her to the cause of sound religion.

The first argument adduced against it is, that it is not provided for in the Ritual of the Church of England.

To this I reply, that although it certainly is not provided *for*, it is certainly not provided *against*: the contrary of which is the case with regard to the Afternoon Sermon taking place of the catechetical instruction; the

latter of these two being avowedly and expressly the intention of the framers of our Ritual, and not the former. I contend, therefore, that whatever were the reasons which suggested, or the authority that justified, that *alteration*, have far greater weight in allowing this *addition*. Nay further, such is the wide difference between the two, as to prevent, in my opinion, any comparison between them; in the one, the service is *infringed*; in the other, after an interval it is *repeated*; in abandoning the catechising of the children, all will allow that a most effectual mean of religious improvement was *neglected*; in instituting a third Service, all may hope at least, and many are persuaded, that the same is *afforded*. But in the Letter, which I am thus feebly endeavouring to answer, the writer not only declares, he "should be sorry to see the second Sermon discontinued where it has been customary;" but that he "should even rejoice in hearing of its introduction where it has not been customary;" he is not, therefore, an enemy to all innovations indiscriminately: beneficial ones he can pardon, and I may therefore fairly infer, that there being no provision in the Church of England for a third Service would not be so invincible an argument with him against it, were he once convinced of its beneficial tendency. This, however, he denies on the following grounds: that the evening congregations, consisting either of those who have not, or those who have attended the previous services of the day, might, if of the first class, have attended before if they had really wished so to do, and at all events are not then likely to be benefited, because the multiplication of opportunities tends to introduce a disregard of all (how is this to be reconciled with their attendance?) and if consisting of those who have before attended, that the identity of the prayers will nullify their devotion, and the difference of the ser-

mons prevent their edification. In this last distinction I am far from thinking there is any inconsistency, and as far from agreeing to the inference drawn from it.

Public devotion is, I much fear, at all times too listless and languid; but I can never think that it will be more so in any breast at all enlivened by Christian principle, because the same form of prayer has once before been used in the day. And although I readily allow, that in some cases (small country parishes for instance, where the congregations vary but little) the system of preaching throughout the day on the same subject promises to be useful; yet I cannot agree in the idea, that in large towns and cities, where the direct contrary is the case, an Evening Lecture is to be considered as likely to yield no advantage, and therefore not to be instituted, because the preacher may enforce some point of doctrine or practice different from that discussed in the morning or afternoon. In reply to what is said of that part of the congregation, who attend in the evening for the *first* time, I suspect all that is necessary is a simple appeal to the fact, alas! but too notorious, that either on account of domestic avocations or indifference and lukewarmness in masters or themselves, servants and petty householders are often found very remiss in their attendance at Church; and because they of themselves disregard one opportunity, and much more if their disregard was occasioned in their master's employment, shall we refuse to afford them another? and not rather be instant as well "out of season," as "in season," in the great work of bringing them to Christ and his salvation? And (for I may here speak out) have we not an additional spur so to do, when we are assured that large numbers of them will (as an alternative in their mistaken opinion forced on them) spend their evenings in listening to doctrines as erroneous,

as the rules of practice deduced from them are mischievous? No measure surely is lightly to be rejected which succeeds, as I must contend this does, in withdrawing our flocks from such unwholesome pastures, and ensuring to them a form of sound words for their devotions, and scriptural doctrine for their edification.

The two remaining arguments against a third Service are grounded on the inability of the preacher to perform three Services, and to make adequate preparation for three Discourses. Most entirely do I agree in all that is advanced on this head; the consequence of the first must be a sacrifice of health; of the second, a slovenly discharge or a total neglect of the *sacred* duty of visiting the sick, the aged, and the infirm. But neither of these will be necessary, if Evening Lectures are established only under the following limitations:—If in a large country town, either because the parish church is not large enough to meet the wants of an increasing population, or as a remedy for that partial dissent, which consists in an attendance at the Church in the day time, and at the conventicle in the evening, an Evening Lecture on Sunday should be deemed likely to be beneficial, let a Clergyman be selected solely for that purpose, subject of course to the approbation of the Minister of the parish. If the same measure, on an extended scale, should be contemplated in a city where there are several Churches, let a certain number only be opened, and let them be served either by those of the Clergy who have single duty only, or by all the Clergy of the city alternately: in either case the labour will be comparatively light, and the difficulties above stated will be obviated. I myself am one amongst several other Clergymen, who, anxious to provide a remedy against both the above-mentioned evils, have some time since, under the sanction of our Diocesan, insti-

tuted a third Service in a city, where its good effects are so universally felt and acknowledged as to afford us an abundant compensation for the very trifling addition to our Sunday duty. The four Churches, which have been opened for this purpose, are constantly filled with persons, who heretofore spent their Sunday evenings in Dissenting meetings; with those who, from the meanness of their apparel or some other cause, have not visited the Church during the day; and with a description of men whom, from their inability of enjoying the benefit of our excellent Service at other times, I with peculiar pleasure particularize, viz. stage-coachmen, guards, horse-keepers, and chaise-drivers. No disorder of any kind has occurred, and such an event is effectually prevented by the vigilance of three or four respectable parishioners, who alternately take this office on themselves. I should mention also, that the four Churches are considered as free for the evening: a circumstance in itself so productive, at this time, of good to the cause of religion and our Church, as to have brought conviction to the minds of many, who at first doubted of the expediency of the measure, but who now viewing the various benefits resulting therefrom, have given it their unqualified approbation.

On the whole then it appears to me, that a third Service on Sunday, partly from the want of Church-room, partly from the proselyting zeal of the Dissenters (who have been accidentally heard to lament the prevalence of its adoption, as one effectual disturber of their plans) is *at this time* so beneficial a measure, that the Bishops of the Church are fully authorized in so far altering our Ritual (if altering it can be called) as to allow the repetition of the Afternoon Service.

I almost despair, Mr. Editor, of your inserting so long a letter; but the importance of the subject itself, and the necessity of my replying at

some length to the opposers of the measure, will, I trust, be a sufficient apology for

CLERICUS DEVONIENSIS.

June 5, 1820.

To the Editor of the Remembrancer.

Sir,

It is not my intention to interfere in the controversy upon the omission of the Queen's name in the Liturgy, and in the prayer for the Royal family, or to offer any judgment on the merits of the arguments, which have been alleged on either side. I am not sorry that the question has been agitated, although I venture to express an opinion, in which I anticipate the concurrence of your readers, that under existing circumstances it is most desirable, that the discussion should be suspended.

There is no occasion for the same hesitation in respect of the occasional offices, of which a very singular view is taken by your correspondent "Old Statute," in reflecting upon some of the assertions of "Old Precedent." He candidly acknowledges that he may be mistaken, and as he is desirous of correct information, I will take leave to gratify his desire, by extracting the principal parts of the several statutes which constitute the law of the case.

By the act 3 James I. c. 1. entitled *An Act for a public thanksgiving to Almighty God every year on the fifth day of November*, it is enacted,

"That all and singular ministers in every cathedral and parish church or other usual place for common prayer, within this realm of England and the dominions of the same, shall say upon the fifth day of November say morning prayer, and give unto Almighty God thanks for this most happy deliverance; and that all and every person and persons inhabiting within this realm of England, and

the dominions of the same shall always upon that day diligently and faithfully resort to the parish church or chapel accustomed, or to some usual church or chapel, where the said morning prayer, preaching, or other service of God shall be used, and then and there to abide orderly and soberly during the time of the said prayers, preaching, or other service of God, there to be used and ministered.

"III. And because all and every person may be put in mind of this duty, and be then better prepared to the said holy service, be it enacted by authority aforesaid, that every minister shall give warning to his parishioners publicly, in the church at morning prayer, the Sunday before every such fifth day of November, for the due observation of the said day, and that after morning prayer or preaching upon the said fifth day of November, they read publicly, distinctly, and plainly, this present act."

By the Act of Attainder, 12 Charles ii. c. 30. confirmed by 13 Charles ii. stat. 1. c. 7. it is among other things enacted,

"That every thirtieth day of January, unless it falls out to be upon the Lord's day, and then the day next following, shall be for ever hereafter set apart to be kept and observed in all the churches and chapels of these your majesty's dominions of England and Ireland, dominion of Wales, and town of Berwick upon Tweed, and the Isles of Jersey and Guernsey, and all other your majesty's dominions as an anniversary day of fasting and humiliation to implore the mercy of God, that neither the guilt of that sacred and innocent blood, nor those other sins by which God was provoked to deliver up both us and our king into the hands of cruel and unreasonable men, may at any time hereafter be visited upon us or our posterity."

By the Act 12 Charles ii. c. 14. entitled *an Act for a perpetual anniversary thanksgiving on the*

nine-and-twentieth day of May, confirmed by 13 Charles ii. stat. 1. c. 11. it is enacted,

“ That all and singular ministers of God’s word and sacraments, in every church, chapel, and other usual place of divine service and public prayer, which now are or hereafter shall be within this realm of England, and the respective dominions thereof, and their successors, shall in all succeeding ages annually celebrate the twenty-ninth day of May, by rendering their hearty public praises and thanksgivings unto Almighty God for all the forementioned extraordinary mercies, blessings and deliverances received, and mighty acts done thereon, and declare the same to all the people there assembled, and the generations yet to come, that so they may for ever praise the Lord for the same whose name alone is excellent, and his glory above the earth and heavens. And be it further enacted, that all and every person and persons inhabiting within this kingdom and the dominions thereunto belonging, shall upon the said day annually resort with diligence and devotion, to some usual church, chapel, or place where such public thanksgivings and praises to God’s most divine majesty shall be rendered, and there orderly and devoutly abide during the said public thanksgivings, prayers, preaching, singing of psalms and other service of God there to be used and ministered.

“ II. And to the end that all persons may be put in mind of their duty thereon, and be the better prepared to discharge the same with that piety and devotion as becomes them, be it further enacted, that every minister shall give notice to his parishioners publicly in the church at morning prayer, the Lord’s day next before every such twenty-ninth day of May for the due observation of the said day, and shall then likewise publicly and distinctly read this present act to the people.”

I have extracted these clauses

from Pickering’s Edition of the Statutes at Large, and I find, that they are also printed in Burn’s Ecclesiastical Law, under the title “ HOLI-DAYS.” I have no difficulty in agreeing with your correspondent, that “ the perpetual observance” of November 5, is prescribed by act of parliament; or in acquiescing in the direction of the Rubric, that the 29th day of May “ in every year is by act of parliament appointed to be for ever kept holy:” neither will I deny, that there is a statute law for the perpetual observance of January 30th, or the following day. But while the acts which have been recited; clearly and unquestionably enact, that these several days shall be religiously observed, it is certain that they do not prescribe the form and method in which they shall be observed. I am certainly ignorant of any act of parliament by which the offices in customary use upon these days are authorised; nor can I conceive that they form any part of “ the Liturgy of the Church of England, as it is now by law established;” if by law be meant the provisions of any express and particular act or acts of parliament, as distinguished from the power which the king possesses in all causes ecclesiastical.

The title of the Liturgy as recognized in the act of uniformity is, “ The book of Common Prayer and administration of the sacraments, and other rites and ceremonies of the Church, according to the use of the Church of England, together with the Psalter, or Psalms of David, pointed as they are to be sung or said in Churches, and the form and manner of making, ordaining, and consecrating of bishops, priests, and deacons.” In this title no mention is made of the occasional offices: the Liturgy is concluded with the offices of ordination and consecration: and in the language of the several proclamations which I have seen from the time of Charles II. to that of George III. these offices are

said to be annexed to the Book of Common Prayer, and therefore do not properly form any part of it.

In the Act of James I. for the celebration of November 5th, it is required that all ministers shall "say morning prayer, and shall give unto Almighty God thanks," and that all persons shall resort to some place "where the said morning prayer, preaching, and other service of God shall be used." The form of "the said morning prayer" is not specified; and Dr. Burn says that "it should seem from the tenour of this act, that the form or manner of giving thanks was left to the discretion of every minister." If I may be allowed to venture an opinion, I will suggest that the purport of the act was to place the fifth of November in the class of Holy days on which and on the Sundays only, the common prayer was then wont to be said: (see the 13th, 14th, 15th canons of 1604.) If this conjecture be admitted, there will be no difficulty in admitting that the form of morning prayer in ordinary use was further to be used upon the occasion of this festival. I doubt whether at that time the common prayer was used except on Sundays and holy days, and the Litany on Wednesdays and Fridays, but I speak with hesitation and with a desire of receiving instruction. I am also desirous of information concerning the original history of the office for this festival. In the Prayer Book of Charles I. ed. 1634, there is no trace of this office. In the Calendar there is notice of "*Papist's Con.*" but no proper lessons are appointed: and yet, according to Burn,

"That there was a standing form for this day in the 10. C. I. appears from this order of the House of Lords: 'Ordered, that the title before the prayers for the deliverance from the Gunpowder Plot, shall be altered and printed hereafter in *hæc verba*, viz. a thanksgiving for the delivery from the Gunpowder Treason; and the printer is to be sent

for to appear before the House to be asked how this title, that is now prefixed, viz. a thanksgiving for peace and victory came to be introduced."

"This office was revised by the convocation in the year 1602, and afterwards some few additions and alterations were made upon a new revisal in the second year of William and Mary, and so continueth."

I will only add, that the office thus revised and corrected could not possibly be contemplated in the Act of James I. and there is no other act which relates to the celebration of this day. This present office cannot therefore be authorized by act of parliament.

The office for January 30th, was originally composed in a spirit of forbearance and accommodation to the feelings of those who had been concerned in bringing about the Restoration, and whom it would have been impolitic to reproach for the share which they had taken in the previous Rebellion and Usurpation: it was reduced to its present form in the reign of James II. when it was less necessary to respect these feelings. A partial collation of the two offices may be seen in Burn's Ecclesiastical Law. The doubt which your correspondent expresses, and which he wishes to see removed, concerning the use of this service on the Sunday may be resolved by the words of the act:

"Every thirtieth day of January, unless it falls out to be upon the Lord's day, and then the next day following, shall be for ever hereafter set apart," &c.

So the Old Rubric quoted by another correspondent:

"If this day shall happen to be Sunday, this form of service shall be used the next day following."

The ambiguity of the present Rubric is corrected by the remark of Wheatley:

"It having never been the practice of the Catholic Church, nor indeed of any part of it except the

Roman, and that which has too many marks of its parent, the Presbyterian Church in Scotland, to allow of humiliation or fasting on Sundays, which are appointed for duties of a different nature, it is ordered, that, *if this day shall happen to be Sunday, this form of prayer shall be used, and the fast kept the next day following.*"

The office for May 29th was also altered in the reign of James II. on the same principle as the preceding office.

The following history of the office for the inauguration is given by Burn, on the authority of Bishop Gibson.

"The inauguration day, or the day when the king or queen for the time being began their respective reigns is not enjoined by act of parliament, as are the other solemn days, for which particular services are appointed. The observation of this day in the time of King Charles the First, was enforced by a particular canon in the year 1640, after the example, as it is said in the preface to that canon, as well of the Godly Christian emperors in the former times, as of our own most religious princes since the Reformation; and the said preface further saith, that a particular form of prayer was appointed by authority for that day and purpose, and enjoineth all church-wardens to provide two of those books at least. This festival was disused in the reign of King Charles the Second, upon occasion of the death of his royal father, the manner of which changed the day into a day of sorrow and fasting, as is set forth in the order for reviving that usage in the first year of King James the Second, before the service composed for that purpose. Which service after another disuse of that festival during the reign of King William, was revised, and the observation of the day commanded by a special order thereunto annexed, in the second year of Queen Anne, and so continueth to this time."

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It is plain therefore that none of these offices are authorized or recognized by an act of parliament. All the offices have been at different times revised, and the revised editions published without the authority of parliament: and the office for the accession has been in two instances suspended, and afterwards renewed without the authority of parliament. I quote again the words of Burn on the office for Nov. 5th.

"Although the due observation of this day, as also of the thirtieth of January, and the twenty-ninth day of May, are enjoined by act of parliament; yet the particular forms to be observed on those days are not previously directed nor subsequently confirmed by any act of parliament, but they are specially authorized, as is also that of the king's inauguration by this order of his majesty."

And then follows the order of council of October 7, 1761.

It is by similar proclamations and orders of council, that these offices have been annexed to the book of Common Prayer: but there has been some variation in the form of annexation, which it may not be improper to notice. In the proclamation of Charles II. dated May 2d, 1665, it is required, that these services "be forthwith printed, and *for the future*, annexed to the Book of Common Prayer and Liturgy of the Church of England:" and yet so little was the authority of this order in respect of *the future*, that in the very next reign all these services were altered, and a fourth was added. In the proclamation of George I. the same form of annexation *for the future* is retained: but in the order of George III. it is required that the four services be forthwith printed, published, and annexed to the Book of Common Prayer, to be used yearly on the said days" without any mention of the future. Your correspondent seems to imagine, that in the reign of Anne, the order of Mary was retained, and no new order is-

sued respecting the three offices, and that the office for the inauguration only was continued by special proclamation. If this was the case throughout the reign, it forms a precedent, in answer to your correspondent, Old Precedent, in respect of the three offices for November 5, January 30, May 29, but it shews more strongly the necessity of continuing as well as revising the office for the accession. How far the proclamations of the sovereign may in ecclesiastical causes bind the subjects of his successor on the throne, I am not competent to say: but in the present case, there is this singular anomaly. If the proclamation of George III. has any force or authority it enjoins the use of a form of prayer for October 25th, but according to the revised and corrected Rubric, there is no longer a form of prayer for October 25th, but there is a form of prayer for January 29th, concerning which there is no proclamation. I apprehend, however, that as far as the office for the accession is concerned, the old proclamation is, in fact, null and void. The proclamation prescribes prayer with thanksgiving for a certain day, on which his majesty began his happy reign, but that occasion of thanksgiving is superseded by the accession of another sovereign. It was probably upon this principle, that the office of the inauguration was until the accession of the late king authorized by specific proclamation, because the obligation to use the office necessarily ceased with the life of the sovereign. The case of the other offices was different: they were founded in occasions of perpetual thanksgiving: their solemn days are set apart by act of parliament; but neither act of parliament, nor royal proclamation, has yet dedicated the twenty-ninth day of January.

But I feel that I am wandering from the question. My simple intention was to prove, that none of these offices have the authority of an act of parliament. I had intended

also to shew that they are sanctioned by the sole authority of the king in council, and by proclamation issued for their celebration. But I have trespassed too long upon your time already, and I must reserve for a future occasion some remarks on the nature and extent of the authority by which these offices, together with the offices for days of fasting, and days of thanksgiving, together with the occasional prayers are issued, and also on some other points in which the rubric may be illustrated by the statute law, and some modern innovations which have crept into the service of the Church may be discountenanced and reprov'd.

Νομικος.

To the Editor of the Remembrancer.

Sir,

I was much gratified by the perusal of the Letters on the Roman Catholic Establishment at Stonyhurst, which appear to have been written by some one who is intimately acquainted with its proceedings. I can form no conjecture as to the author of the paper, but, owing to peculiar circumstances, I happen to be acquainted with the leading facts of one of his anecdotes, and can so far vouch for the authenticity of his statements. As the subject is of great importance, and, at the present moment, particularly interesting, some remarks from "A Near Observer," may be deemed not unworthy of insertion in your valuable journal.

I shall first direct your attention to the lower orders of Catholics; a class of men from whom, it is to be feared, the modern advocates of emancipation but rarely draw their conclusions, though it is there, undoubtedly, that the true principles of Papistry may be expected to be fairly developed, and its doctrines pushed to their natural and inevitable consequences. Now what is

the opinion entertained of this description of persons by their Protestant equals—men whose sentiments are formed from experience, the most infallible of all the rules of reasoning? They invariably represent them as being, with very few exceptions, unfair in their private dealings, unkind, and unaccommodating neighbours; partial overseers, and town's-officers; and strictly adhering, as far as the terrors of the law will permit, to the doctrine, that no faith is to be kept with heretics. This doctrine, which should for ever form an impregnable bulwark to their accession to power, has, I know, been pronounced by some advocates for emancipation, as too absurd to be believed by rational men; which assertion merely proves, since the fact stands against it, that religious prejudice may be stronger than *reason*. The present age, it is said, is too enlightened to maintain such monstrous opinions; but are the *lower orders* of Roman Catholics, (for it is amongst these that the doctrine is acted upon,) the most ignorant class of British subjects, wiser and better informed than the priests of the seventeenth century, who, it will not be denied, maintained this doctrine in its fullest extent? The obnoxious passage stands recorded among their accredited articles of belief, and till it has been as formally renounced as it was formally proclaimed, it is the duty of the British government to consider it as a part of the Roman Catholic faith.

Of the manners and conduct of the priesthood, it must be confessed, the account is very different. They are, in general, men of elegant manners, great accomplishments, and extensive knowledge of the world; ostentatiously liberal in their religious principles, and extravagantly loyal in their politics. They always contrive to be on the most intimate terms of familiarity with the neighbouring

clergymen, so as in some measure to prevent the complaints which would naturally arise when the priest has been interfering with the spiritual state of their parishioners. And should one of them, on these occasions, muster courage enough to remonstrate, his expostulation is generally met by such consummate art, and such conciliating humility, on the part of the priest, as totally to set at fault the honest and artless indignation of the country clergyman.

The above sketches are, I assure you, by no means fancy-pieces, conceived to serve the occasion, but real portraits, taken by one who is an ardent friend to religious toleration as a general principle, but who is induced, from actual observation, to consider this case as strong enough to form an exception; and is only sorry that many worthy public characters have not had the same opportunities, with himself, of observing the practical consequences to which the doctrines they advocate must inevitably lead. It is unfortunate that their situation and their habits cause them to associate only with the higher classes of Roman Catholics, who have an obvious interest in the repeal of what they are pleased to term their disabilities, and whose motives may, therefore, be justly liable to suspicion. Let the Cunnings and the Castlereaghs descend to the well of Papistry undrilled; let them see how pure and unalloyed is the hatred of the ignorant Catholic towards his Protestant neighbour; how eagerly he rejoices in every event which he considers as prejudicial to our religion or our law; how faithful his allegiance to a foreign power; how servile his obedience to the instructions of his teacher, and, therefore, how different those instructions from the public professions of the priesthood. Let them observe the actual development of opinions which they

at present think it safe to despise, and they will no longer continue to befriend them out of respect to a general principle; but will consider Catholic Emancipation, as they have wisely considered Reform, to be an event, of which the practical evil will more than counterbalance the theoretical improvement.

A NEAR OBSERVER.

To the Editor of the Remembrancer.

Sir,

As the subject of present conversation, the mode of anointing Sovereigns, bears a religious as well as a political aspect, your journal is of course open to communications on the subject. I present you with an account of the coronation ceremonies in the Latin kingdom of Jerusalem, which flourished and decayed in the twelfth and thirteenth centuries. The original works on the jurisprudence of that state having been written in a language unintelligible to the general reader, I prefer using the correct and perspicuous statement of the subject contained in that recent and most valuable addition to English historical literature, entitled Mills's History of the Crusades.

"The monarch was ordinarily crowned by the Patriarch at Jerusalem; but at Tyre, when the holy city was in the hands of the Infidels. In the church of the sepulchre the king swore to protect religion, to do justice, and to govern the people agreeably to the laws and customs of the realm. The patriarch exclaimed, 'and I will assist you;' and placed the crown on his head. He then thrice called on the prelates, knights, and other liegemen and burgesses, to declare whether the person whom they were assembled to an throne were the true heir of the kingdom. On the giving of answers in the affirmative, the hymn

'Te deum laudamus' was sung; and having entered the choir with his barons, who bore the crown and the apple, the seneschal with the sceptre, and the constable with the standard, the king was clad with the royal robe. The patriarch poured many blessings on his head; the king seated himself on the throne, and mass began. In the course of the service he was anointed. Two prelates then presented him with a ring, denoting royalty; a sword, representing justice, for the defence of himself and the holy Church; a crown, the sign of dignity; a sceptre, the mark of power; and an apple, the emblem of the law of the kingdom itself; repeating at the same time, the usual form of words. The prelates and barons cried aloud, 'Long live the king!' and the king kissed the churchmen. The sacrament of the holy communion was administered, and the patriarch blessed the royal standard. The monarch offered his crown on the altar, where our Lord had been offered by Simeon, and afterwards went to the temple of Solomon, which was the house of the Knights Templars, and took refreshment; and the burgesses of Jerusalem paid homage, and attended upon the king."

I am, Sir,

Your obedient servant,

OXONIENSIS.

To the Editor of the Remembrancer.

Sir,

As I conceive it to be one object of your useful publication "*Antiquam exquirere matrem*," to enquire into the primitive usage of the Christian Church, as the best standard to which, under the exercise of sober judgment, the practice of modern times can be adjusted or reduced, I venture to send you the following extracts from a letter of the learned and admirable Dean Hickes, relative

to a particular in which it would appear that the Clergy of the Church of England have long compromised a considerable external privilege, which, as it is not merely personal, but attaches to their holy order, they can have no right, as individuals, to concede.*

"When churches were built in all places after the empire turned Christian, they distinguished the altar place from the nave of the church by cancelli, (whence undoubtedly the name chancel) *i. e.* a rail about elbow high, with a door in the middle, and into this altar place—no layman was suffered to enter to receive the holy sacrament. But after the three orders had received it in the altar place, by the altar, then the deacons went down to the door, to deliver it to the laity. After monasteries here came to be joined to cathedrals, and other great churches, the religious orders performed their daily devotions in the chancels, and admitted the people into them, and then railed in the altar at the east end, with a door in the middle of the rail, within which the Clergy always communicated, before they delivered the mysteries to the laity. I make no doubt but this precedence of the Clergy in receiving the holy sacrament was the practice before, as well as after the empire turned Christian. The reason of this precedence is founded in the nature of the church as a society, or spiritual corporation, whereof Christ is the founder, head, and chief priest, or bishop, and the bishops, priests, and deacons, with their several orders, his ministers over the people, and, by consequence, their superiors in ecclesias-

tical meetings and matters, especially at the holy eucharist, and all other meetings for worship. In ancient times, it was one of the greatest and most ignominious punishments of a priest to be reduced to lay communion, or to communicate amongst the laity; upon which account I think clergymen who communicate amongst them forget their own dignity, and in some sort degrade themselves. They also violate one of the most primitive Rubrics of the Church, which requires that the officiating priest first receive the holy communion himself, and then proceed to administer the same to the bishops, priests, and deacons, if any be present, and after that to the people in order."

The learned author then goes on to anticipate the most obvious objection to this practice:—"To say that this looks not very decent, but as proceeding from ambition, is to impeach the Church, and take part with the Deists, and all other enemies of the priesthood, who ignorantly, or maliciously, accuse the Clergy of pride, for this very practice."

And then concludes with saying to his correspondent, Dr. Charlett, in allusion to a circumstance mentioned in a letter from Dr. C.—"I think you were wrong not to assist the parish priest for want of a surplice, the want of a surplice being in *Foro Ecclesiastico et conscientia*, a sufficient excuse for administering the service without one, especially in a large communion, when it was charity both to priest and people to assist."

In the hope that this authority may avail to direct the practice of any of your clerical readers, who may not have considered or met with previous information on the subject,

I remain, Sir,

Your obedient servant,

Φ. E. T. Σ,

Bath, May 31, 1820.

* I allude to the generally received practice of the Clergy when not engaged at the altar, communicating in the holy eucharist on the outside of the communion rail, and frequently amongst the laity.

To the Editor of the Remembrancer.

Sir,

PERMIT me, through your valuable pages, to call the attention of the Clergy who are resident in parishes bordering on the sea coast, to an important Act of Parliament brought in by John H. Tremayne, Esq. the member for Cornwall, which received the Royal Assent the 18th of June, 1808, entitled "An Act for providing suitable Interment in Church Yards or Parochial Burying Grounds, in England, for such dead Human Bodies as may be cast on Shore from the Sea, in cases of Wreck, or otherwise."

Although this Act has been in existence several years, I have reason to believe that it is not so extensively known as it well deserves to be. In Somersetshire, indeed, the parish of which I have the cure, was (as I am informed by the worthy Treasurer of the county) the first that took advantage of its useful and judicious provisions, and this within the last two years. It provides that, in cases where dead human bodies shall be cast on shore, the churchwardens and overseers of the poor of the parish where the body or bodies shall be found, shall cause the same to be removed and interred *in a decent manner* in the church-yard of such parish with all convenient speed;—that every minister, parish clerk, and sexton of such parishes shall perform their respective duties as is customary in other funerals, and shall admit of such body or bodies being interred in such churchyards without any improper loss of time, receiving for the same, by way of compensation for breaking of the ground, &c. such and the like sums as they would for paupers (of course those who are ex-parishioners) buried at the expence of such parishes.

The sum of 5s. is the reward appointed for those persons who shall, within six hours, give notice of the finding a dead human body, to one

of the churchwardens or one of the overseers of the parish. All expences incurred by discharging the duties enjoined by this Act are to be paid by the churchwardens or overseers, *who are to be reimbursed the same by the Treasurer of the County*. Parish officers neglecting to remove, and prepare for the interment of dead human bodies so found or cast on shore, within twelve hours after notice of the finding of them, are to forfeit and pay the sum of five pounds.

By this Act parishes on the sea coast are relieved from a severe burden, which heretofore had borne very hard upon them. And it may be hoped that by being now thrown on the county rate, the interment of such persons will be conducted with much greater decency than has often been the case.

B. C.

Bristol, January 12, 1820.

To the Editor of the Remembrancer.

Sir,

WHILE the great division of the Irish people into Protestant and Roman Catholic exercises such an influence over our minds, as to make us generally overlook all other religious subjects connected with our sister country, it must be acknowledged, that this very cause ought to excite our vigilance, and rouse the Churchman to watch over the Established Religion, and to point out the errors into which some of its mistaken ministers may have fallen. You are probably aware, that the tenets of Calvinism are making fearful progress among the established Clergy of Ireland, and you will perhaps have no objection to receive some information upon this subject, in the shape of extracts from a sermon preached at the visitation of an extensive diocese, and published at the desire of

the Bishop, since promoted to the weighty charge of the Archbishoprick of Tuam. I allude to "A Sermon preached by the Rev. George Brittaine, Vicar of the Union of Kilmactranny, in the Diocese of Elphin, in the Cathedral Church of Elphin, on Thursday, Aug. 19, 1819, at the Annual Visitation before the Hon. and Right Rev. the Lord Bishop of Elphin, and the Clergy of the Diocese of Elphin, and printed at their request."

The text is striking and appropriate, *Where is the flock that was given thee, thy beautiful flock?* In discoursing upon this text, the preacher disclaims the attempt of drawing a parallel between the steward of God's mysteries and the guardian of the sheepfold, but proceeds in a series of interrogatories continued through several pages, to enquire from his reverend brethren, what were the instructions they had been in the habit of delivering to their respective congregations, and whether they had inculcated the several doctrines taught by the Articles and Homilies of our Church. He then revives the old complaint against the established Clergy of delivering only moral lectures, the *crambe repetita* of modern sectaries, and proceeds to describe imaginary sermons in order to point out what is *not* preaching the Gospel, illustrating his remarks by the example of Dr. Johnson, whose moral righteousness could not free him from the fear of approaching death; and then concludes with an attempt to answer the objections made against preaching justification by faith alone from its menacing with danger the Established Church, and giving rise to the numerous sects, which now deform this part of the Christian world.

But not to let these assertions rest upon the bare word of an anonymous writer, take the following extracts from the sermon itself. Towards the close of the fore-mentioned interrogatories we have the following query:

"Have we, without adding conditions of our own framing, unacknowledged by, and contrary to, the whole tenor of Scripture; or, without explaining away the plain and obvious meaning of Holy Writ; or, without trying to mend the work of God; or, without suffering our own prejudices against some particular doctrine to oppose any part of his revealed will; or, without endeavouring to fathom the deep and hidden mysteries, which angels desire to look into; or, without darkening counsel by words without knowledge, held forth the atonement of our blessed Saviour, as *of itself*, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and that neither is there salvation in any other, 'there being no other name under heaven given among men, whereby we must be saved?'"

Brittaine's Sermon, p. 7.

The imaginary sermon from a mere moral teacher, on the excellence of virtue, is followed by this singular sentence.

"Was no other doctrine expedient to be published but such as this? then has Christ died in vain; for it was as well, if not much better, preached by the learned heathen before his advent. They represented virtue in the most amiable light, and recommended a good life with powerful arguments; but their morality, like the morality of more modern times, failed to improve mankind! Why should we therefore drudge by the dim light afforded them, when the clear light of the Gospel shines to assist our labours? And where does the Gospel ever refer us to the recollection of a well spent life as the ground of a Christian's hope? In no instance—yes, I mistake, it does; but it is not to the experience of the individual, as far as he is concerned; it is to the well spent life of *Him*, who was delivered for our offences, died, and rose again.

"Besides, if this doctrine should

obtain among us, what are we to say 'to the notorious, though now penitent sinner, who is conscious that every day and every hour have helped to add a tremendous load of guilt upon his soul, and only wakened from his lethargy of sin, when stretched upon the bed of death? Are we to mock his agony by bidding him retrace the various good deeds that have marked his former life, and soothe his departing soul with the remembrance?'

"The trial was made in the case of a man", who had as few actual transgressions to accuse himself of, as most of his fellow creatures. Who always had a strong sense of religion, though his views of it were gloomy and narrow, and darkened by a shade of superstition. The doubts that harassed his mind, during life, haunted him with increasing violence as it drew towards a close; and he expressed his fears, that he might be an outcast from the presence of God. His friends, anxious to speak peace to his troubled soul, with well-meant flattery extolled his many virtues, his abstinence from gross sins; but particularly mentioned his numerous literary works, not one line of which ever spoke the language of vice, or advocated the cause of immorality; on the contrary, they plead in his own peculiar and nervous style, the interests of religion, and breath one uniform and high-toned strain of the purest morality. But his comforters were to him, as those of the patriarch of old, 'miserable' ones. He spurned the broken reed they offered for his support. His soul was thoroughly convinced of sin, and he declared, that 'every man must feel himself to be the greatest sinner that he knows.' His friends wondered, but could afford no other comfort.

"However, what man could not teach him, he was taught of God. A short time before his death, he saw safety in the merits of a cruci-

fied Redeemer, obeyed his affectionate call, cast his burden upon him, and we have every reason to hope and believe, that he slept in Jesus." P. 14.

But Mr. Brittain proceeds much farther than this. In the 17th page he gives us an additional proof of his judgment and orthodoxy:

"Let us pursue the subject through one more stage, which brings us nearer the truth than either of those I have mentioned, but still is not the truth as it is in Jesus. The preacher, perhaps, brings forward the leading doctrines of Christianity, the fallen state of man, redemption through the Lord Jesus Christ, sanctification by the Holy Spirit, and explicitly ascribes the salvation of sinners to the free grace of God in Christ Jesus. But then, with a manifest inconsistency, incumbers that free grace with so many *conditions*; so many things to be done on our part; at one time declaring man's utter helplessness to assist himself; and the next moment investing him with superhuman powers; now bidding him fly to the city of refuge, whose gates are always open; then telling him that they will certainly be closed, unless he stops on the way, and raises a temporary refuge of his own; and so mingles the Law with the Gospel, and so identifies the threatenings of the one with the glad tidings of the other; and so misplaces faith and works, and so confounds the inward principle with the visible evidences, as to leave his hearers halting between two opinions; in doubt whether it is by a conformity to the law, or the acceptance of the Gospel, that they are to be saved; whether they are to obey *at once* the general call, that invites every one that thirsteth to come; and welcomes all, the most unworthy, the chief of sinners, and he that has no money to purchase it, to take of the waters of life freely; or to wait until they have performed some praiseworthy service, which may render their persons acceptable. If the

* Dr. Johnson.

trumpet ever gives so uncertain a sound, who will prepare himself for battle? If husks like these be ever offered to the famishing flock, while there is bread enough in their Father's house and to spare; who can be surprised if they stray into other pastures, and seek their food from any hand that offers to bestow it?"

And the evangelical Clergyman is vindicated from the charge of preaching faith without works; and his real doctrine is explained in this short sentence:

"If he cannot, therefore, allow works to usurp a station which they are incompetent to hold, can it be objected to him, that he dismisses them entirely, as unworthy of regard, when found in the place allotted to them? He will not indeed allow them to pretend, that they must lend their puny aid to tread the wine-press, when he knows that it was trodden alone by the Lord, who had none to help him; but he will rejoice to see them following in his train, that after all that is essential has been well done by him, they may wait upon the pardoned sinner, and adorn his life and conduct; so that men may see his good works, and glorify his Father which is in heaven." P. 19.

Such, Mr. Editor, are the sentiments and reasonings, which have received the implied approbation of the Bishop and Clergy of Elphin. Your readers will readily discover their errors and fallacies. Without detaining you at present with any remarks upon the real and upon the mistaken doctrine of justification by faith, let me call your attention to what Mr. Brittain has said of Dr. Johnson. Would not any one, who is unacquainted with the Doctor's history, suppose that some material change in his religious sentiments had taken place a short time before his death? And is there any ground for this supposition, excepting in the very inaccurate language of Mr.

Brittain? The Doctor is well known to have had an excessive fear of death, not from any doubt of the mercy of God, or any ignorance of the merits and mediation of Christ, but from a deep sense of his own guilt. This fear was increased by disease; and I am aware of no authority for saying it was ever overcome, although it certainly seems to have diminished as his last hour approached. But, supposing that it had increased, which if his disease had taken a different turn might very possibly have been the case, should we not still have every reason "to hope and believe," that one so pious and so penitent, "slept in Jesus?"

On the subject of the conditions at which Mr. Brittain takes offence, I will only make one remark, viz. that they are introduced into the majority, if not into the whole, of the discourses of our Lord and his Apostles, and that they are evidently intended to qualify and limit the general promises of the Gospel. And, if we may appeal to the same authority, the recollection of a well-spent life, though not *the ground* of a Christian's hope, may still be permitted to augment his joy. Our Lord invariably represents the sentence to be passed at the day of judgment as connected with, and even dependant upon, the moral conduct of his disciples; and St. Paul triumphantly enumerates his doctrine, his manner of life, his purpose, faith, long suffering, patience and charity, his good fight, and his finished course, as confirming him in the hope of a crown of righteousness.

It appears therefore to be certain, that *free grace is encumbered with many conditions*, not by man, but by the all-wise and all-merciful Being, by whom that grace was given to man. Nor do we feel any difficulty in separating these conditions required, on our part, from any claim of merit that might entitle us to demand eternal happiness as a

debt due to us. Such merit we know that man cannot claim. Our own reason tells us, that for the creature to obtain a right to favour, in consequence of a benefit bestowed upon his Creator, is absurd and impossible. Would men but look to the meaning of the words they use, this, with many other errors, would speedily be corrected. *Condition* and *merit* are words perfectly distinct. We perceive, on reviewing the conditions on which eternal life is promised, that they all emanate from the goodness of God, and may be summed up in one short promise, that if in this life we pursue that line of conduct which is best calculated to promote our own happiness, and that of our fellow creatures, God will complete in a future life what we have endeavoured to begin, and bestow upon us happiness eternal.

In page 20, the preacher expresses his approbation of "*those who abhor their own righteousness as filthy rags.*" This is the very *shibboleth* of Calvinism. But whether the doctrine it involves be that of the Church of England, we must try

by referring to her Articles. *Good works* the preacher pronounces to be *filthy rags*: the Church, in her twelfth Article, teaches that they are *acceptable to God*: we are to *abhor them*, Mr. Brittain asserts *ex cathedra*: they are *pleasing to God* is the opinion of the Church, of which Mr. Brittain is a minister, speaking by those articles to which he has thrice at least subscribed. It is impossible for any contradiction to be more unequivocal than this. If those Clergymen who, in violation of that charity which *vaunteth not itself, is not puffed up*, assume or accept the appellation of *evangelical*, and claim a monopoly of all faith, and all knowledge, and all orthodoxy, it concerns them much to maintain that claim by shewing themselves superior to their brethren in all points. If they will be *masters in Israel*, it behoves them to know those things which belong to the faith, and not fall into errors so manifest, that even the unlearned may detect them.

S. D. N.

REVIEW OF NEW PUBLICATIONS.

Three Sermons on St. Paul's Doctrine of 1. Justification by Faith; 2. Original Sin; 3. Predestination; with Notes. To the whole is prefixed a Synopsis of the Argument of St. Paul's Epistle to the Romans. By the Rev. Thomas Young, A.M. Rector of Gilling, and late Fellow and Tutor of Trinity College, Cambridge. pp. 298. Rivingtons. 1829.

It is one of the many extravagant opinions maintained by Mr. Josiah Anderson in his work on Protestant Nonconformity, that as the Apostolical Epistles were originally addressed to collective bodies of be-

lievers, and have subsequently undergone no alteration, it requires no extraordinary talent to comprehend them, and that in the hands of the people they may still be "safe from perversion and free from obscurity." This is a position, which it would be a waste of time to refute: it is sufficient to remark, that St. Paul himself declares that he spake of things hard to be uttered; that in St. Peter's judgment he dwelt upon things hard to be understood; that St. James thought it necessary to counteract the false conclusions which even in the Apostolical age were drawn from his doctrine; and that from that age to the present his

Epistles have been the occasion of perpetual controversy, and irreconcilable division in the Church. There is a difficulty inherent in all ancient writings, not so much from the nature of an obsolete language, as from the disuse of various manners and customs, to which the ancient writers allude, and from the change which has taken place in the sentiments of men, and in their peculiar modes of thinking and of arguing. There is an additional difficulty in the interpretation of ancient letters, when one part of the correspondence only is extant, when circumstances familiar to the original reader and writer are briefly alluded to and passed over without distinct explanation, when the subject and occasion of the letter are not illustrated by any contemporary record, and can only be collected from a severe and diligent examination of the letter itself. All these difficulties are accumulated in the Epistle to the Romans, and it has been the endeavour of Mr. Young to remove these difficulties, by ascertaining the main design of the Apostle in the composition of this Epistle, and thus to place upon the right foundation the doctrines which it involves.

"The doctrines of Justification by Faith, Original Sin, and Predestination, about which there has been and now is so much contest in the Church of Christ, have their foundation principally in certain passages of St. Paul's Epistle to the Romans. It follows therefore that the true, i. e. the SCRIPTURAL, statement of these doctrines must depend principally upon a right understanding of that Epistle, and of those passages in particular, in which the doctrines are found. And it was an earnest desire to become acquainted with the real truth of these doctrines, which led the author to a more particular study of the Epistle to the Romans." p. iii.

The result of this study is given in the volume before us, which comprehends a synopsis of the doctrinal part or the first eleven chapters of the Epistle to the Romans;

and three Sermons constructed in conformity with this synopsis, the first on Justification by Faith, in which the doctrine of St. Paul is reconciled with that of St. James; the second on Original Sin, as maintained by St. Paul in the fifth and seventh chapters of Romans; and the third on Predestination according to St. Paul and John Calvin. To each sermon is added a collection of notes, illustrating and confirming the doctrines contained in the several sermons.

The synopsis is introduced with the observation, that

"The Epistle to the Romans is evidently written in opposition to certain Jewish pretensions and prejudices; these were,

"1. A trust in the works of the law and especially in the rite of circumcision; as if by these they were already justified and insisted in the favour of God; this led them to neglect the offer of the Gospel:

"2. A trust in their privilege as the chosen seed of Abraham, as if by that title they were constituted to all ages God's peculiar people, the objects of his affection and heirs of the promises: this led them to condemn the Gentiles as aliens; and to exclude them from all share in Messiah's kingdom." p. i.

These were the common prejudices of the Jews, and the object of the Apostle was to counteract them:

"The Apostle himself has, I conceive, laid down the subject of the Epistle with the utmost precision in chap. i. 16. where he affirms of the Gospel of Christ, that it is *δυναμις Θεου εις σωτηριαν παντι τω πιστευοντι* *Ιουδαιω τε πρωτον και Ελληνι*, 'the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek.'

"Now this affirmation we may observe, comprehends these two things:

"1. The perfect *efficacy* of the Gospel to salvation; for it is *δυναμις Θεου εις σωτηριαν*, 'the power of God unto salvation:' and this by implication includes the *imfficacy* of the law whether of Moses or of nature to that purpose.

"2. The *universal extent* of this saving efficacy in the gracious design of God, to all mankind, to Gentile as well as to Jew: *παντι τω πιστευοντι*, *Ιουδαιω τε πρωτον και Ελληνι*, 'to every one that believeth to the Jew first and also to the Greek.'

"In this Epistle therefore the Apostle does mainly these *four* things:

"1. He shews the *inefficacy* of the law to salvation:

"2. He shews the perfect *efficacy* of the Gospel to the same:

"3. He destroys the exclusive claim of the Jew to the benefits of this salvation:

"4. He perfectly establishes the right of the Gentiles to be the people of God, through faith in Jesus Christ, without their coming under any obligation whatever to the law of Moses.

"These are the points upon which all his arguments bear with full and manifest effect: and the whole line of argument proceeds in the most perfect order, and in uninterrupted progression toward the conclusion expressed in chap. i. 16.—*οὐ γὰρ παίζωμαι τοῦ εὐαγγελίου τῇ χεῖρι. δύναμις γὰρ Θεοῦ εἰς ἐμὴν σωτηρίαν πάντι τῷ πιστεύοντι, Ἰουδαίῳ τε πρώτῳ καὶ Ἕλληνι* 'For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek.'

"The great divisions of the Epistle, (I speak of the argumentative part only) are three:

"1. Concerning Justification, the first five chapters.

"2. Concerning Sanctification; the 6th, 7th, and 8th chapters.

"3. Concerning the Rejection of the Jews, the 9th, 10th, and 11th chapters." p. 6.

According to this simple and perspicuous arrangement, the Apostle in the first five chapters treats of Justification, and his argument proceeds in this order:

His purport is to shew, 1. That the Gospel is effectual to salvation in revealing God's gracious purpose of granting pardon of sin upon condition of Faith only; 2. That the law in revealing to all mankind both Jews and Gentiles God's wrath against sin and sinners is ineffectual to salvation. To this end he maintains that the Gentiles had a law or at least sufficient knowledge of God, which they misused, and therefore *they* are convicted of sin. (I. 19. ad fin.) He assumes that the Jews had a law, and obviates certain prejudices which they derived from that law, and *shews* that with God there is neither respect of persons nor dis-

inction in justice, that the obedient Gentile may be saved without circumcision, and the circumcised Jew perish without obedience, and that the knowledge of the law only aggravates the guilt of those who transgress it. (II.) The proof of general condemnation, that all are under sin, (III. 9.) is confirmed by various extracts from the Jewish Scriptures, (III. 10—18.) and thus is proved the inefficacy of the law for Justification, in revealing the knowledge of sin (III. 20.) without any dispensation of pardon. Thus is introduced the doctrine of Justification by Faith, (III. 21, 22.) equally necessary both to Jew and Gentile, (23.) and equally to be expected by both. (29.) To this argument the Jew naturally objects, 1. The merit of circumcision, 2. His descent from Abraham. These two objections are examined in the fourth chapter, and the Apostle "proves that Abraham himself was justified by faith and not by circumcision; (IV. 1—12.) therefore justification is by faith not by works of law and belongs to the uncircumcised Gentiles not less than to the Jews. 2. He proves that the believing Gentiles are part of the true seed of Abraham, intended in the promise; (IV. 13—18.) therefore the Gentiles by faith in Jesus Christ, have equal claim with the Jews to justification, and all other benefits of the covenant." Having thus established the *efficacy* of the Gospel to salvation, and its *extent* to all, the Apostle proceeds to the consideration of the other Gospel graces, in which it must be noted, that there is a certain order and progression, "from the first beginning of them, the pardon of sins past, to the crown and end of all eternal glory. This order is,

"1. Justification or pardon of sins past.

"2. Peace with God (ver. 1.) which ensues immediately upon Justification, and is the same with reconciliation (ver. 10.) and a state of favour (ver. 2.)

"3. The hope of glory (ver. 2.) or of the glorious inheritance of the sons of God in heaven. (See 1 Peter i. 3, 4.)

"4. The gift of the Holy Spirit (ver 5.) which is the seal of our adoption viii. 15. and the earnest of our heavenly inheritance. Ephes. i. 14.

"These are privileges freely conferred upon us by God, upon our admission by baptism into the Christian covenant.

"5. Sanctification of heart and life through the sanctifying influence of the Holy Spirit, vi. 2. 4. 6. 11. 14. 22. viii. 3. 4. 12, 13. This is the *condition* to be fulfilled on our part on which there follows:—

"6. A grounded hope of a glorious resurrection, v. 11. vi. 5. 8. 22. viii. 14. 16, 17, 18, 23, 24, 25.

"7. Salvation finally perfected in the everlasting possession of the heavenly kingdom, v. 9, 10, 11. vi. 22, 23. viii. 13. 17, 18, 19, 23." p. 35, 36.

"And thus in the five first chapters, the Apostle has shewn that in the gracious intention of God, and in all the privileges freely conferred by him, of Justification, Reconciliation, and Hope of Glory, the Gospel of Christ is most effectually the power of God unto salvation, and *that* universally and without distinction of Jew and Gentile," p. 41.

In the second part or three following chapters, the Apostle treats of sanctification, and in this part of his argument,

"1. He states the obligations to holiness, under which we are laid by our baptismal vow and other Christian engagements, and also by the different results of a life spent in the service of sin or the service of God; this he does in chap. vi.

"2. He enquires what helps were afforded toward sanctification in the Jewish and Christian dispensations? this he does in chapters vii. viii."

In the sixth chapter are enumerated the several obligations to Christian holiness, (which, in the Synopsis, are placed in a very distinct and prominent point of view;) and from one of these motives, insinuated in c. vi. 16., the Apostle resumes his argument in the seventh chapter, and pursues his main proposition in its two parts, shewing, 1. (vii. 7—24.) the utter inefficacy of the law to sanctification; and 2. (vii. 25. viii. 11.) that the grace of God's Holy Spirit, under the Gospel, supplies the great defect of the law. Having completed

his argument concerning Sanctification, (viii. 17.) the Apostle introduces the subject of persecutions, and alleges various arguments to confirm the faith and patience of the disciples under them.

"In the seventh and eighth chapters, therefore, the Apostle has done these three things:

"1. He has shewn the *inefficacy* of the law to sanctification.

"2. He has shewn the *efficacy* of the Gospel to the same.

"3. He has confirmed the converts, especially of the Gentiles, in the hope of their calling.

"And thus he has steadily prosecuted his main purpose, which was the proof of this proposition, that the Gospel of Christ is the power of God, the singular and effectual power of God unto salvation to every one that believeth." P. 75.

The third part of the Epistle, viz. the ninth, tenth, and eleventh chapters, treats of the *Rejection of the Jews*.

The calling of the Gentiles and the rejection of the Jews do not impeach the perfections of God: not his truth (ix. 6—9.) nor his justice, (10—18.) The objection of the Jew (19.) is obviated by quotations from the ancient prophets, (20—29.); and the Apostle proceeds to inquire into the cause of the rejection of the Jews, (ix. 30.—x. 3.) and in order to reclaim them from the fatal delusion of seeking to be justified by the law, he asserts that Christ is the *end*, or perfection of the law, (which argument he pursues, x. 5—10.) not to the Jews only, but to every one that believeth, as he proves by citations, (11—13.) In the remainder of the chapter he takes occasion to vindicate the divine commission of himself and the other Apostles to preach the Gospel to the Gentiles, as well from its necessity as from its success, and to obviate some further exceptions of the Jews. In the eleventh chapter he inquires into the nature, extent, and purpose of their rejection, and shews that it is not total, (vi. 1—10.) and that

it was intended 1. for the salvation of the Gentiles, (11.) 2. to provoke the Jews to emulation, (see ver. 13, 14, 25, 26, 31.) and finally, for the revival of true religion in the whole world. Under this view the Gentiles have no reason to despise the Jews. The whole concludes with a rapturous exclamation, (v. 33.)

"In these three chapters, therefore, viz. the ninth, tenth, and eleventh, the Apostle has kept close to his subject, the two parts of which were,

"1. To shew the efficacy of the Gospel to salvation, in opposition to the law.

"2. To establish the right of the Gentiles to the Gospel salvation, in opposition to the exclusive claim of the Jew.

"The former of these is distinctly insisted upon x. 3—10. where he is treating of the cause of the fatal miscarriage of the Jews.

"And with respect to the latter, (not to mention its being virtually included in the whole part concerning the rejection of the Jews) we need only to call to mind the following points in each of these chapters, viz.

"Chap. ix. 10—16. The divine justice in taking in the Gentiles to be his people is vindicated.

"Chap. x. 11—18. The benefit of Christ's redemption is proved to belong to all, Gentiles as well as Jews; and the mission of the Apostles to the Gentiles is vindicated.

"Chap. xi. 11, &c. The merciful plan of God's providence in rejecting the Jews and taking in the Gentiles is vindicated." P. 99.

It is obvious that a very contracted view of a Synopsis must be imperfect and indistinct: and the limits to which we are confined, and to which we have endeavoured to reduce the substance of one hundred pages, will not allow us to exhibit the variety of comment and paraphrase by which Mr. Young has drawn out the argument of the Apostle, has placed it in its proper light, and assigned to every part its natural bearing and connection. There is in Mr. Young's detail an ease and perspicuity which the necessary compression of an analysis will not admit; and the re-

mark is made, not in justification of the inadequacy of our attempt, but lest that inadequacy should be prejudicial to the merits of the author. There are, nevertheless, some to whom even our brief report may not be useless or uninteresting: some may be led to compare it with the schemes of other commentators, and others to study the argument developed in the volume before us. The following extract, although Mr. Young deviates in it from his usual brevity of annotation, is a pleasing specimen of his manner. The text on which he comments is Rom. ix. 17—29.

"Ver. 17. The instance of Pharaoh relates to God's righteous dealing in deserting hardened sinners and consigning them to destruction.

"To this last instance respecting God's hardening impenitent sinners, the Jew replies,

"Chap. ix. 19. Τι ἐστὶ μέμφομαι; τῷ γὰρ βουλευματι αὐτοῦ τις ἀνέστηκε;

"Why doth he yet find fault? For who hath resisted his will?

"Now this being the known reply of men obstinate in wickedness, and resolved, at all events, to persist in their offence, (see Jer. ii. 25. xviii. 11. Ezek. xxxiii. 10.) the Apostle first of all indignantly repels it by a quotation from Isaiah xlv. 9.

"Chap. ix. 20. Μὴ εἶπὶ τὸ πλάσμα τῷ πλασάντι, Τι με ἐπεισέτας ὕψους;

"Shall the thing formed say to him that formed it, why hast thou made me thus?

"And then, by the instance of the potter, refutes the calumny intended to be conveyed, as if God were arbitrary and tyrannical in his dealings with his creatures:

"Chap. ix. 21. Ἡ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τῷ πηλῷ, &c.

"Hath not the potter power over the clay, of the same lump to make one vessel unto honour and another unto dishonour?

"Which instance of the potter relates to the justice of God's dealing with both Jews and Gentiles, at this season of the publication of the Gospel; to his severity upon the impenitent Jews, and his goodness toward the returning Gentiles; and is a further vindication of both against the cavils of the Jew. In order rightly to comprehend its meaning we must read the passage of Jeremy, (xviii. 1—10.) from whence it is taken. There we shall perceive, that what the Apostle calls 'making

of the same lump one vessel unto honour and another unto dishonour' relates to God's dealing with a nation according to its use or abuse of his goodness. 'O house of Israel! cannot I do with you as this potter?' saith the Lord. 'Behold! as the clay is in the potter's hand, so are ye in mine hand, O house of Israel. At what instant I shall speak concerning a nation and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation against whom I have pronounced turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation and concerning a kingdom, to build and to plant it, if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I will benefit them.' (Jer. xviii. 6—10.)

"Thus the Apostle applies (v. 22, 23.) to the present case of Jews and Gentiles. The Jews, after long despising the riches of God's goodness, and forbearance, and long-suffering, are now become 'vessels of wrath fitted for destruction,' which came upon them to the full about ten or eleven years after the writing of this Epistle. The Gentiles, on the other hand, by attending to God's call in the Gospel, and submitting themselves to his mercy, are, from *vessels of wrath*, become, together with the remnant of believing Jews, 'vessels of mercy,' prepared by God unto everlasting glory.

"And that all this, both what regards the rejection of the nation of the Jews, and also the calling of the Gentiles, might seem the less incredible to the Jews, he shews them, out of their Scriptures, how it was all exactly predicted by their own prophets, (ver. 25, 29.)" P. 80.

To this passage a note is annexed:

"This ninth chapter undoubtedly contains a doctrine of *election*, and, accordingly, it is a wonderful favourite with Calvin and his followers. But it should have been well considered *of what sort* the election is; whether of *individuals* to *eternal life*, or of *bodies of men* to the *present privileges* of God's Church and people.

"1. In the first place, we may observe, that the whole question is about *nations and bodies of men*; the Jews on the one side and the Gentiles on the other; and that it respects their admission or non-admission to the *present privileges* of God's Church and people.

"2. Of the instances adduced in the

course of the argument, that of the potter relates to *nations and bodies of men*; see the place of Jeremy, whence St. Paul has taken it. xviii. 7. 'At what instant, I shall speak concerning a nation, and concerning a kingdom, &c.

"3. The instance of Jacob and Esau which looks the fairest for *individual election*, is to be understood of those patriarchs in their *national capacity*. Gen. xxv. 23. 'Two nations are in thy womb, and two manner of people shall be separated from thy bowels: and the one people shall be stronger than the other people,' &c. And the prophet Malachi, whom the Apostle cites ver. 13, explains the hating of Esau of *temporal* advantages and disadvantages. Mal. i. 5. 'I hated Esau, and I laid his mountains and his heritage waste for the dragons of the wilderness.'

"4. The *vessels of wrath* and the *vessels of mercy* are by St. Paul's own designation the *body of unbelieving Jews*, and the *Christian Church* consisting of Jewish and Gentile converts.

"5. Lastly it appears from xi. 22, 23, that those now 'grafted in,' viz. the Gentiles may be again 'cut off,' and those now 'cut off,' viz. the Jews, may be 'grafted in again.' Now this could not possibly have place in Calvin's system.

"Upon the whole we conclude that the *election* spoken of by St. Paul in this ninth chapter, is not of *individuals* to *eternal life*, but of *bodies of men* or *nations* to the *present advantages* and *privileges* of God's peculiar people." P. 83.

To this masterly summary of an irresistible argument it is almost superfluous to add, that the judgment pronounced in Jeremiah xviii. is not only expressly declared to relate to kingdoms and nations, and not to individuals, but to be neither arbitrary nor irreversible, but suspended upon conditions. "If that nation against whom I have pronounced *turn from their evil*, I will *repent of the evil*, that I thought to do unto them.—If it *do evil* in my sight, that it obey not my voice, then I will *repent of the good*," wherewith I said, I would benefit them. Such conditions and contingencies have no place in the Election of the Calvinists. In respect of Jacob and Esau, it should be observed, that St. Paul quotes the words of the Septuagint Version of

Gen. xxv. 23, the grammatical construction of which, necessarily restricts the sense to people and not to individuals: και επει Κυριος αυτην Δυο εθνη εν γαστρι σου ειση και δυο λαοι εκ της κοιλιας σου διασταλ ησονται· και λαος λαω υπερεξει· και Ὁ Μ ΕΙΖΩΝ ΔΟΥΛΕΥΣΕΙ ΤΩ ΕΛΑΣΣΟΝΙ.

The conclusion of the Synopsis must not be omitted:

"If now a capable and impartial judge will take up the Epistle to the Romans, and go through it with this argument *as an hypothesis*; if it shall lead him easily and smoothly through the hue of reasoning; if it shall enable him to see the perfect order and regularity of the Epistle, and the just connexion of the parts;—in particular how the Apostle proceeds in due order from justification, which is the first of Gospel graces, to the other privileges conferred in the Christian covenant, viz. reconciliation, sonship, and hope of inheritance, thence to the condition required in the covenant, viz. sanctification of heart and life; thence to the helps afforded for fulfilling that condition, by the grace of the Holy Spirit; thence to the crown of all, a glorious resurrection to bliss eternal; clearly demonstrating in each step the perfect efficacy of the Gospel to the great end, Salvation; lastly, if it enters into every part and fills up the whole:—then he will have from his own experience a fresh and convincing proof that this was the *true hypothesis*; for none but the true one, in a composition of such length and such singularity of structure, could solve all the phenomena and lead us safely through the whole extent and complication of argument." P. 102.

The three Sermons contained in this Volume are constructed in conformity with the principles exhibited in the Synopsis; and if the correctness of the Synopsis, and of the interpretations, to which it leads should be established, the results as to the subject matter of these Sermons will be:

"1. *Justification by faith* will appear to be intended by St. Paul of our *Baptismal Justification*, or of the remission of sins and admission to God's favour which are granted to the convert at his baptism, and which are on all hands agreed to be *by faith only*, without any regard whatever to any preceding merit, or demerit of works.

"2. The doctrine of *Original Sin* will

be established not only as to the fault and corruption of our nature; but also as to the state of guilt and condemnation into which all mankind were brought by the offence of Adam.

"3. *Predestination* will appear to be, not as Calvin's system makes it, a decree most revolting to our conceptions of the Divine attributes, selecting a few to certainty of Salvation, and consigning the great majority to certainty of damnation, without any regard to any foreseen merits or demerits of the elect, or of the reprobate; but that most signally gracious purpose of God's unspeakable mercy, by which, in the counsels of eternity, he decreed to gather together in one all things in Christ, and to admit the Gentiles together with the Jews to be heirs through faith of the hope of everlasting glory." p. vi.

The great design of the Sermon on Justification by Faith only is to reconcile the apparently conflicting doctrines of St. James and St. Paul. In the view, which Mr. Young has taken of the question, both Apostles speak of the same works, viz. good works, although in different respects; and of the same faith or "belief and trust in Jesus Christ as the Redeemer and Saviour of the world." Upon these points therefore they do not appear to differ, nor do they need to be reconciled.

"We come now to the very hinge upon which our reconciliation of the two Apostles is to turn; to the only point indeed of this inquiry, in which there is much appearance of difficulty, viz. St. Paul's sense of *justification*.

"To be *justified* is in general to be *cleared of guilt and accepted as righteous*, before God the Judge of all; but although the word has this general sense in both the Apostles, yet as it may have respect to *different times*, it is clear that it may denote not the *same*, but *different* justifications.

"There are *two* justifications belonging to every true and faithful disciple of Christ; one in this life, the other in the next: the first in baptism consisting in the remission of all sins past, according to the exhortation of St. Peter to the conscience-struck Jews: 'Repent and be baptized every one of you, in the name of Jesus Christ, *for the remission of sins*;' (Acts ii. 38.) and of Ananias to Saul; 'Arise and be baptized, and wash away thy sins:'

(Acts xxii. 16. comp. Acts x. 43.) this we call our *first* justification; the other at the judgment of the great day, 'the day of wrath and revelation of the righteous judgment of God,' (Rom. ii. 5.) 'when God shall judge the secrets of men by Jesus Christ.' (Acts ii. 16.) This we call our *final* justification." p. 123.

This is language, which although supported by the authority of the first Reformers and of Waterland, to which may be added that of the learned Bishop Bull, who, however he may differ from Mr. Young in other respects and points of the controversy, is decided on the necessity of a careful distinction "*inter justificationem primam ac secundam*," has been denounced in modern days as *unchristian* doctrine. But unchristian as it is now called, was it not the doctrine of our Lord himself, when he spake of some who should be justified by their words, or condemned by their words? The justification of these men was not simply that which is *by faith only*, and consequently there are some who shall not be finally justified by faith only; and there is *another* justification distinct from that *by faith only*. It becomes therefore a question of the very highest importance: what is St. Paul's notion of justification in the text? Rom. iii. 28.

"For the forming of this decision, the grounds of judgment which present themselves to my mind as alone solid and satisfactory, are three:

"1. The scope of the argument, of which the text is the conclusion:

"2. The design of the Epistle and the general course of the argument in the eight first chapters:

"3. The language used by the Apostle himself in speaking of this justification." P. 125.

Mr. Young proceeds to investigate the sense of the Apostle by these criteria, with great ability and with frequent reference to the preceding Synopsis.

"And now from all the *three* grounds of judgment proposed, we think the deci-

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sion most plain and certain, that the justification spoken of by St. Paul, when he says 'that a man is justified by faith without the deeds of the law,' is our *first* justification, which consists in the free remission of all sins past; in children *original*; in others both *original* and *actual* sin; and the effect of which is to translate the believer from under the frown of God's wrath, and to place him as a righteous person in his sight, an object of his favour and capable of the riches of his mercy in Christ Jesus.

"But the justification spoken of by St. James when he says, 'Ye see then how that by works a man is justified and not by faith only,' cannot be our first justification; for he is arguing with professing Christians, who would needs hope to be *saved* by faith without works; in other words, with men who had received their *first*, about the means of securing their *final* justification. 'What doth it profit my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked or destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit? Even so faith, if it have not works, is dead being alone.' (ii. 14—17.)

"Thus then we have sufficiently proved, that St. Paul and St. James speak of *different* justifications; and we are now enabled to explain, what we before remarked, that although they speak of the self-same works, yet they speak of them in different respects.

"As St. Paul is speaking of our *first* justification, when he excludes works from all share in it, he must necessarily be understood of works *going before* justification. Comp. Eph. ii. 8, 9. 2 Tim. i. 9. Tit. iii. 4—7.

"On the other hand, St. James as he has not our first justification at all in his view, but is looking forward to *final* justification, when he requires works as necessary to this, must needs be understood of works, *which follow after* justification.

"And now your thoughts have already reached the goal to which I was leading them; you perceive that the Apostles are already reconciled. They are placed far out of all danger of *contradicting* each other, and where the propositions compared, relate to different subjects, to shew that they are not inconsistent, is to reconcile. St. Paul speaks of preceding works as not meriting our *first* justification; St.

James of works succeeding our *first*, as required in order to our final justification." P. 137.

Thus is the doctrine of the two Apostles reconciled, and the argument of St. Paul is cleared both of difficulty and of danger, and placed in a view, which presents neither offence to the rational divine, nor occasion of abuse to the enthusiast.

"And now can it possibly be necessary that we should put in any caution in favour of the orthodoxy of our doctrine? If men were disposed to judge favourably, or rather if they were not resolved to judge unfavourably, in controversies of religion, such caution would be utterly unnecessary. Can it possibly be imagined or insinuated, that I have done any injury to the great Christian doctrine 'of Justification for the sole merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works and deservings?' Salvation by Christ only and no merit of our own righteousness, is so vital to Christianity, and so pervades the Gospel system, that surely one party ought to conceive it impossible that the other should not hold it. But though we cordially and joyfully embrace that doctrine, as our only hope and consolation; yet we do not think ourselves obliged to find it in every text of Scripture, in which good men have supposed that they found it."

If this discourse should obtain the notice which it merits, it is not probable that the distinguishing doctrine which it involves, viz. that there is a present justification commencing in baptism, distinct from final justification in the day of account, a doctrine immediately opposed to the popular theology of the day, will be suffered to pass without a contest. It is a doctrine, however, which may be defended without difficulty and without fear. The basis on which Mr. Young has rested his position is its consistency with the true interpretation of the Epistle to the Romans. It may be secured by other passages of Scripture; nor is it unworthy of remark, that if the antient Jews in the admission of proselytes by baptism; and the primitive Fathers in reference to the remission of sins in

baptism, did not use the precise word *justification*, they at least appear to have admitted the thing which that word denotes. The doctrine is also agreeable to the catechism of our Church, and, without multiplying authorities in its defence, we will recite some few of the questions proposed by Bishop Marsh to the Candidates for Orders in the Diocese of Landaff, the answers to which are supplied in the argument of Mr. Young.

"Does not the Church of England distinguish Justification from everlasting Salvation?"

"Do not our articles represent Justification as preceding the performance of all our good works?"

"Does not therefore our Justification, as the term is used in our Articles, take place in this present world?"

"Is not everlasting Salvation the same as everlasting life or happiness in the world to come?"

"Is not then our Justification the mere commencement of that of which, in the general scheme of Redemption, everlasting Salvation is the end?"

"When we are justified, are we not, in the words of the eleventh Article, 'accounted righteous before God'?"

"When we are accounted righteous before God, and so accounted 'for the merits of our Lord and Saviour Jesus Christ,' are we not admitted to the benefits of the Christian covenant?"

"Is not therefore our Justification our admission to the Christian covenant?"

"Do we not enter into covenant with God through Christ at our baptism?"

Mr. Young's second Sermon is upon "the Doctrine of Original Sin, delivered by St. Paul in the fifth and seventh chapters of the Epistle to the Romans," a doctrine which too many have misunderstood, and too many have vainly endeavoured to explain away. It is principally in opposition to those who dispute or deny the doctrine, that Mr. Young undertakes to shew that it is a Scriptural doctrine, and to maintain:

"1. The state of guilt and condemnation in which mankind were placed by the offence of Adam.

"2. The corruption of nature derived from him to all his race." P. 153.

The first point, selected from Romans v. is established by a diligent attention to the comparison, which the Apostle himself institutes, betwixt Adam and his performances, and Christ and his performances, and by maintaining the necessity of understanding the Apostle's words, not in a figurative, but in their proper and natural sense.

"The state of the unregenerate man described by St. Paul in the seventh chapter of the Epistle to the Romans, consisting in a slavery to sin, arising from the reigning influence of this law of sin in his members, establishes the second part of the doctrine of original sin, which is the corruption of nature derived from Adam to all his posterity." P. 166.

The doctrine thus established is further illustrated by a reference to St. Paul's exposition of the nature of justification and sanctification, delivered severally in those parts of the epistle, from which these views of original sin are taken, and in the conclusion the doctrine is vindicated from its importance "in a doctrinal point of view, as affecting our understanding of holy Scripture, and comprehension of the scheme of man's salvation," and "in a practical point of view also as affecting the exercise of the clerical functions." It is indeed important to defend this doctrine, as a scriptural truth, which occupies a prominent station in the articles, which every clergyman is required to subscribe, and in the offices which he is daily required to administer.

"Predestination, according to St. Paul, proved to be different from that of Calvin," is the subject of the last discourse. The text is Romans viii. 28, 29, 30, in which

"We have not only the name of the thing to predestinate, but we have also the whole order and progress of this divine work: the origin and foundation of it, the *purpose* of God; the *means* adopted for carrying it into effect, calling and justification; and the *end* and crown of all, our

glorification. So that our text furnishes us with *three tests*, by which to try the truth and genuineness of Calvin's doctrine of predestination.

"1. The *purpose* of God, respecting which the decree of predestination was made;

"2. The *means* adopted by divine wisdom for carrying that decree into effect;

"3. The *end* proposed, namely, our glorification." P. 188.

The purpose itself, to which both the means employed and the end proposed are subordinate, is first considered, after a succinct exposition of the sense in which that purpose has been and may be understood.

"We have all heard of a tremendous *purpose*, according to which God decreed from all eternity to elect a small number out of the great mass of mankind, and to draw them to himself by *irresistible grace*; but to *reprobate* all the rest, *i. e.* the far greater number, and to consign them to eternal perdition, without any regard whatever to any foreseen merits or demerits, either of the *elect*, or the *reprobate*.—This, according to Calvin, is the divine *purpose* of predestination.

"But there is another *purpose* of God of a far different sound from this now mentioned, spoken of by St. Paul in several places, (Rom. xvi. 25. Eph. i. 9.; iii. 3. 5. 9. Col. i. 26, 27.) under the title of a *mystery*; hid from ages and generations in the unfathomable depths of the divine counsels, but now in the gospel times made manifest, and revealed unto the holy apostles and prophets by the Spirit; the purpose of God, namely, to take in the Gentiles to be his people, together with the believing Jews, 'that (to use St. Paul's words) the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel.' Eph. iii. 6."

This purpose of God, asserted by St. Paul, is placed in opposition to that conceived by Calvin, and proved to be that intended in the text; first, from the argument of language, (especially in Ephes. i. 3—11.; iii. 1—6.) secondly, from the general design of the epistle; and lastly, from the drift of the argument in the text, in which it was

the design of the apostle to comfort the disciples in a state of persecution. The second part of the proof is very forcibly maintained, and it is shewn, it is demonstrated, that St. Paul's argument is quite irreconcilable with Calvin's notions of predestination, and altogether consistent with the purpose of calling the Gentiles.

The second criterion furnished in the text is the *means* of carrying the divine purpose into effect.

"Observing, therefore, that certain *means*, viz. *calling* and *justification*, had been insisted on by the apostle, as made use of by God for the adoption of the Gentiles; observing also the same *means* to be so particularly described in the work of divine predestination; a presumption arises in our minds, that, in both these cases in which the apostle, speaking to the same persons, describes the same *means* to be used, he regards the same *end* and *purpose*; in other words, that predestination, in St. Paul's sense, respects the divine purpose in taking in the Gentiles.

"And this presumption will be raised to a good degree of assurance, if we observe further, that on this supposition we can see a reason why, after reminding them that 'all things work together for good to them that love God, to them that are the called according to his purpose,' the apostle should add so very remarkably those words in the 30th verse, 'Moreover whom he did predestinate them he also called, and whom he called them he also justified, and whom he justified them he also glorified.' For it will be as if he had said, the consolation of being the objects of God's peculiar regard, how great soever it may be, as undoubtedly it is the greatest, you may take to yourselves. For what are the tokens whereby this *purpose* of love is manifested to the world? Are they not these—calling and justification? But both these you know belong to you Gentiles; ye are both *called* and *justified*; therefore notwithstanding your present trial of afflictions, ye are the objects of God's love, who has predestinated you unto the adoption of children by Jesus Christ to himself. Eph. i. 5.

"But on the other supposition, that predestination is an absolute decree for the saving of certain individuals, we are at a loss to discover with what intention or propriety these words are brought in. For calling being general, justification also being a grace bestowed upon all be-

lievers at their baptism, these would be no distinguishing marks of the chosen few, and therefore could give no additional weight to the argument before suggested for patience and perseverance.

"Under the same *test* with the *means* we proposed to comprehend the *objects* also of the divine predestination, the *called* and the *justified*. Who then, we ask, are those *called* and *justified*, whose final glorification is represented by St. Paul as already fixed and determined by the Divine decree? Upon consideration of the tenour of the apostle's argument, we must needs conclude, that they are no other than those very persons, whose *calling*, *justification*, and complete title to the heavenly inheritance, has been so triumphantly established in the former part of the epistle; the whole body, that is, of believing Gentiles. For when the apostle had set himself to vindicate, at great length, the calling, justification, and adoption of certain persons, and when at the close of his argument he sums up, as it were, those same privileges with a triumphant assurance of their final issue in *heavenly glory*; how is it possible to conceive any other but that he is speaking in both cases of the same persons? The whole course of his argument, and the rules of good reasoning, evince this so clearly, that I hope it may be taken for granted. But the same persons, who are the *called* and the *justified*, are also the *predestinate*. The *predestinate*, therefore, according to St. Paul, are those very persons to whom he is writing, and the Gentile converts in general; or rather they are the whole body of believers, the universal Church of Christ, those 'vessels of mercy,' which God hath afore prepared unto glory, 'even us,' the apostle says, 'whom he hath called not of the Jews only but also of the Gentiles.' P. 206.

The third criterion furnished by the text, is the end proposed by the divine purpose in the use of the means, namely eternal glory.

"This then being the crown of divine predestination, the question will be; is this state of glory so immutably decreed to the predestinate, that they cannot possibly come short of it? In other words, is the decree of predestination at once and finally decisive of the eternal blessedness of the predestinate?

"Certainly according to Calvin, predestination is from all eternity decisive of the final condition. Indeed to infer the end from the beginning is the very charac-

teristic of that system, insomuch that the salvation of Calvin's elect is never for one moment doubtful, nor can any more be hindered or prevented, than the will of God can be obstructed by the power of man. Nay, so far has this notion prevailed, even beyond the limits of Calvinism, that the very name of predestination seems to carry with it a certainty and infallibility of effect.

"But now in St. Paul all this is different. The Christians, whom in his several epistles he addresses are 'predestinate,' 'elect,' 'chosen of God from the beginning to salvation;' yet is their final state still exposed to hazard, and their inheritance of the promises suspended upon a condition." P. 211.

Numerous texts are recited in proof of this uncertainty of the salvation even of the elect, or predestinate: and the conclusion from these authorities, is that

"It is therefore most abundantly clear that according to St. Paul's sense, predestination is not decisive of the eternal state, but that even to the predestinate the crown of righteousness is suspended upon a condition, the condition of perseverance unto the end, in the faith and obedience of Jesus Christ."

Copious as have been our extracts from this volume, we cannot forbear to transcribe the mild and affectionate conclusion of this discourse, and we wish that it could reach the eyes and the ears of the very many whom it concerns, whom the tenets of Calvinism have perplexed with doubts which they cannot resolve, and with apprehensions which they cannot overcome.

"Such is the result of our examination, and it amounts indeed to nothing less, than the utter overthrow of Calvin's doctrine of predestination. At such a result as being both for the honour of God and the benefit of man, you will doubtless rejoice with me: but only if it shall appear to your mature consideration, to be a just deduction from the true sense of the great Apostle in his Epistle to the Romans. But most of all would that man be disposed to rejoice, if such an one there should chance to be among you, whose reason told him that Calvinism could not be true; and who yet contemplating this and some similar texts of Scripture, as it were at a dis-

tance, was held in some fear and suspense, because he thought that he saw something in them which looked that way; and the more so because he ever held himself in readiness, from a pious awe and just reverence for the word of God, to bow his reason to the authority of the Scripture; such an one I say, would be most of all disposed to rejoice with me, at the result of this examination, if it has served to convince him, that there can be no fear of discovering Calvinism in any text of Scripture, when fairly examined, and interpreted, as it always must be, if we sincerely wish to find God's truth, according to the design of the writer, and the sense of the context.

"And now let us beseech Almighty God through our Lord Jesus Christ, to send into our minds the grace and illumination of his Holy Spirit, that we may come to the study of the Scriptures with sincere hearts and unbiassed affections, and that we may find there not our own sense, nor the sense of any human teacher, but the true sense of that heavenly teacher, who guided the Apostles into all truth. Amen."

The doctrine of Calvinistic predestination, except among the most ignorant and infatuated of the people, is even now but in little estimation. It is contrary to every sober view of the divine attributes, and of the meaning and design of the Gospel; it is irreconcilable with every genuine interpretation of the Scriptures, and it derives its whole support from some few isolated texts, forcibly detached from their contexts. We trust that the true exposition even of these perverted texts will at length prevail, and that the Calvinistic system will be remembered only as the fanciful invention of a man, of unquestionable genius, learning, zeal, and piety, but nevertheless a man whose authority may be questioned without presumption, and to whose judgment it is not necessary to defer. It has always been our opinion, that all the parts of this system are indissolubly connected, and that no member of it can be wounded, without injury to the whole body. We therefore rejoice the more in the "utter overthrow of Calvin's doc-

trine of predestination," because in the confutation of this doctrine, already overlooked and concealed, disputed and denied, by its supposed advocates, we anticipate the rejection of other kindred doctrines. Calvinistic regeneration will not easily recover from the defeat which it has sustained in the recent controversy; and the most plausible and most popular doctrine of justification by faith only, has been placed by Mr. Young upon a foundation from which it will not soon be removed.

We have adverted to the probability, that in the angry spirit of the age, Mr. Young's doctrine will be controverted; we do not apprehend that it will be confuted.—Whoever contends with him must be prepared to seize the very *jugulum cause*. He has given no advantage to his adversary. Mild, humble, and pious, he indulges in no angry invectives, which challenge vindictive recriminations; nor does he digress into rapid declamations, or into perplexed and intricate argumentation, in the mazes of which the polemic may lose himself, and mislead his reader. There is in his discourses nothing but the plainness and soberness of Christian reasoning, a calm consideration of the design of the original argument, and a steady and severe collation of part with part, and text with text. In this manner, Mr. Young has laboured to contribute "towards a genuine interpretation of the doctrines of holy Scripture, and by that means to the gradual extermination of error." These are the purposes for which he wrote, and he has not written in vain.

The Life of Wesley; and the Rise and Progress of Methodism. By Robert Southey, Esq. Poet Laureate. 2 Vols. 8vo. 1l. 8s. Longman. 1820.

MR. SOUTHEY introduce his long-

promised work by observing that the sect or society of Methodists has existed for the greater part of a century; that they have their seminaries, and their hierarchy, their own regulations, their own manners, their own literature; form a distinct people, an *imperium in imperio*, in England; are extending widely in America, and in both countries number their annual increase by thousands; and that yet the history of their founder is very little known beyond the limits of those who are termed the religious public. He might have added, that even this limited public is much better acquainted with the leading events in Wesley's life, than with the nature, or origin, or tendency of his system. In one quarter he is confounded with his own illiterate teachers, and in another he is regarded as a patron saint. One class, which has the honour to reckon Mr. Southey among its members, is aware of his errors, but still considers him a public benefactor—another, in which we are desirous to be enrolled, is not blind to his various and very uncommon merits; yet thinks that, on the whole, he did more harm than good.

We feel convinced that this last opinion will eventually prevail—and, though it obviously is not the opinion of Mr. Southey, yet we suspect that his labours will contribute to give it strength.—His well merited popularity will recommend the history of Methodism to the attention of numbers who had previously treated it with unmerited neglect—his candid and perspicuous narrative will guide them gently through the labyrinth, without giving any violent shock to their prejudices, or producing any unnecessary intellectual fatigue; the peculiar merits and failings of his hero, will be perceived, and Wesley's life will be contemplated in the light of a curious problem, which the historian, the politician, the philosopher, and the Christian are alike concern-

ed to solve. It will soon appear that Wesley was no ordinary fanatic—that methodism, in his hands, was not a mere religious faction, begotten by pride, and nursed by ambition and hypocrisy; that he laboured sincerely to improve his fellow-creatures by the application of that remedy which God himself has given us, and that his virtues and vices, his strength, and his weakness, his opinions and actions, his success and his failure are interesting to every friend to Christianity and to mankind.

The shortest and best method of establishing this position, will be to take a brief view of Wesley's life. Some remarks upon his character may be introduced as we proceed; and the more particular consideration of his doctrine, and system, its origin, and its consequences, its merits, and its defects, shall be resumed in the next Number of our Review. The founder of the Methodists, says Mr. Southey, was emphatically of a good family, in the sense wherein he himself would have used the term; his father, grandfather, and great grandfather were all clergymen. The second was patronised in the time of the Commonwealth by the famous John Owen; was ejected for non-conformity at the period of the Restoration, and died at the age of thirty-three, leaving two sons. The younger of these, disgusted by the violence of the party among which he had been brought up, was reconciled in his youth to the Church, and continued through life a zealous Churchman. At Oxford, he supported himself, while an undergraduate, by giving instruction to others; and after he had been two years in orders, he settled upon a curacy in the metropolis, and married a daughter of Dr. Annesley, one of the ejected ministers. Mrs. Wesley, like her husband, had renounced the dissenters in early youth; and, like him, was remarkable for a strong understanding, and a pious blameless life. They had no

less than nineteen children; but only three sons and three daughters seem to have grown up.

Mr. Wesley was thought capable of forwarding the plans of James II. and preferment was offered to him if he would preach in their behalf. But, instead of accepting the offer, he refused to read the King's declaration—preached pointedly against his conduct; and when the Revolution was effected, was the first who wrote in its defence, and was rewarded with the living of Epworth, in Lincolnshire. The rectory of another small parish in the same county, was the only additional preferment which he ever obtained. His prospects, at one time, appeared to brighten; but the dissenters resented his desertion, and had interest enough to thwart his plans. His second son, John, the founder of the Methodists, was born at Epworth on the 17th June, 1703. When John was six years of age, the parsonage-house was set on fire; in the confusion, he was left behind in the nursery, and did not awake till the stair-case had fallen in, and the flames already blazed in the room. No ladder could be procured—and he was saved with great difficulty. He ever remembered this deliverance with the greatest gratitude; and in reference to it, he had a house in flames engraved as an emblem under one of his portraits, with the motto "Is not this a brand plucked out of the burning."

In 1715, while John was at school, a singular circumstance happened to the family, which became the subject of his serious attention at a later period of his life, and is recorded minutely by Mr. Southey in an Appendix. This circumstance was a loud and long continued knocking in different parts of the house—the cause of it was never discovered, and the family seem to have been satisfied that it was preternatural. Wesley was evidently of the same opinion; and Mr. Southey, though aware that he must

expect to be ridiculed for not treating the story as utterly incredible and absurd, maintains that the testimony upon which it rests, is far too strong to be set aside upon account of the strangeness of the relation. We are unable to discover where this strength lies. If due allowances be made for imagination and exaggeration, all that remains might have been contrived by the servants or the daughters: the latter were told by their father that their lovers had probably something to do with the mystery; and though this opinion was afterwards rejected, it was never disproved; the outside of the house was never watched, nor was any sufficient investigation ever instituted. It was plainly a Jacobite goblin, and was particularly outrageous when Mr. Wesley prayed for the King. Mrs. Wesley and her sons were of the same politics as *Jeffery*, (the name by which the spirit was known in the house) and we presume that the daughters also took part with their mother, who had once been separated from her husband in consequence of political disputes. The eldest son, Samuel, was in London, and, upon being informed of this last circumstance, he observed, "As to the devil's being an enemy to King George, were I the King myself, I should rather Old Nick should be my enemy than my friend." We infer from this, that Samuel was not completely convinced; he asked repeatedly for more information, and though of course he spoke with caution to his parents who believed the story, and to his sisters who were in the house with them and under their care, he might still have remained as incredulous as we are. The noises continued nearly two months, and then finally ceased: they had been heard by the children for a fortnight, before Mr. Wesley was informed of them; the family was well acquainted with the manner in which goblins usually conduct themselves; and Mrs. Wes-

ley having specially prayed that she might not be interrupted at her devotions, the request was granted. If Samuel Wesley was in possession of all these facts, he will be excused by our readers if not by Mr. Southey, for suspecting, that the agents were merely human.

Samuel was at this time an usher at Westminster; his rise in the world was prevented by his jacobitism; but he was distinguished for integrity, piety, learning, and wit. The third son Charles was placed under him at Westminster; John was educated at the Charter House, and became remarkable for his quietness, regularity, and application. He went to Christ Church at the age of seventeen; and it is supposed that both he and Charles were supported at the University by the kindness and liberality of their brother Samuel.

When John Wesley had passed through the ordinary course of study, and was of an age to take orders, he applied himself closely to theological studies, and two books which he read laid strong hold upon him; *Kempis de Imitatione Christi*, and Taylor's *Holy Living and Dying*. At first he thought the former too severe, and his mother, whom he consulted, was of the same opinion. But Jeremy Taylor obtained complete possession of his mind; "he resolved to give up all his life, all his thoughts, words and actions to God, being thoroughly convinced that there was no medium, but that every part of his life, not some only, must either be a sacrifice to God or to himself, that is in effect to the Devil." The imitation which had been found repulsive, appeared no longer; on the contrary, it was perused with sensible comfort. His father perceived the change with joy, and said to him, "God fit you for your great work; fast, watch, and pray, believe, love, endure, and be happy; towards which you shall never want the most ardent prayers of your affectionate father." At this period

Wesley also declared his strong dislike to the Calvinistic doctrine of predestination, and advanced opinions and arguments upon the subject, from which he never afterwards swerved. He was startled at first by the seventeenth article; but was convinced upon enquiry that it no wise derogated from God's free grace, nor impaired the liberty of man. These studies produced a great change in his frame of mind; and having prepared himself in heart as well as knowledge, he was ordained Deacon by Bishop Potter in 1725, and was elected a fellow of Lincoln College in the following year.

His removal to this new abode enabled him to break off most of the connections which he had formed in Oxford, and he determined never again to have a chance acquaintance. He formed and pursued a scheme of severe and extensive study, and being also much engaged in conducting the business of his college, his time was completely occupied. His religious feelings, however, increased, and made him wish for retirement, and he was glad to take the curacy of his father's living of Wroote. There he resided two years, at the expiration of which he was again summoned to Oxford to serve the office of tutor and moderator in his college. His brother Charles was now at Christ Church, and being convinced of the necessity of that austere and serious life which had long been practiced in his family, he formed an association with a few under-graduates of similar sentiments for the purpose of religious improvement. They lived by rule, and received the sacrament weekly; and when John Wesley returned to Oxford he became their director and guide. The name of Methodists, was now given to the Society, and various other designations were invented. "I hear," says old Mr. Wesley, "my son John has the honour of being styled the father of the Holy Club, if it be so,

I am sure I must be the grandfather of it, and I need not say I had rather any of my sons should be so signified and distinguished than to have the title of his Holiness." Among the members of this singular and celebrated association we find the names of Harvey and Whitfield.

"They were now about fifteen in number: when first they began to meet, they read divinity on Sunday evenings only, and pursued their classical studies on other nights; but religion soon became the sole business of their meetings: they now regularly visited the prisoners and the sick, communicated once a week, and fasted on Wednesdays and Fridays, the stationary days of the Ancient Church, which were thus set apart, because on those days our Saviour had been betrayed and crucified. They also drew up a scheme of self-examination, to assist themselves, by means of prayer and meditation, in attaining simplicity and the love of God. Except that it speaks of obeying the laws of the Church of England, it might fitly be appended to the spiritual exercises of St. Ignatius Loyola. Its obvious faults were, that such self-examination would leave little time for any thing else; that the habits of life which it requires and pre-supposes would be as burthensome as the rules of the monastic orders; and that the proposed simplicity would generally end in producing the worst of artificial characters; for where it made one out of a thousand a saint, it would make the rest inevitably formalists and hypocrites. Religion is defined in this scheme to be a *recovery of the image of God*. It cannot be doubted that they who framed it were filled with devotion the most fervent, and charity the most unbounded, however injudicious in many respects the means were whereby they thought to promote and strengthen such dispositions in themselves. But Wesley, when he had advanced in his career, looked back upon himself as having been at this time in a state of great spiritual ignorance: and the two leading ministers, who drew up for the use of the Methodists, and under the sanction of the collected preachers, the life of their founder, remark, that in this scheme the great sincerity and earnestness of Wesley and his friends are discernible, but that 'the darkness of their minds as to gospel truths is very evident to those who are favoured with true evangelical views.'" Vol. I. p. 54.

About this time Wesley became acquainted with William Law, whose writings completed what the "Holy Living" had begun. Law was now at the height of mysticism; and his works have exerted a permanent influence over the peculiar tenets of Wesleyan Methodism; he furnished John Wesley with the substance of many an impressive sermon when he said, "Religion is the most plain simple thing in the world. It is only *we love him because he first loved us.*"

About this time Samuel Wesley began to suspect the wisdom of his brother's proceedings, and repaired to Oxford to satisfy himself on the subject. The general conduct of the association; and all their principles received his unqualified approbation; but he condemned John's excessive austerity, and perceived that some of his companions were diseased both in mind and body. He joined his father in an attempt to persuade John to settle at Epworth, urging more especially the declining state of the father's health and his wish that a parish in which he had laboured so long and so carefully should not be handed over at his decease to a careless successor, and that his wife and daughters might not be forced to quit a home to which they were attached. The attempt did not succeed. John argued as if his own salvation would be rendered impossible, if he settled at Epworth. He said he could not stand his ground there for a month against intemperance in sleeping, eating, and drinking: he dreaded the company of good sort of men as the bane of piety; the point was whether he should serve Christ or Belial. More good also he averred was to be done at Oxford; the schools of the prophets were there — was it not a more extensive benefit to sweeten the fountain than to purify a particular stream? — Mr. Southey observes that this answer was more characteristic of the man than creditable to his judgment.

The truth of this remark will not be questioned when we find Wesley, after his return from Georgia, arguing against a residence at Oxford, because it did not appear that God had any work for him there!! He did not like retirement at Epworth; and therefore he persuaded himself that Oxford was the school of the prophets and the fountain. He did like itinerating and field-preaching, and then he had no particular call to the University!

Old Mr. Wesley died soon after "at a good old age and ripe for immortality." The widow and daughter, (only one remained unmarried,) were left with little or no provision; and Samuel was their main support. John proceeded to London with a manuscript work upon the Book of Job, which his father had been anxious to finish before his death. The trustees of the new colony of Georgia happened to be at this time in search of persons who would preach the Gospel to the settlers and Indians, and their attention was soon directed to Wesley and his society. The situation was pressed upon him with so much earnestness, that he said at last, they might ask his mother's approbation, and determined that if she were willing he would receive her assent as the call of God. Her answer was, had I twenty sons I should rejoice that they were all so employed, though I never should see them more. His brother Samuel, and William Law, likewise approved of the plan; the former thinking that Georgia would be a proper field for Wesley's ardent spirit; and Wesley himself imagining that the conversion of the Indians would be comparatively an easy task. His brother Charles, who was now ordained, went out as secretary to General Oglethorpe, and Ingham, one of the Oxford Society, likewise accompanied him; they embarked at Gravesend on the 14th Oct. 1735.

Wesley had hitherto been restrained by some regard to appear-

ances; but his ascetic principles were now reduced to practice. He and his companions wholly left off the use of flesh and wine; and confined themselves to vegetable food, chiefly rice and biscuit. Having slept on the floor one night, because his bed had been wetted in a storm, he thought that he should not find it needful to sleep in a bed any more. He wrote to his brother Samuel, beseeching him, by the mercies of God, to banish all such poison from his school as the classics, which are usually read there, and his course of life was altogether as severe as the rule of a monastic order. There were six and twenty Moravians on board the vessel going to join a party of their brethren from Herrnhut. Their piety, simplicity and equanimity, made the strongest impression upon Wesley; and an intimate acquaintance was presently formed, which had a most important influence upon the rest of his life.

Immediately after his arrival at Savannah, Wesley entered on the duties of his appointment as chaplain to the colony; but obstacles arose which prevented all attempts to convert the Indians. At first he was well pleased with his new situation. "All was smooth, and fair, and promising; many seemed to be awakened, all were full of respect and commendation."

"All might have continued well, could he but have remembered the advice of Dr. Burton, to consider his parishioners as babes in their progress, and therefore to feed them with milk. Instead of this, he drenched them with the physic of an intolerant discipline. Following the rubric in opposition to the practice of the English church, he insisted upon baptizing children by immersion, and refused to baptize them if the parents would not consent to this rude and perilous method. Some persons he would not receive as sponsors, because they were not communicants; and when one of the most pious men in the colony earnestly desired to be admitted to the communion, because he was a dissenter he refused to administer it to him, un-

less he would submit to be re-baptized; and he would not read the burial-service over another for the same reason, or for some one founded upon the same principle. He was accused of making his sermons so many satires upon particular persons, and for this cause his auditors fell off; for though one might have been very well pleased to hear the others preached at, no person liked the chance of being made the mark himself. All the quarrels which had occurred since his arrival were occasioned, it was affirmed, by his intermeddling conduct. 'Besides,' said a plain speaker to him, 'the people say they are Protestants, but as for you they cannot tell what religion you are of; they never heard of such a religion before, and they do not know what to make of it.'

"It was not merely by his austere opinions and ascetic habits that Wesley gave occasion to this notion. With all his rigid adherence to the letter of the rubric, his disposition for departing from the practices of the church, and establishing a discipline of his own, was now beginning to declare itself. He divided the public prayers, following, in this respect, the original appointment of the church, which, he said, was still observed in a few places in England; so he performed the morning service at five, and reserved the communion office, with the sermon, for a separate service at eleven: the evening service was at three. He visited his parishioners from house to house in order, setting apart for this purpose the hours between twelve and three, when they could not work because of the heat. And he agreed with his companions to form, if they could, the more serious parishioners into a little society, who should assemble once or twice a week for the purpose of improving, instructing, and exhorting each other: from these again a smaller number was to be selected for a more intimate intercommunion, which might be forwarded partly by the minister's conversing singly with each, and partly by inviting them altogether to the minister's house on Sunday afternoons. Mr. Oglethorpe so far accorded with his views of reformation, as to give orders that no person should profane the Sabbath by fishing or fowling upon that day; but the governor, who had cares enough to disquiet him, arising from the precarious state of the colony, was teased and soured by the complaints which were now perpetually brought against the two brothers, and soon began to wish that he had brought out with him men of more practicable tempers." Vol. I. p. 96.

These difficulties and disputes were brought to a crisis by a love affair. General Oglethorpe was of opinion that a good wife would be the most effectual remedy for Wesley's distemper; and accordingly determined to make a match between him and Miss Sophia Causton, a niece of the chief magistrate at Savannah. She was a woman of fine person and polished manners, and was easily induced, says Mr. Southey, to bear her part in a design which was to cure an excellent man of his extravagancies, and give her a good husband. She was introduced to him as one suffering under a wounded spirit; and placed in a particular manner under his spiritual guidance. Female attentions were perfectly new to Wesley, and they so far succeeded as to make him entertain serious intentions of marrying the lady by whom they were bestowed. His friends, however, and especially the Moravians, saw through the scheme; he referred the matter to their decision; it was discussed in full conclave by the bishop and elders, and their advice, that he should proceed no farther in the business, was implicitly obeyed. The lady immediately made another choice; and the reflections entered in his manuscript journal on the day of her marriage, prove the greatness of the sacrifice which he had made. Hitherto no blame can attach to Wesley; but his subsequent conduct was something more than imprudent. He first reprehended the new-married lady privately for some things in her conduct which he thought reprehensible, and very shortly after repelled her openly from the communion. The consequence was a complete breach with her uncle Mr. Causton, and an action at law against Wesley for defaming his niece. The treatment which he now experienced was altogether inexcusable, his private letters to Miss Causton were published by her family; an indictment was preferred against him upon various

frivolous charges, and he was not permitted to leave Savannah without finding bail. The reasons which he assigned for wishing to return to England, were that there was no possibility of instructing the Indians, and that he had neither found or heard of any one who was desirous of instruction. Thus in the same manner in which he refused first to quit, and afterwards to return to Oxford, he gave a plausible, but incorrect account of his motives; for in reality he could not have expected to find what he never sought, and the main object for which he had proceeded to Georgia was relinquished without one serious effort for its accomplishment. As his enemies were anxious to hasten his departure, they contented themselves with formally protesting against it, but left him in reality at liberty to follow his inclinations. He arrived at Charles-Town with some difficulty, and embarking there for England, he reached his native land in safety after an absence of two years and four months.

The greater part of his voyage had been past in heaviness and fear; he reflected upon all the circumstances of his past life, and found himself still deficient in that readiness to die which he thought must inevitably result from an assurance of his own salvation. The inference which he drew was, that having gone to America to convert others, he had himself need of conversion to God; that he was in want of that faith which frees from sin, and by which the whole body of sin is destroyed. With the assistance of the Moravians this faith was soon obtained, and thus Wesley's great departure from doctrinal truth and soberness, is traced up to an impatience of that dejection to which we all are liable; to a longing after the untroubled serenity which he afterwards obtained, and considered as the special gift of God.

He arrived in London at a time

when the minds of *the religious public* were strongly excited by the preaching of his old pupil, George Whitfield. Whitfield had preserved and enlarged the Society at Oxford, and had adorned it by a life of greater abstemiousness, and more uninterrupted mortification than Wesley had ever been able to exhibit. The consequences were a dangerous illness, a narrow escape from death, and after innumerable buffetings of Satan, and many months inexpressible trials, a sudden and perceptible relief from the burden of sin, an abiding sense of the pardoning love of God, and a full assurance of faith. In this frame of mind was George Whitfield ordained—the doctrines which he preached may be easily imagined; but the effects produced by his sermons will be altogether incredible, unless we remember his extraordinary natural qualifications for the office of a public speaker. His voice and action are described as perfect; his language was uninterrupted, forcible, and persuasive; and his hearers were alarmed or consoled at his pleasure. So great was the curiosity which he found or created in the metropolis, that on Sunday mornings in the latter months of the year, the churches were thronged, though he preached at six o'clock; and even the streets were filled with people going to hear him with lanthorns in their hands. Wesley had strongly pressed him to come out to Georgia, and it was on the eve of his departure thither that he had been preaching in London. He sailed from the Downs a few hours only before Wesley's vessel arrived there; the ships passed within sight of each other; and when Wesley learned that his coadjutor was on board, he would fain have persuaded him to return; but Whitfield saw the impropriety of so sudden a change, and proceeded on his voyage.

Upon the second day after his arrival in London, Wesley preached from

these words—"If any man be in Christ, he is a new creature." His doctrine accorded with what had been previously said by Whitfield, and he was informed that he was not to preach again in that pulpit. He now became a regular disciple of the Moravians. Peter Boehler, a distinguished man among them, was his constant companion and teacher, and by him, says Wesley, "I was clearly convinced of unbelief and of the want of that faith whereby alone we are saved." Boehler advised him "to preach faith till he had it, and then *because* you have it, you *will* preach faith." This direction was followed; and produced the intended effect; a better rule can hardly be conceived for the propagation of error; and there can be no doubt that the secret which was communicated to him by Boehler served subsequently to increase the number of Wesley's disciples. His eloquence and their own consciences convicted them of sin—he proposed his New Birth as a remedy to be taken upon trial; and they deceived themselves by the very words which they were using merely for an experiment. A similar delusion has been practised by the infidel—the doubting disciple has been too often assured that if he will venture to act as if Christianity were not true; his prejudices will vanish, and he will soon perceive its falsehood.

About this time Wesley addressed a remarkable letter to his old spiritual instructor William Law, in which the latter was roundly charged with ignorance of the Gospel; and asked how he could answer it to their common Lord for never having preached "believe and thou shalt be saved," and for scarcely ever naming the name of Christ, so as to found any thing upon faith in his blood. Law's answer is very temperate, and well deserves to be remembered,

"As you have written," said he, "in obedience to a divine call, and in con-

junction with another extraordinary good young man, whom you know to have the Spirit of God, so I assure you, that considering your letter in that view, I neither desire, nor dare to make the smallest defence of myself. I have not the least inclination to question your mission, nor the smallest repugnance to own, receive, reverence, and submit myself to you both in the exalted character to which you lay claim. But, upon supposition that you had here only acted by that ordinary light, which is common to good and sober minds, I should remark upon your letter as follows: How you may have been two years preaching the doctrine of the two Practical Discourses, or how you may have tired yourself and your hearers to no purpose, is what I cannot say much to. A holy man you say, taught you thus: *Believe and thou shalt be saved. Believe in the Lord Jesus with all thy heart, and nothing shall be impossible to thee. Strip thyself naked of thy own works and thy own righteousness, and flee to him.* I am to suppose that till you met with this holy man you had not been taught this doctrine. Did you not above two years ago, give a new translation of Thomas à Kempis? Will you call Thomas to account, and to answer it to God, as you do me, for not teaching you that doctrine? Or will you say that you took upon you to restore the true sense of that divine writer, and to instruct others how they might best profit by reading him, before you had so much as a literal knowledge of the most plain, open, and repeated doctrine in this book? You cannot but remember what value Lalways expressed for Kempis, and how much I recommended it to your meditations. You have had a great many conversations with me, and I dare say that you never was with me for half an hour, without my being large upon that very doctrine, which you make me totally silent and ignorant of. How far I may have discerned your spirit, or the spirit of others that have conversed with me, may, perhaps, be more a secret to you than you imagine. But granting you to be right in the account of your own faith, how am I chargeable with it?" Vol. I. p. 164.

Charles Wesley, whose sojourn in Georgia had been chiefly remarkable for the extraordinary treatment which he had received from Oglethorpe, returned to England before John, and having been at the point of death in Oxford, from repeated attacks of a pleurisy, and

having been visited when in that condition by John Wesley and Boehler, had now, in the words of the former, found peace for his soul; and the great event of John's conversion was also at hand. It took place on Wednesday, May 24th, 1738.

"On the evening of that day he went very unwillingly to a Society in Aldersgate Street, where one of the assembly was reading Luther's preface to the Epistle to the Romans.—What followed is considered by his disciples as being of deep importance; it may therefore best be given in his own words: 'About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed; I felt I did trust in Christ, Christ alone, for salvation: and an assurance was given me, that He had taken away my sins, even mine, and saved me from the law of sin and death. I began to pray with all my might for those who had in a more especial manner despitely used me and persecuted me. I then testified openly to all there what I now first felt in my heart. But it was not long before the enemy suggested, this cannot be faith, for where is thy joy?'—How many a thought arising from that instinctive logic which is grounded on common sense, has been fathered upon the personified principle of evil. Here was a plain contradiction in terms,—an assurance which had not assured him. He returned home and was buffeted with temptations; he cried out and they fled away; they returned again and again. 'I as often lifted up my eyes,' he says, 'and He sent me help from his holy place. And herein I found the difference between this and my former state chiefly consisted. I was striving, yea, fighting with all my might under the law, as well as under grace: but then I was sometimes, if not often conquered; now I was always conqueror.'" Vol. I. P. 168.

The elder brother Samuel, of whom we have lost sight for some time, was now informed of the lamentable errors into which his brothers had fallen. When Samuel left Westminster and removed to Tiverton, a family of the name of Hutton, who were much attached to him, desired John and Charles to make their house a home; and thither, on their return from Geor-

gia, both of them had repaired. But Charles now took up his quarters at a brazier's in Little Britain, that the brazier might help him forward in his conversion: and John was the cause of much grief to the Huttons by gaining a complete ascendancy over the mind of their son. Shortly after John's conversion, he stood up on a Sunday evening after prayers, and assured Mr. Hutton and his family that he had never been a Christian till within the last five days; and that the only way for them to become Christians was to believe and confess that they were not so now. Mrs. Hutton answered, "If you were not a Christian ever since I knew you, you was a great hypocrite, for you made us all believe you were one." The good woman complained to Samuel; relating these and other circumstances, and adding, that her son would no longer obey his parents, if John Wesley should happen to think that the conduct of which they disapproved would tend to the glory of God. Samuel's answer is *unanswerable*.

" 'Falling into enthusiasm,' said he, 'is being lost with a witness; and if you are troubled for two of your children, you may be sure I am so, for two whom I may in some sense call *mine**, who if once turned that way will do a world of mischief, much more than even otherwise they would have done good,' since men are much easier to be led into evil than from it.—What Jack means by his not being a Christian till last month, I understand not. Had he never been in covenant with God?—'then,' as Mr. Hutton observed, 'baptism was nothing.' Had he totally apostatized from it?—I dare say not: and yet he must either be unbaptized, or an apos-

tate, to make his words true. Perhaps it might come into his crown, that he was in a state of mortal sin unrepented of, and had long lived in such a course. This I do not believe; however he must answer for himself. But where is the sense of requiring every body else to confess that of themselves, in order to commence Christians? Must they confess it whether it be so or no? Besides a sinful course is not an abolition of the covenant; for that very reason because it is a breach of it. If it were not, it would not be broken.

"Renouncing every thing but faith, may be every evil, as the world, the flesh, and the devil: this is a very orthodox sense, but no great discovery. It may mean rejecting all merit of our own good works. What Protestant does not do so? Even Bellarmine on his death-bed is said to have renounced all merits but those of Christ. If this renouncing regards good works in any other sense, as being unnecessary, or the like, it is wretchedly wicked; and to call our Saviour's words the *letter that killeth*, is no less than blasphemy against the Son of Man. It is mere Quakerism, making the outward Christ an enemy to the Christ within." Vol. I. P. 171.

" 'I do not hold it at all unlikely, that perpetual intenseness of thought, and want of sleep, may have disordered my brother. I have been told that the Quakers' introversion of thought has ended in madness: it is a studious stopping of every thought as fast as it arises, in order to receive the Spirit. I wish the canting fellows had never had any followers among us, who talk of in-dwellings, experiences, getting into Christ, &c. &c.; as I remember assurances used to make a great noise, which were carried to such a length, that (as far as nonsense can be understood) they rose to fruition; in utter defiance of Christian hope, since the question is *unanswerable*, What a man hath, why does he yet hope for? But I will believe none, without a miracle, who shall pretend to be wrapt up into the third heaven. I hope your son,' he continues, 'does not think it as plainly revealed that he shall print an enthusiastic book, as it is that he shall obey his father and his mother. Suppose it were never so excellent, can that ever supersede your authority? God deliver us from visions that shall make the law of God vain! I pleased myself with the expectation of seeing Jack; but now that is over, and I am afraid of it. I know not where to direct to him, or where he is.—I heartily pray God to stop the progress of this *lunacy*.'" Vol. I. P. 173.

* "Mrs. Hutton says in one of her letters, 'your brothers are much more obligated to you than many children are to their parents; you doing for them as a most kind and judicious parent, when you had not the same obligation.—It seems probable that both John and Charles were beholden to him for the means of their education.'"

We regret our inability to follow Mr. Southey through the very interesting chapter in which he details Wesley's visit to the Moravians in Germany. The value of the narrative is increased by containing much information which Wesley's Journals do not afford; and the history of the Moravians alone might furnish matter for a longer article than we can bestow upon the whole of the present work. The principal effect produced upon Wesley by what he heard and saw at Herrnhut, was a firmer conviction of the reality of instantaneous conversions and a further experience of the peace and joy by which they were followed; and his journal relates the *experiences* of the most remarkable men with whom he conversed. His spirit, however, rebelled against the despotic authority of Count Zinzendorf, and the unvaried life at Herrnhut must have possessed few real charms in the eyes of one who never wished to remain a week in the same place. He became acquainted in Germany with the bands and classes, the love-feasts, and watch nights of the Moravians, and similar regulations were adopted in his own society. Upon his return to London, Wesley found that this Society, which had been kept together by his brother Charles, consisted of thirty-two persons; many misunderstandings and disputes had arisen among them; but Wesley's presence appeared to restore harmony, and he had quickly eight bands of men, and two of women, under his spiritual direction.

Gibson was at this time Bishop of London; and the two brothers waited upon him to justify their conduct. The Bishop said, "if by assurance you mean an inward persuasion whereby a man is conscious in himself, after examining his life by the law of God, and weighing his own sincerity, that he is in a state of salvation and acceptable to God I do not see how any good Christian can be without such assurance."

The Wesleys answered, that they contended for this!! The rest of the conversation is equally creditable to Gibson, and equally unworthy of the Wesleys.

Whitfield returned in a short time from Georgia, for the purpose of receiving Priest's Orders, and of obtaining contributions for the foundation and maintenance of an Orphan House in the colony. And inferior as Whitfield was in most respects to Wesley, it must be confessed that the steadiness with which he pursued this object throughout life, the alacrity with which he crossed and re-crossed the Atlantic, risking, and in some degree sacrificing, his power and popularity in England, and of course increasing the influence of his formidable competitor, is no slight proof of the sincerity and disinterestedness of his character. He had not Wesley's wisdom, or his learning, or his ambition. The preaching talents of both continued to attract immense congregations; their zeal, which became more irregular every day, gave offence to many respectable clergymen; and the pulpit was properly refused to men who set prudence at defiance. These were the joint pretexts for Whitfield's first field preaching; and the ice being broken, he had other reasons for persevering.—Crowds were drawn together by the novelty of the practice. The preacher's voice, as he assures us, was heard at the distance of a mile; and the number of his congregation often exceeded twenty thousand!! Whitfield had also a great longing to be persecuted, as Mr. Southey clearly proves; and, as the Ecclesiastical Courts were too lenient or too feeble, he sought for opponents in the Whitsuntide rabble, and voluntarily exposed himself to the practical jokes of Moorfields.

"While Whitefield thus with such signal success was renewing a practice which had not been seen in England since the dissolution of the monastic orders, Methodism in London had reached its high-

est point, of extravagance, and produced upon susceptible subjects a bodily disease, peculiar and infectious; which both by those who excited and those who experienced it, was believed to be part of the process of regeneration, and therefore the work of God. The first patients having no example to encourage them, naturally restrained themselves as much as they could; they fell however into convulsive motions, and could not refrain from uttering cries: and these things gave offence at first, and occasioned disputes in the society. Charles Wesley thought them 'no sign of grace.' The first violent case which occurred, was that of a middle-aged woman in the middle rank of life, who for three years had been 'under strong convictions of sin, and in such a terror of mind, that she had no comfort in any thing, nor any rest day or night.' The minister of her parish, whom she had consulted, assured her husband that she was stark mad, and advised him to send immediately for a physician; and the physician being of the same opinion, she was bled, blistered, and drenched accordingly. One evening in a meeting where Wesley was expounding to five or six hundred persons, she suddenly cried out as if in the agonies of death, and appeared to some of those about her almost to be in that state; others, however, who began to have some experience in such cases, understood that it was the crisis of her spiritual struggles. 'We prayed,' says Wesley in a letter to Whitefield, 'that God who had brought her to the birth would give her strength to bring forth, and that he would work speedily that all might see it, and fear, and put their trust in the Lord.'—'Five days she travailed and groaned being in bondage, then,' he continues, 'our Lord got himself the victory,' and from that time the woman was full of joy and love, and thanksgivings were rendered on her account.

"Another woman was affected under more remarkable circumstances: Wesley visited her because she was 'above measure enraged at the *new way*, and zealous in opposing it.' He argued with her till he perceived that argument had its usual effect of inflaming more and more a mind that was already feverish. He then broke off the dispute and entreated that she would join with him in prayer, and she so far consented as to kneel down: this was, in fact, submitting herself. 'In a few minutes she fell into an extreme agony both of body and soul, and soon after cried out with the utmost earnestness, 'Now I know I am forgiven for Christ's sake!' Many other words she uttered to the same

effect, witnessing a hope full of immortality. And from that hour God set her face as a flint to declare 'the faith which before she persecuted.' This Wesley calls one of the most surprising instances of divine power that he ever remembered to have seen. The sincerity of the subject he never questioned, and perhaps there was no cause for questioning it; like Mesmer and his disciples he had produced a new disease, and he accounted for it by a theological theory instead of a physical one. As men are intoxicated by strong drink affecting the mind through the body, so are they by strong passions influencing the body through the mind. Here there was nothing but what would naturally follow when persons, in a state of spiritual drunkenness, abandoned themselves to their sensations, and such sensations spread rapidly, both by voluntary and involuntary imitation." Vol. I. P. 237.

This is the explanation proposed by Mr. Southey of the most extraordinary circumstance in the history of Methodism; and, as we have not got a better to offer in its stead, we shall perhaps be deemed fastidious for pronouncing it unsatisfactory. That a bodily disorder was produced among the hearers of Wesley, may now be regarded as an undisputed fact. That many of those who suffered from it, are above all suspicion of being deceivers, will also be allowed. And that Wesley himself, though disingenuous and jesuitical, was incapable of participating in a system of imposture, can be doubted only by those who are utterly ignorant of his character. Yet still we must think that on almost every occasion there was premeditated fraud on the part of the actors, and infantine credulity in the spectators of these scenes. There was no instance previously on record of a parallel case. Bishop Lavington, it is true, compares the fits produced by Wesley, to the hysterical affections of the Popish impostors and devotees; and shews that such affections may both be counterfeited exactly, and also may be really brought on at the option of the patient. But he does not cite a single instance from all

the volumes he had consulted, in which a preacher went about the country throwing his congregations into fits. The Bacchanals of old times, and the modern French prophets, and the various fanatics or lunatics, alluded to by Lavington, are examples of what we may perhaps term religious convulsions, and which no one in his senses can attribute to divine inspiration. These convulsions, once excited, would spread with rapidity; and they might be excited regularly in a particular person by thinking on a particular subject: but that in different places, and at different times, a given subject should never be discussed without the accidental presence of some individual whom it would thus effect; that this should never have occurred until the days of John Wesley; and that the privilege of producing and suffering such things should have been reserved for him and his followers, is in fact far more incredible than that he should be in possession of miraculous power. At one time Wesley certainly claimed such power; and if we suppose that he merely relates what he saw, and that there were no impostors among his congregation, the claim is less extravagant than we have been accustomed to consider it. Admit on the other hand that Wesley has coloured his descriptions somewhat highly; and that there were a few worthless hypocrites among his ordinary hearers, and the deficiency in Mr. Southey's hypothesis may be easily supplied. We are not sure, indeed, that he would object to the addition, though the passage just quoted would seem to prove it. In a subsequent chapter, he distinctly says, that some of the convulsions were feigned; and we have only to suppose that a trick which was discovered at Everton escaped without detection in Bristol and London.

Wesley's own explanation of the fits which he was accustomed to produce has been placed in its pro-

per light by Warburton and Lavington. They erred, as it has since appeared, in charging him with hypocrisy and imposture. The good old age to which his life was protracted gave him ample time for recovering the ground that he had lost, and for establishing his integrity upon unquestionable evidence. But that evidence is not contained in the first volume of his Journals; and if such a book appeared now in the name of any living Methodist, no man could be thought uncharitable for doubting his sincerity. Wesley was exposed by his opponents with the full force of learning and of wit: and Warburton cannot be altogether acquitted of unfairness. Yet on this subject of the extacies he has not exceeded the truth, when he accuses Wesley of continual shifts and doubles; nor is there any misrepresentation in those extracts from the Journals, which prove that the very same symptoms were ascribed to the spirit of God and to the devil; and which charge Wesley with making full as good an use of a possession from below as of an inspiration from above. It is certain that there was no consistency in his explanation of the extacies; he leaned, as at all other times, to the theory which suited his purpose, and saved his credit; and he left his self-contradictions to shift for themselves.

It is lamentable to observe, while this part of his character has so many imitators, and his other and better qualities so very few, that the power of producing extacies has been transplanted into America, and is returning thence to Britain. Fearon has described Transatlantic Methodism in language quite as horrid as any that was quoted by Warburton or Lavington; and there are preachers now in England who are determined not to be out-done*.

The first Methodist preaching-house was built at Bristol; the foun-

* Vide *Christian Remembrancer*, No. 12, p. 733.

dation was laid in May, 1739. Wesley did not originally intend to be the proprietor, but he found it necessary to become so before the building was finished. His classes and bands were introduced at Bristol at the same time. He justified them all upon the same convenient principle, that they did good; and thus silenced his conscience on the subjects of canonical obedience and schism. His brother Samuel, who died in 1739, had warned his family of the inevitable consequences of this conduct. "Their societies," he said, "are sufficient to dissolve all other societies but their own." "He only can stop them from being a formed sect in a very little time, who ruleth the madness of the people." That Wesley had no such intention we readily believe; but the people who came to his preaching, were less inconsistent than their teacher, and a considerable body of them, at this period, left the church. The connexion with the Moravians was concluded about the same time. There was a real difference of opinion upon mystical subjects; and what was more, the German brethren bore true allegiance to Count Zinzendorf, and could not be brought to acknowledge the supremacy of Wesley.

Accordingly he took a large building in Moorfields which had been a cannon foundry during the civil wars; and being thus prepared he called upon his old Society to renounce the antinomian tenets which had crept in upon them; and upon their refusal *he delivered his own soul*, by declaring them in error, giving them up to God, and desiring those that were of his judgment to follow him: a few persons, and but a few withdrew with him; and became the original members of his first distinct Society; his oldest friends and and pupils, Hutton, Ingham, and Delamott continued with the Moravians. Zinzendorf came to England, and had an interview with Wesley in Gray's Inn Walks; but the minds of both were

too aspiring to yield, and the breach, being irreparable, was formally announced to the world. Wesley's conduct upon this occasion can add nothing to his reputation; and it is astonishing that it did not put an end to his career. The men with whom he had lived for several years in such intimacy, he now described as stained by the grossest pollutions: they were proud, they were hypocritical, indolent, sensual, and treacherous—and all this he must have known a long while, and carefully concealed it from the world; or else, as is most probable, he must have invented it since the quarrel. We are aware of no other instance in which Wesley conducted himself so indecently—his temper never led him so far astray again.

And yet it was tried shortly after in as tender a point. He differed from his coadjutor Whitfield on two important points;—The free, full, and present salvation from all the guilt and all the power of sin, was maintained by the former and not admitted by the latter; and while Whitfield supported the Calvinistic doctrine of election and irreversible decrees, Wesley preached universal redemption and universal grace. They disputed on these subjects at first with moderation; but controversy by degrees produced its usual effect. Wesley had for some time been accustomed to make up his mind on very important occasions by drawing lots. His general method was to open the bible, and to follow the advice which appeared to be contained in the first text that he read. Thus his separation from the Moravians had been determined upon, when he consulted the Testament, and opened it at these words, "What is that to thee; follow thou me;" and the die was now cast, and a breach with the Calvinists rendered it inevitable, because having prepared two lots, the one that he drew bore the inscription, "Preach and Print," and a celebrated sermon against Calvinistic predestination was preached

and printed accordingly. This fact was communicated to Whitfield; and in answer he commented justly upon the absurdity and presumption of the practice; and reminded Wesley that on a former occasion he had used the same argument, and afterwards confessed that "God had given him a wrong lot." This answer was published, and naturally excited Wesley's anger; he spoke of it in his Journal as a betraying of secrets; and Whitfield subsequently acknowledged that it was an improper breach of confidence. It is to be observed, however, and lamented that this check did not cure Wesley of his very objectionable habit—He persisted in it more or less to the end of his life; preaching on chance texts, and frequently drawing lots both upon trifling and important subjects. The immediate cause of the separation from Whitfield, was the violence of some of his partizans. They accused John and Charles Wesley of preaching against predestination more than any Atheist, and of pleasing the world with universal redemption. Wesley discovered that these charges were in circulation, and produced a proof of the fact at a meeting near Bristol. The authors of them were present, and maintained that the charges were true; and Wesley had again recourse to the same skill and management, which had stood him in so much stead upon his separation from the Moravians. He recommended and obtained an adjournment of the discussion; and at the next meeting he produced and read the following paper,

"By many witnesses it appears that several members of the Band Society in Kingswood have made it their common practice, to scoff at the preaching of Mr. John and Charles Wesley; that they have censured and spoken evil of them behind their backs, at the very time they professed love and esteem to their faces; that they have studiously endeavoured to prejudice other members of that society against them, and in order thereto, have

belied and slandered them in divers instances; therefore, not for their opinions, nor for any of them (whether they be right or wrong) but for the causes above mentioned, viz. for their scoffing at the word and ministers of God, for their tale-bearing, backbiting, and evil-speaking, for their dissembling, lying, and slandering; I John Wesley, by the consent and approbation of the Band Society in Kingswood, do declare the persons above mentioned to be no longer members thereof. Neither will they be so accounted until they shall openly confess their fault, and thereby do what in them lies to remove the scandal they have given."

"No founder of a sect or order, no legislator, ever understood the art of preserving his authority more perfectly than Wesley. They came prepared for a discussion of their opinions and conduct, and they were astonished at hearing themselves thus excommunicated." Vol. I. p. 380.

The result was that the rebel leaders withdrew, and were followed by about half the meeting. Whitfield now returned a second time from America; his affections were evidently alienated from Wesley: the falling off in his congregations he attributed to the poisonous doctrines of Arminius, and at last he honestly declared that they preached two different gospels, and could therefore no longer act together. Wesley's resentment was confined within narrow bounds; he reproached his old pupil somewhat too coarsely with ignorance and inability to argue; but seems to have entertained no feelings of permanent hostility.

Methodism was now reduced to the shape on which we shall hereafter comment, and Wesley entered immediately upon that system of itinerant preaching, in which he persevered for fifty years. Newcastle was the first scene of his labours and his success. There was some difficulty however in obtaining a place whereon to build the meeting-house; and Wesley observes, "We can get no ground for love or money. I like this well; it is a good sign; if the devil can hinder us, he shall." The devil was foiled, and the meeting-house built. The next

place, at which Mr. Southey introduces us to him is at Epworth, his native village; where, as he says of himself, according to the strictest sect of his religion, he had long lived a Pharisee. He was repelled from the communion by the curate, and bore the insult with meekness; but it does not appear that his thoughts reverted to the time in which the strictness of his own discipline was complained of at Savannah, and in which he would indubitably have rejected a schismatic. He preached in Epworth Churchyard, standing on his father's grave, and the impression which he made was prodigious. His character was very well known in the neighbourhood; and there was consequently no disposition to question his sincerity. At many other places he was less fortunate; and while we laugh at the absurd tales which were circulated and believed respecting him; while the national character is dishonoured by the brutality with which he was occasionally treated, and by the indifference or impotence of the magistrates who should have protected him, it is still certain that in the earlier scenes of his itinerancy his conduct was well calculated to produce an outcry against Methodism. The ecstasies and fits of his hearers increased; a day seldom passed in which the miraculous interposition of Omnipotence was not loudly proclaimed. Every change in the weather was a special interference in his favour. His own health, and his disciples' health, and even his horse's health was restored as often as Wesley prayed with faith. Even in his latter Journals we find him praying and preaching for a wind, and the wind rose or fell, shifted or continued stationary, was fair and was foul, pretty much according to the warmth of his devotions. It cannot be thought that these statements are false, still less can it be believed that they are the whole truth. The fact, we have no doubt, is that Wesley prayed

on all occasions; but when his prayers were not effectual he took no notice of them in his memorandum book. This distinction was not attended to, nor would it have been valid in those days. His character was not then established; the consequence was, that he was regarded generally as an impostor, or a madman, and a horse pond was prescribed both by way of punishment and cure. In the neighbourhood of Birmingham and Wolverhampton his life was really in danger from the brutal fury of a mob—the whole scene is immutely described by Mr. Southey; and the historian of Nelson and Wellington is evidently delighted with the coolness, intrepidity and decision of a third hero, who in point of courage and of skill was inferior to neither of them. Our limits not permitting us to enter into many of these events, we shall not present the reader with any martial stories, but we give an extract from a more peaceful and equally characteristic scene.

“ The situations in which he preached sometimes contributed to the impression; and he himself perceived, that natural influences operated upon the multitude, like the pomp and circumstance of Romish worship. Sometimes, in a hot and cloudless summer day, he and his congregation were under cover of the sycamores, which afford so deep a shade to some of the old farm-houses in Westmoreland and Cumberland. In such a scene, near Brough, he observes, that a bird perched on one of the trees, and sung without intermission from the beginning of the service till the end. No instrumental concert would have accorded with the place and feeling of the hour so well. Sometimes, when his discourse was not concluded till twilight, he saw that the calmness of the evening agreed with the seriousness of the people, and that ‘ they seemed to drink in the word of God, as a thirsty land the refreshing showers.’ One of his preaching places in Cornwall was in what had once been the court-yard of a rich and honourable man. But he and all his family were in the dust, and his memory had almost perished. ‘ At Gwenap, in the same county,’ he says, ‘ I stood on the wall, in the calm still evening, with the setting sun behind me, and almost

an innumerable multitude before, behind, and on either hand. Many likewise sate on the little hills, at some distance from the bulk of the congregation. But they could all hear distinctly while I read, 'The disciple is not above his Master,' and the rest of those comfortable words which are day by day fulfilled in our ears.' This amphitheatre was one of his favourite stations. He says of it in his old age, 'I think this is one of the most magnificent spectacles which is to be seen on this side heaven. And no music is to be heard upon earth comparable to the sound of many thousand voices, when they are all harmoniously joined together, singing praises to God and the Lamb.' At St. Ives, when a high wind prevented him standing where he had intended, he found a little inclosure near, one end of which was native rock, rising ten or twelve feet perpendicular, from which the ground fell with an easy descent. 'A jetting out of the rock, about four feet from the ground, gave me a very convenient pulpit. Here well nigh the whole town, high and low, rich and poor, assembled together. Nor was there a word to be heard, nor a smile seen, from one end of the congregation to the other. It was just the same the three following evenings. Indeed I was afraid, on Saturday, that the roaring of the sea, raised by the north wind, would have prevented their hearing. But God gave me so clear and strong a voice, that I believe scarce one word was lost.' On the next day the storm had ceased, and the clear sky, the setting sun, and the smooth still ocean, all agreed with the state of the audience." Vol. II. p. 61.

It is to such passages as these that Wesley's Journals owe their charms. Ambitious sectaries, and persuasive preachers, and indefatigable, devoted, pious missionaries have existed in numbers before his time. But it is the union of these characters with a cheerful and happy temper, with a refined and cultivated taste, a keen relish for the beauties of nature, and a due value for the wonders of art that raises Wesley so far above the level of ordinary men, and render him almost as admirable and astonishing, as he has appeared to the mind of Mr. Southey. The itinerant preaching in England and Ireland, and especially in the remoter parts of them, and in the latter parts of Wesley's life,

are the bright spots in the history of Methodism. We forget that the ruler is making a progress through his territory, delighting in the exercise of absolute power, and receiving the adulation and homage of his subjects, and we look only to the lamentable ignorance of his hearers, to his earnest desire to supply all their wants, to his impressive instructions, exhortations and warnings, and to the beneficial effects which they appeared at least to produce: and nothing is wanting but a legitimate commission, and a more scriptural doctrine, to make him a pattern for the ambassadors of Christ.

We must pass with great rapidity over the remainder of his life: it was devoted without interruption to the cause in which he had embarked. His societies gradually spread over Great Britain and Ireland, and his visits to them in every quarter were surprisingly numerous. No bagman in quest of customers travelled more regularly than Wesley, and the difference between them was, that he travelled in all seasons, and in all directions. In Ireland his success was as signal as in England; in Scotland he was heard with much pleasure on a Sunday, but he had frequently occasion to observe, that the Scotch loved the *Lord's word* on the *Lord's day*; that is to say in plain English, they had no relish for his system of preaching each day in the week, and at every hour of the day, and of the night. His first service commenced at five in the morning, and he pressed the necessity of this practice upon all his congregations.

He seldom passed a day without preaching; and he officiated twice or thrice much more commonly than once. His other regular employments were instructing, advising and superintending his preachers; visiting the classes of his society; expelling unworthy members, composing differences, assisting the distressed, preparing materials for the Arminian, or Methodist Magazine,

and keeping up an immense correspondence with every quarter of the globe. Notwithstanding these engagements his reading was never discontinued. His Journals contain many remarks upon the books with which he was engaged, and he does not appear to have neglected any branch of literature. We have critiques, for instance, upon Gerard's Essay on Genius, and Lord Littleton's Dialogues of the Dead. Home's tragedy of Douglas is also highly praised; and no modern work of any reputation appears to have been passed over. But the privilege of miscellaneous reading was not intended for his disciples; and perhaps one cause of their great inferiority to their founder may be traced to this circumstance. He encouraged them, especially the preachers, to study; but they were to study as he directed; they were always in leading strings; and their gait was consequently ungraceful; his own steps were free and unconfined.

Nor was the effect of his early and sincere attachment to the Church, and of his long residence at Oxford ever effaced from his mind. The latter confirmed his love of method, decorum and subordination; and his logical faculties acquired an edge at the University, which neither Moravianism nor Methodism could blunt. The former was insufficient to restrain the love of power, which was unsubdued though not unrivalled in the bosom of Wesley; yet still it retained a perceptible influence over his conduct. One instance of this may be found in the lame excuses with which he quieted his conscience upon every fresh violation of order and unity. Thus lay-preachers, as he often declared, were not authorised by him, but tolerated; and this word toleration, had a very novel signification—for Wesley selected the preachers; heard them preach, pronounced upon their qualifications, fixed the circuits in

which they were to labour, and suspended or dismissed them at pleasure. Another and a more creditable proof of attachment to the Church, was the sorrow with which he always contemplated a final separation from it. He saw plainly that his disciples were inclined to dissent, and his forebodings were frequent, melancholy, and sagacious. On his last visit to Glasgow he said, "Our new preaching house will, I believe, contain about as many as the Chapel at Bath. But O the difference, it has the pulpit on one side, and has exactly the look of a Presbyterian meeting-house. It is the very sister of our house at Brentford. Perhaps an omen of what will be when I am gone!" The unfortunate house at Brentford is mentioned in another place with great contempt; and the Deptford people, a few years before, being "mad for separating from the Church,"—Wesley said to them emphatically, "If you are resolved, you may have your service in Church hours. But, remember, from that hour you will see my face no more. This struck deep, and I heard no more of separating from the Church." It is to be remembered, however, that though he resisted in this particular instance, and though he said that the practice was inexpedient, and even unlawful, he was yet constrained to yield when the congregation proved obstinate. His consummate skill in government told him how far he might go; and when courage and decision would no longer avail, he always secured a safe retreat. The political principles and conduct of Wesley were remarkable. In his youth he gave great offence at Oxford by a Jacobite sermon, and Mr. Southey seems to have forgotten that a part of the evil treatment which was experienced by the Methodists between the years 1740 and 1750, may have originated in that circumstance. In later days Wesley was firmly attached to the house of

Hanover; and took a very decided part in opposition to levellers and Jacobins.—He justified the conduct of the Parliament which taxed America; and when the French menaced us with an invasion, offered to raise a regiment of soldiers. He lived only to witness the commencement of the French revolution; but he was thoroughly well acquainted with its principles and tendency, and did not hesitate to declare his opinion. The Methodistic leaders of the present day, have proved themselves, in this respect, not unworthy of their founder. But we fear that if John Wesley could revisit the classes in Cheshire, and Lancashire, Leicestershire, and Yorkshire, the expulsions for radicalism would form a serious set-off against the annual increase of his disciples.

Although this article has extended to an unusual length, many parts of Wesley's life are still unnoticed: and we must content ourselves with referring the reader for further information to Mr. Southey. He relates the actions of his hero in a very pleasing manner, and the only thing of which we can complain in this department of the work, is the want of a complete summary of Wesley's character. Parts of it are unfolded on various occasions with impartiality and skill; but we have so long been indulged in the luxury of concluding chapters, that the appetite is disappointed when the volume closes without one. The following extract will serve for a sample of the style in which Wesley is painted, and while it makes us regret our inability to produce a whole

length by the same master, it will furnish us at the same time with a convenient resting-place in our course.

“Mr. Wesley still continued to be the same marvellous old man. No one who saw him, even casually, in his old age, can have forgotten his venerable appearance. His face was remarkably fine; his complexion fresh to the last week of his life; his eye quick, and keen, and active. When you met him in the street of a crowded city, he attracted notice, not only by his band and cassock, and his long hair, white and bright as silver, but by his pace and manner, both indicating that all his minutes were numbered, and that not one was to be lost. ‘Though I am always in haste,’ he says of himself, ‘I am never in a hurry; because I never undertake any more work than I can go through with perfect calmness of spirit. It is true, I travel four or five thousand miles in a year; but I generally travel alone in my carriage, and, consequently, am as retired ten hours a-day as if I were in a wilderness. On other days, I never spend less than three hours (frequently ten or twelve) in the day, alone. So there are few persons who spend so many hours secluded from all company.’ Thus it was that he found time to read much, and write voluminously. After his eightieth year he went twice to Holland, a country in which Methodism, as Quakerism had done before it, met with a certain degree of success. Upon completing his eighty-second year, he says, ‘is any thing too hard for God? It is now eleven years since I have felt any such thing as weariness. At any times I speak till my voice fails, and I can speak no longer. Frequently I walk till my strength fails, and I can walk no farther; yet, even then, I feel no sensation of weariness, but am perfectly easy from head to foot. I dare not impute this to natural causes. It is the will of God.’” Vol. II. P. 555.

(To be continued.)

MONTHLY REGISTER.

Society for Promoting Christian Knowledge.

AT an extraordinary General Meeting of this Society, held on Tuesday, July 17, it was determined to proceed forthwith in preparing another Family Bible, with short Notes, of the plainest and simplest kind, conformable in substance to the writings of the most approved Divines of the Church of England. The regulations for carrying this design into effect, have been referred back to the Committee of Correspondence; and it is intended, that the work should be submitted (as in the edition of the Family Bible some time since printed by the Society) to a Committee of Revision, and also a Committee of Superintendence, consisting of Bishops Howley, Tonline, and Van Mildert; the whole plan to be subject to the approbation of the President of the Society, the Archbishop of Canterbury.

Society for the Propagation of the Gospel in Foreign Parts.

This Society is proceeding in its efforts to supply the lamentable deficiency of religious instruction at the Cape of Good Hope. The Rev. S. Wright, M.A. of Trinity College, Dublin, has been appointed a Missionary to that settlement; and the Society has voted the sum of 500*l.* in aid of a fund, which is now raising, to build another church at Cape Town.

We subjoin extracts from a considerable portion of the Report, which has just been published; and the most interesting passages in the remainder, shall appear in our next Number.

“ Newfoundland.

“ Upon the resignation of Mr. Rowland, and the departure of Mr. Grantham for Yarmouth, Nova Scotia, who had taken charge of the mission of St. John's as a temporary measure, Mr. Carrington removed from Harbor Grace to that place, where he was received with great atten-

tion by the governor, the chief justice, and the most respectable inhabitants; he has every reason to believe that the situation will prove agreeable to him, and he will use his utmost endeavours to merit the kind patronage of the Society, by increased exertions in the discharge of his duties. The congregation at St. John's is highly respectable, and the communicants numerous—he reads prayers twice in the week and on all holydays, on which days the Church is well attended—besides two full services on the Sunday. Previously to his removal from Harbor Grace, he had the satisfaction to witness the completion of the new Church, and the final settlement of all the difficulties that had arisen on that point. The great liberality of the Society in appropriating 500*l.* in aid of the funds collected in the district, was duly estimated, and contributed to those happy arrangements, which terminated in the erection of a building for public worship, which cannot fail to be of the most essential service to the cause of religion and morality throughout the whole of that district.

“ The Rev. John Leigh succeeded Mr. Carrington at Harbor Grace. The valuable services of Mr. Leigh at Twillingate, where he had incited the people to build both a Church and a parsonage house at considerable expence, were fully estimated; a National school was also introduced under his inspection, and had operated most favourably on the conduct and manners of the people. No minister of the Church of England had ever visited that part of the island previously to his arrival, and the kind attention of the inhabitants made him very reluctant to quit them; but the severity of the weather during a long winter, had seriously injured his constitution, and rendered a removal to a Southern climate absolutely necessary for the preservation of his life. The Society, under these circumstances, could not refuse an acquiescence with his wishes, however much they lamented the injury, that even a temporary want of a resident clergyman might cause in an infant establishment. In the course of the year the Society had the satisfaction to supply his place by the appointment of the Rev. Mr. Laugharne, whose arrival at Twillingate late in the autumn has been announced; upon the earliest recommendation of Mr. Leigh, shortly after his settlement at Harbor Grace, and when he had had an opportunity of visiting the greater part of

the district, where there is a population of 13,000 souls. A new mission has been formed at Carboneer, under the engagement of the people to contribute at least 100*l.* a year, besides a parsonage-house and fuel, towards the maintenance of a resident clergyman. A Church has already been erected in that part of the Bay to which the Society on a former occasion had contributed.

"Mr. John Clinch, son to the late venerable Missionary at Trinity Bay, communicated to the Society the death of his parent, which occurred on the 22d of Nov. 1819, in the 72d year of his age, 33 of which had been passed in the zealous discharge of his duties as Missionary at Trinity. His piety and active benevolence, two distinguishing traits in his character, had procured him such respect and esteem in all parts of the island where he was known, as to make his loss a general subject of regret. To his family, indeed, it is almost irreplaceable, as he has left behind him a widow and seven children, three of whom, from the dispensations of Providence, are in such a state of mental weakness as must render them at all times dependent on their friends. The Society have recommended the widow to government for the usual pension of 50*l.*, and have made a gratuity of 50*l.* for the immediate expences of the family.

"In the course of the last year, the Rev. George Aubrey Spencer was adopted as a Missionary in the island of Newfoundland, and on his arrival the governor, Sir Charles Hamilton, availed himself of the opportunity thus afforded to revive the old mission of Ferryland, which had been vacant many years. The services of Mr. Spencer have proved highly valuable in this district, where many persons, attached to the Church of England, had long lamented the want of those ministrations in which they had been educated. The short period which had elapsed since his arrival at his destination prevented Mr. Spencer from sending a detailed account of the spiritual state of his mission; but he has promised to enter very fully upon that important subject early in the present year. The cold he has experienced he represents as very severe, and the accommodation afforded him very indifferent; but the people are kind and attentive, and disposed to listen to his remonstrances against their evil habits; and he shall think himself happy if he can in any way forward the designs of the venerable Society.

"Upon the representation of Lt. Vicars, R. E. transmitted through the bishop of Gloucester, Mr. John Curtis has been ap-

pointed school-master at Portugal Cove, with a salary of 20*l.*

"Nova Scotia.

"Though the health of the bishop of Nova Scotia still continues infirm, yet the Society are in hopes that his lordship has received so much benefit from a residence in a milder climate, that he will be able to return to the duties of his diocese early in the ensuing summer; where, though the general superintendence of ecclesiastical affairs has been conducted with great ability and attention by the Rev. Dr. Inglis, yet several of the most important offices that attach to the Episcopal Jurisdiction have necessarily been omitted."

"Dr. Inglis reports, that the unanimity and attention of his people still continue, the Church is well filled, and he has much comfort in his laborious duties, which lighten the load they lay upon him. Every administration of the Lord's Supper, he has the satisfaction to find new communicants; and the custom of coming to their minister for previous communication on this important Sacrament, is gaining ground; a larger proportion of baptisms are solemnized in the Church, and he hopes the habit will furnish more and more. The former Churchwardens were unanimously elected at Easter, when the number of communicants was greater than at any former period since he had charge of the mission. The embarrassments which are so generally felt are experienced in the mission, which necessarily affect the means of the parishioners, and the resources of the Church as well as the Missionary. The breaking up of the Naval Establishment at Halifax will deeply affect its prosperity, but they must be contented under their share of the general depression, and be thankful for the blessings still preserved to them; he had lately visited Margaret's Bay, twenty-five miles distant from Halifax; there he had a very numerous and attentive congregation.

"The death of the Rev. George Wright, late Missionary to the Germans at Halifax, after a long and tedious illness, occurred August 1st, 1819. During the last two years he was incapable of attending to any of his duties, having been afflicted with a severe paralytic affection. The Rev. Thomas Twining succeeded him as master at the Grammar school, and the Rev. Benjamin Gray, who had officiated for Mr. Wright during his illness, has been appointed his successor in St. George's Church. On an application from Dr. Inglis, in favour of a gratuity in aid of the expences attending the erection of a Church at New Dublin, he represents the

wants of the vacant missions as urgent, and the call for new Missionaries as so earnest, that he trusts the Society may be able to send five or six fit persons from England; there can be no doubt that there will be, notwithstanding an abundant opening for all candidates who are preparing in that country for the service of the Society. The rapid increase of settlements throughout the provinces, from the great number of emigrants, has induced the Society to offer encouragement to the people, in the assurance that they will be ready to furnish them with Missionaries, provided they make exertions in the erection of Churches and Parsonage-houses, and in contributing some stipend for the maintenance of a resident clergyman. In the mean time they have expressed a readiness to appoint a certain number of visiting Missionaries, to keep alive due sentiments of religion in those districts where they are not yet prepared for a permanent establishment. It is considered that the candidates for ordination, furnished by the college at Windsor, will offer the most eligible characters for such appointments, as their knowledge of the dispositions and qualities of the natives will give them many advantages over ministers whose local knowledge must be limited. A reduction has been ordered in the allowance to several chaplains. Mr. Desbrysaye, the only clergyman of the Church of England, who has for many years resided in Prince Edward's Island, is reduced from 110*l.* to 10*l.* which will be a serious loss to him. These salaries, which it is hoped may be restored, are most important to the interest of the Church and the authority of the bishop, by raising a few of the poor livings just above a state of necessity; and in most places they were originally granted to create a support for a clergyman, who might thus be induced to reside. Impressed with a sense of the valuable services of Mr. Desbrysaye, and his unfortunate situation, in being deprived of the greater part of his salary from government, after a faithful and exemplary discharge of his duty in that island for nearly forty years, the Society have placed him upon their list of Missionaries, with a salary of 100*l.* Application has also been made to government for pecuniary assistance, to enable the Society to furnish the island with a second Missionary, and as that has been favourably received, they have lost no time in appointing the Rev. Cornelius Griffin, and placing him at the disposal of the governor of the island.

"A new mission will be established at Liverpool, provided the people give suffi-

cient encouragement in the erection of a Church and Parsonage-house, and agree to raise certain contributions towards the maintenance of a minister: several considerations have induced the Society to offer this encouragement, and in the event of its taking place, Mr. Twining, whose long and valuable services entitle him to the special favour of the Society, will, at his own earnest request, be appointed to the situation, as his age and infirmities have rendered the charge of his present extensive mission very arduous. During the course of the year, Dr. Inglis was induced, from the state of his health, to quit for a time his usual residence at Halifax, and to seek some relaxation from his various occupations by an excursion into the country, by which an opportunity was afforded him of seeing many of the clergy, who all expressed the most grateful sense of the many obligations due to the paternal care of his grace the president, and which will animate them with increased desire to realize the benevolent intention of the Society, by additional zeal and diligence in their several stations, and by fervent humble prayers for the blessing of Almighty God upon their poor labours.

"Several new settlements have been formed, under peculiar circumstances, on a new line of road, which has been opened from Halifax to Annapolis, through an extensive forest of 100 miles. In the neighbourhood of Chester is Sherbrooke, with a population of 300. At the other end of the road, and near Annapolis, is a continued settlement, much more numerous, and composed, like that of Sherbrooke, entirely of disbanded soldiers, very poor, and in great want of instruction. Through the kindness of Lord Dalhousie, they have been furnished with books to a certain extent, but the supply is inadequate to their wants; and on the representation of Dr. Inglis, the Society have not only furnished them with a larger quantity of books, but have made allowances for two school-masters for each of those settlements. The same attention has been extended to a German congregation near Guysborough, and a Welch colony, distant from Shelburne about eighteen miles. The last are represented as persons who, having been led away from the Church, are now anxious to return to her bosom. In a particular district upon the St. John's river, New Brunswick, Mr. Diblee, the Missionary, writes, that it is lamentable to reflect, that from Woodstock, to the Grand Falls, a distance of nearly eighty miles, and almost entirely inhabited by disbanded soldiers, there is no Christian

minister of any denomination, and of course no religion whatever; it was necessary, in order to obtain their military allowance, that an oath should be administered; a good old churchman, a justice of the peace, went up for that purpose; he says that it was with the utmost difficulty, and after half-a-day's search, that a Bible could be found, and that he has reason to believe there are not more than four or five Bibles and Prayer-books among the whole population. To remedy in some measure this gross ignorance, and total want of instruction, the Society have directed a considerable quantity of Bibles, Testaments, Prayer-books, and religious tracts to be forwarded, and have agreed to make an allowance of 15*l.* per annum each, to two school-masters, qualified at the National School, in the expectation of providing for their spiritual wants hereafter, either by the appointment of a visiting Missionary, or a resident minister, according to the progress of the settlements. The college at Windsor has ever since been considered as the best and most legitimate source from which the provinces of Nova Scotia and New Brunswick might be furnished with Missionaries, who would unite to the other essential qualifications, a more intimate knowledge of the disposition and manners of the people, and a greater familiarity with the climate, the severity of which has frequently been found injurious to the constitution of Europeans. Influenced by these considerations, the Society have from time to time extended their liberality, not only to the university but to the grammar school at Windsor, by the institution of scholarships at either establishment. As the provinces have increased in wealth and population, the demand for resident clergymen has become greater; and the encouragement offered for the education of young men for ordination, has induced several candidates to seek for the exhibitions. To meet these growing demands, the Society have agreed to enlarge the number at either establishment to twelve, with a stipend of 30*l.* per annum for seven years each. It had been stated that several of the Society's scholars from the academy are now ready for the college, but it is feared they cannot enter, as no Society's scholarship at the college would be vacant for some time.

"From his Excellency Major-general Smith, Lieutenant-governor of New Brunswick, and several other quarters, representations have been made of the salutary effects of placing a Missionary at Miramichi, from whence many hundred vessels carry timber every year to the United Kingdom.

"The Society have felt much pleasure in acceding to the wishes of the governor, who has ever manifested the most anxious and zealous desire of promoting the interests of the Church and the comfort of the clergy. A considerable portion of the Missionary's time may be devoted to visiting the adjoining districts. Dr. Inglis closes his annual report with the expression 'that he feels the most sincere gratification in assuring the Society of the general attention and exemplary conduct of the Missionaries throughout the province; and it is most satisfactory to think, that by the blessing of God, his work is prospering in their hands.'"

"The Rev. Charles Inglis, Missionary at Dartmouth, reports that the Church is nearly finished, and under an assurance of assistance from the Society, the trustees have pledged themselves to complete the building. From the scattered state of the population in the township there are numbers who are in some degree precluded from attending public worship; an ample supply of books would furnish the readiest means of remedying this evil, and the Society have given directions for an adequate supply. The petition from the Church-wardens has been favourably received, and 200*l.* has been granted in aid of the expenses attending the erection of the Church."

Clergy Orphan Corporation.

At a meeting of the Society for the Relief of the Widows and Orphans of Clergymen, in the diocese of Canterbury, holden in the city of Canterbury, on the 15th day of June, 1820, it was unanimously resolved,

"That whenever an orphan of any member of this Society, shall be admitted into the Clergy Orphan School, at St. John's Wood, London, this Society will consider such orphan as still having a claim to its assistance, and will annually contribute towards his or her support, as long as he or she shall continue in the said school; upon receiving a certificate, from the master or mistress, that such orphan is in the school, behaving to their satisfaction."

PARLIAMENTARY INTELLIGENCE.

WE have received several inquiries respecting the provisions of the new Act for enabling spiritual persons to exchange their parsonage houses, glebe lands, &c. It is entitled, An Act to amend the 55 George III.

c. 147, and it contains two clauses only; the first of which enacts, that whereas the commission of inquiry, issued by the Bishop of the Diocese, must contain at least one barrister of three years standing, to be named by the Senior Judge of Nisi Prius, for the county in which the benefice is situated; and whereas this rule will not apply to the county of Mid-

dlesex, the barrister shall there be nominated by the Chief Justice of the King's Bench or Common Pleas. The second clause repeals a clause in the aforesaid 55 George III. c. 147, by which it had been enacted, that certain schedules contained in Acts of the 17th & 21st George III. should be applied to the purposes of 55 George III. c. 147.

MISCELLANEOUS INTELLIGENCE.

ECCLESIASTICAL PREFERMENTS.

From the London Gazette, July 17. The lord bishop of Lincoln has been elected to the see of Winchester, vacant by the death of Dr. Brownlow North, late bishop thereof.

Rev. John Kaye, D.D. master of Christ college and regius professor of divinity in the university of Cambridge, has been preferred to the bishopric of Bristol, vacant by the death of the right rev. bishop Mansel.

Rev. Christopher Wordsworth, D.D. rector of Lambeth, and formerly fellow of Trinity college, is appointed master of that Society, in the room of the late bishop of Bristol.

The Bishop of Exeter is to be translated to the Bishopric of Lincoln; and the Rev. Dr. William Cary, Prebendary of Westminster, is to be preferred to the see of Exeter. The Bishop of Landaff will be presented to the Deanery of St. Paul's, vacant by the resignation of Dr. Tomline, now Bishop of Winchester, and the Rev. Dr. Prodsham Hodson, Principal of Brazenose College, Oxford, is to be appointed Regius Professor of Divinity, and Canon of Christ Church, Oxford, in the stead of the Bishop of Landaff.

Rev. George Lucas, A.B. to the rectory of Billockby, Norfolk; patron, C. Lucas, esq. of Filby.

Rev. G. Hunt, to the rectory of Boughton, Norfolk; patron, John Vernon, esq. of Lincoln's-inn, Middlesex.

Rev. Thomas Lea, M.A. of Trinity college, Oxford, to the vicarage of Bishops Itchington, Warwickshire.

Rev. E. Griffiths, B.D. of St. John's college, Cambridge, to be master of the free grammar school, Swansea.

Rev. Thomas Davies, M.A. to the vicarage of Bayton, Worcestershire; patron, the lord chancellor.

Rev. J. F. Roberts, second master of Felsted school, Essex, elected to the mastership of Walthamstow school.

Rev. John Woodcock, A.M. to the minor canonship in Canterbury cathedral, vacant by the death of the late rev. J. Ratchiff, patrons, the dean and chapter.

Rev. James Hooper, to the rectory of Stowel, Somerset.

Rev. Mr. Bathurst, son of the right. hon. Bragg Bathurst, to the valuable living of Berwick in Elmet, near Leeds, vacant by the death of Dr. Mansel.

Rev. E. James, M.A. of Christ church, Oxford, to the perpetual curacy of Mortlake, Surrey; patrons, the dean and chapter of Worcester.

Rev. John Overton, B.A. of Trinity college, Cambridge, has been presented by archdeacon Markham to the vicarage of Elloughton, in the East Riding of Yorkshire.

Rev. R. Spofforth, M.A. to the vicarage of Eastington, near Howden, Yorkshire.

Rev. G. P. Richards, M.A. has been unanimously elected master of the Grammar School at Beverley, Yorkshire.

The Hon. and rev. Dr. Rice, as precentor of York cathedral, has presented himself to the rectory of Oddington, in Gloucestershire.

Rev. Francis Brooke Welles, M.A. scholar of Worcester college, instituted to the rectory of Calthorpe.

Rev. James Howell is presented to the rectory of Stowell, Somerset.

The dean and chapter of Worcester have appointed the rev. Allen Wheeler, B.D. to the head mastership of the college school.

Rev. John Collinson, curate of Ryton, Durham, has been licensed to the perpetual curacies of Lamesley and Tanfield, on the nomination of sir Thomas H. Liddell, bart.

UNIVERSITY INTELLIGENCE.

CAMBRIDGE, June 23.—Joseph Studholme, esq. B.A. of Jesus college, is elected a fellow of that Society.

The subscriptions for building an observatory in this university amount to upwards of 4300*l.* exclusive of the donation of 5000*l.* voted by the Senate.

June 30.—The annual prizes of fifteen guineas each, given by the representatives of this university, for the best dissertations in Latin prose, were on Monday last adjudged to Thomas Thorp, of Trinity college, and Edward Boteler, of Sidney college, middle bachelors. Subject,

In GEORGIUM Tertium, τὸν μακαρίτην,
Oratio Funebris.

No prize adjudged to the senior bachelors.

The Porson prize for the best translation of a passage from Shakespeare into Greek verse, was on Monday last adjudged to William Henry Fox Talbot, scholar of Trinity college. The subject is from Macbeth, act i. scene the last.

July 7.—The Rev. C. J. Bloomfield, rector of St. Botolph's Bishopsgate, and of Chesterford, Essex, and domestic chaplain to the lord bishop of London, was on Saturday last created doctor in divinity by Royal mandate.

On Monday, H. W. Hyde, of Emmanuel college, was admitted bachelor in civil law; and J. Spurgin, of Caius college, bachelor in physic.

Yesterday, the rev. W. P. Manclarke, of Jesus college, was admitted master of arts; and M. Prendergast, of Pembroke hall, bachelor in civil law.

S. Pope, esq. B.A. of Emmanuel college, was last week elected a fellow of that society; and C. Smith, esq. B.A. of St. Peter's college, was on Saturday last elected a foundation fellow of that society.

On Tuesday last, (being Commencement Day,) the following doctors and masters of arts were created:

DOCTORS IN DIVINITY.—Rev. J. Inman, of St. John's college, professor of the royal naval college and school of naval architecture at Portsmouth; Rev. H. Okes, of Corpus Christi college, and of Woodford, in Essex; Rev. T. Causton, of St. John's college, prebendary of Westminster, and rector of Turweston, Bucks; Rev. R. Roberts, of St. John's college, rector of Aldwinkle All Saints, in the county of Northampton.

DOCTOR IN CIVIL LAW.—G. Matcham, of St. John's college.

DOCTORS IN PHYSIC.—F. Thackeray, esq. of Emmanuel college, physician at Cambridge; J. K. Walker, esq. of Caius college, physician at Huddersfield; J. Warburton, esq. of Caius college, physician at Hackney. One hundred and eight were admitted Masters of arts.

July 14.—On Friday, the 7th instant, the last day of term, the degree of Master of arts was conferred on Christopher Richards, of Queen's college.

July 21.—The following gentlemen of this university were ordained deacons, by the bishop of Gloucester, on the 9th inst. Thomas Arden, B.A. of Queen's college; C. P. N. Wilton, B.A. and Francis Lunn, B.A. of St. John's college; and P. T. B. Hicks, student of Trinity college.

OXFORD, June 24.—On Thursday last the following degrees were conferred:

BACHELORS AND DOCTORS IN DIVINITY.—Rev. John Wright, M.A. some time fellow of Brasenose college, and now rector of Billing Magna, Northamptonshire; Rev. Edward Grime, M.A. of Brasenose college, and rector of Marston, in the diocese of Bath and Wells.

MASTERS OF ARTS.—Rev. R. J. Cooper, Christ church; Rev. H. L. Majendie, Oriel college; Rev. T. S. Basnett, St. John's college.

July 1.—Yesterday the election at Wadham college took place, when the Rev. Joseph Palmer Griffith, B.A. was elected fellow, and Mr. James P. Rhodes was elected Scholar. Same day, Mr. William Carne Tupper, M.A. of Pembroke college, was elected fellow of Exeter college, on King Charles's foundation for the island of Guernsey, and Mr. G. N. Oxnam, B.A. of Wadham college, to the fellowship for the county of Cornwall, vacated by the death of the late Dr. Cole, rector of Exeter college.

At the same time the following degrees were conferred:

BACHELOR AND DOCTOR IN DIVINITY.—Rev. G. Richards, M.A. some time Fellow of Oriel college, and now one of the vicars of Bampton, in the county of Oxford, grand compounder.

DOCTOR IN CIVIL LAW.—W. Birkett Allen, B.C.L. Fellow of St. John's college.

MASTERS OF ARTS.—F. Brien, esq. of Christ church, grand compounder; Rev. J. Chambers, All Soul's college; Rev. E. T. D. Hulkes, G. Cobb, and the Rev. A. B. Evans, St. John's college; rev. T. Clarke, Brasenose college; E. Quin, Magdalen hall.

BACHELORS OF ARTS.—H. C. Keogh, esq. Christ church, grand compounder; J. Worsley and W. Bury, fellows of New college.

July 8.—On Monday sc'nnight Mr. H. A. Woodgate, and Mr. W. E. Marsh, scholars of St. John's college, were admitted fellows of that society.

On Thursday C. Pilkington was admitted scholar of New college.

Yesterday, the following degrees were conferred :

MASTER OF ARTS.—Rev. W. Williams, All Soul's College.

BACHELORS OF ARTS.—J. Wallis, Exeter College; J. Hailing, and H. Ayling, Magdalen hall.

July 15.—On Saturday, the 8th inst. the last day of Act Term, the following degrees were conferred :

MASTER OF ARTS.—Rev. S. H. Langston, fellow of Wadham college.

BACHELOR OF ARTS.—John Irving, Worcester college.

The whole number of degrees in Act Term, was B.D. five; D.C.L. one; D. Med. one; B.D. five; B.C.L. two; B. Med. two; M.A. sixty-one; B.A. seventy-nine; Matriculations, eighty-two; Regents of the Act: Doctors, twenty-two; Masters, one hundred and sixty-three.

DIED, IN AND NEAR LONDON.

Lately, in his 75th year, Dr. Bennett, Bishop of Cloyne, in Ireland. His remains have been removed from his house in Montague-square, for interment in the family vault at Plumstead.

At Chelsea, the rev. Thomas Pierson, D.D. formerly senior minister of the established English church at Amsterdam.

BUCKINGHAMSHIRE.—Died, the rev. Robert Armstrong, vicar of the parish of Great Missenden, distinguished for his piety and literary attainments.

Died, at Buxton, the rev. Charles Thorsold, vicar of Stourton and Littleborough.

Died, the rev. Matthew Arnold, garrison chaplain of Portsmouth, who was drowned by the upsetting of a boat near Brown Down Point. Mr. Arnold was one of the guardians of the poor in the parish of Alverstoke, and devoted much of his time, his influence, and his property, to ameliorate the condition of his fellow creatures.

DORSETSHIRE.—Died, on the 9th of July, the rev. John Bain, rector of Winfrith. Having put off in a boat from Lullworth castle, with William Baring, esq. on their attempt to change places, the boat upset, and they were both drowned. Mrs. Baring and the two Miss Bains were on the sea-shore, melancholy witnesses to the afflicting event.

Died, at Weymouth, the rev. Willoughby Bertie, late fellow of All Souls college, Oxford, and many years rector of Buckland, in Surrey.

DURHAM.—Died, at Coniscliffe, aged 84, the rev. Henry Richardson, vicar of that parish.

GLOUCESTERSHIRE.—On Sunday, July

2d, the Lord Bishop of Gloucester, held a public ordination in the cathedral of this city, when his lordship admitted into orders nine deacons, and into priests' orders, four deacons.

Died, at the vicarage house, Dymock, the rev. David Evans.

HAMPSHIRE.—Died, at 12 o'clock, on Wednesday, July 12, at his palace at Chelsea, after a long illness, and general decay of nature, the honourable Brownlow North, D.C.L. Lord Bishop of Winchester, prelate of the order of the garter, provincial sub-dean of Canterbury, visitor of Magdalen, New, Trinity, St. John's, and Corpus colleges, Oxford, F.A. and L.S. His lordship was in the 79th year of his age, having been nearly forty years bishop of Winchester. The virtues of Christianity, grafted upon his singularly mild and indulgent disposition, formed a character whose loss is truly afflicting to his friends.

NORFOLK.—Died, at the parsonage house, Hethersett, the rev. B. Edwards, aged 88, many years rector of that parish.

NORTHAMPTONSHIRE.—Died, at Hardingstone, the rev. Ashton Wade, vicar, aged 57.

SHROPSHIRE.—Died, at Conover, in his 81st year, the rev. Edward Daker, M.A. formerly fellow of Magdalen college, Cambridge.

SOMERSETSHIRE.—Died, at Trinity college lodge, Cambridge, after a short illness, in the 69th year of his age, the right rev. William Lort Mansel, D.D. Lord Bishop of Bristol, and master of Trinity college. His lordship proceeded to the degree of B.A. in 1774, M.A. 1777, D.D. 1798; was elected public orator of the university in 1788; in 1798, he was appointed master of Trinity college; and in 1808, he succeeded Dr. Luxmore as Lord Bishop of Bristol. His lordship, who owed his elevation in the church to the patronage of his fellow-collegian, the late Mr. Perceval, was the tutor of the duke of Gloucester.

Died, aged 85, at the Villa-house, Bathwick, Somerset, Dr. John Trusler, who as an author and compiler, may be reckoned as one of the most voluminous publishers of his time.

Died, aged 75, the rev. W. Perkins, M.A. vicar of Kingsbury, Somerset, and forty-five years curate of Twyford, Bucks, senior member of Lincoln college, Oxford, and one of the oldest chaplains to his present Majesty. He has left a widow and fourteen children.

SUFFOLK.—Died, at Halesworth, aged 80, the rev. Isaac Avarne, A.M. formerly of Queen's college, Cambridge, thirty-four years rector of Halesworth with the vicar.

age of Chediston annexed, and forty-eight years rector of Bassingham, in Norfolk. He was a man of strong sense, and the strictest integrity.

Died, at Eye, the rev. Robert Malyn, fifty-two years rector of Kirtton, and since 1812, rector of Thornham Magna and Parva, in that county. He was formerly of Jesus college, Cambridge, A.B. 1755.

SUSSEX.—July 17. Last Wednesday, the venerable Lord Bishop of our diocese, held his confirmation here, and at the age of 87, by an impressive performance of the solemn rite, confirmed upwards of 700 young persons.

WORCESTERSHIRE.—Died, in the 63d

year of his age, the rev. W. Calcott, many years rector of Great Witley, in this county.

YORKSHIRE.—July 8. On Sunday last, his grace the Archbishop of this province ordained fifteen priests and twenty-two deacons, at his palace of Bishopsthorpe, near this city.

The foundation stone of the new church at Bishop Burton, has been recently laid by the rev. Robert Rigby, vicar.

Died, at Huggate, in the 50th year of his age, the rev. John Wilkinson, curate of that place.

Died, suddenly, aged 74, the rev. Joseph Horsfall, curate of Denby chapelry.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

A Sermon preached before the Incorporated Society for the Propagation of the Gospel in Foreign Parts, at their Anniversary Meeting, in the Parish Church of St. Mary-le-Bow, on Friday, February 18, 1820. By the Right Rev. Edward, Lord Bishop of Oxford.—Together with the Report of the Society for the Year 1819. To which are annexed, Lists of the Society's Missionaries, Catechists, and Schoolmasters, and of the Incorporated and Associated Members of the Society. 8vo. 2s. 6d.

A Charge delivered to the Clergy of the Diocese of Rochester, in June, 1820. By John Law, D.D. Archdeacon of Rochester. 1s. 6d.

The Qualifications necessary for a Preacher and a Hearer of the Word: a

Sermon, preached in the Church of St. Mary, Newmarket, on Tuesday, May 16, 1820, at the Visitation of the Right Rev. Father in God, Henry, Lord Bishop of Norwich. By Charles James Blomfield, D.D. Rector of St. Botolph's, Bishopsgate, and of Chestertford, Essex, and Domestic Chaplain to the Lord Bishop of London. 1s. 6d.

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NOTICE TO CORRESPONDENTS.

Philobiblos, *Luther*, and *Jhuoa*, have been received, and are under consideration.

Clericus,—T.—and *C. P. W.* shall appear.

We shall be thankful for a continuation of E. S.'s manuscript.—Several articles are unavoidably postponed.

THE CHRISTIAN REMEMBRANCER.

No. 21.]

SEPTEMBER, 1820.

[VOL. II.]

ON THE HOMILIES.

Of the Declining from God.

HAVING now presented our readers with an analysis of the Homilies on the Misery of all Mankind, on the Salvation of all Mankind, on the True and Lively Faith, and on Good Works, it was intended to proceed at once to the consideration of the doctrines which they contain; and to shew, that while they are truly taught and enforced in the Church, they are mistaken and misrepresented by several denominations of Dissenters. But as it is probable, that the proof of this proposition will be facilitated by the production of some additional abstracts, the present article will contain the substance of the Eighth Homily, entitled, *Of the Declining from God*; or, a Sermon, how dangerous a thing it is to fall from God.

Of our going from God, the Wise Man saith, that pride is the first beginning, since pride is the fountain of sin; and as we thus go from God, so shall he, and all goodness with him, go from us. Neither can we return to him while we continue in vicious living; whatever sacrifices we may offer, or whatever pains we may take.

But with respect to our turning to God, or from God, it may be done in divers ways. Sometimes by idolatry; sometimes by lack of faith and mistrusting God; sometimes by neglecting God's commandments concerning our neighbours. "And to be short, all they that may not

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abide the word of God, but following the persuasions and stubbornness of their own hearts, go backward and not forward, as it is said in Jeremy, they go and turn away from God. Insomuch that Origen saith, he that with mind, with study, with deeds, with thought and care, applieth and giveth himself to God's word, and thinketh upon his laws day and night, giveth himself wholly to God, and in his precepts and commandments is exercised, this is he that is turned to God. And on the other part he saith, whosoever is occupied with fables when the word of God is rehearsed, he is turned from God. Whosoever, in time of reading God's word, is careful in his mind of worldly business, of money, or of lucre, he is turned from God. Whosoever is entangled with the cares of possessions, filled with covetousness of riches; whosoever studieth for the glory and honour of this world, he is turned from God. So that after his (Origen's) mind, whosoever hath not a special mind to that thing that is commanded or taught of God, he that doth not listen unto it, embrace and imprint it in his heart, to the intent that he may duly fashion his life thereafter; he is plainly turned from God, although he do other things of his own devotion and mind, which to him seem better and more to God's honour." And this is fully explained and confirmed in the example of Saul, and the rebuke of Samuel.

We learn therefore from Scrip-

ture, that as we forsake God, so shall he ever forsake us. And the miserable state that must necessarily follow thereupon, may be understood from the threatenings of God, which are terrible enough to make the stoutest heart quake and tremble.

First, his displeasure to us is commonly expressed by these two things, by shewing his fearful countenance upon us, and by turning his face, or hiding it from us. By the former is signified his wrath; the latter many times meaneth more, viz. that he clearly forsaketh us, and giveth us over. And when God doth shew his dreadful countenance towards us, that is to say, doth send plagues of sword, famine, and pestilence upon us, it appeareth that he is greatly wrath with us; but when he withdraweth from us his word, the right doctrine of Christ, his gracious assistance and aid, which is ever joined to his word, and leaveth us to our own wit, our own will and strength, he declareth then, that he beginneth to forsake us. "For whereas God hath shewed to all them that truly believe his Gospel, his face of mercy in Jesus Christ, which doth so lighten their hearts, that they, if they behold it as they ought to do, be transformed to his image, he made partakers of the heavenly light and of his Holy Spirit, and be fashioned to him in all goodness requisite to the children of God; so, if they after do neglect the same; if they be unthankful unto him; if they order not their lives according to his example and doctrine, and to the setting forth of his glory, he will take away from them his kingdom, his holy word, whereby he should reign in them, because they bring not forth the fruit thereof that he looketh for. Nevertheless, he is so merciful, and of so long sufferance, that he doth not shew upon us that great wrath suddenly. But when we begin to shrink from his word, not believing it, or not expressing it

in our livings; first he doth send his messengers, the true preachers of his word, to admonish and warn us of our duty: that as he for his part, for the great love he bore unto us, delivered his own Son to suffer death, that we by his death might be delivered from death, and be restored to the life everlasting, evermore to dwell with him, and to be partakers and inheritors with him of his everlasting glory and kingdom of heaven; so again, that we for our parts should walk in a godly life, as becometh his children to do. And if this will not serve, but still we remain disobedient to his word and will, not knowing him, not loving him, not fearing him, not putting our whole trust and confidence in him; and on the other side, to our neighbours, behaving ourselves uncharitably, by disdain, envy, malice, or by committing murder, robbery, adultery, gluttony, deceit, lying, swearing, or other like detestable works and ungodly behaviour; then he threateneth us by terrible commination, swearing in great anger, that whosoever doth these works shall never enter into his rest, which is the kingdom of heaven."

And if these threatenings do not serve, then God will shew his terrible countenance upon us, will pour intolerable plagues upon our heads; and after, he will take from us all his aid and assistance wherewith before he did defend us from all such manner of calamity. And this is taught both by Christ himself and the evangelical prophet Isaiah, in the parables of the vineyard, which was left to perish, because it brought forth wild grapes. "By these threatenings we are admonished and warned, that if we, which are the chosen vineyard of God, bring not forth good grapes, that is to say good works, that may be delectable and pleasant in his sight, when he looketh for them, when he sendeth his messengers to call upon us for them; but rather bring forth wild grapes, that is to say, sour works,

insweet, unsavoury, and unfruitful ; then will he pluck away all defence, and suffer grievous plagues of famine, battle, dearth, and death to light upon us. Finally, if these do not yet serve, he will let us lie waste ; he will give us over ; he will turn away from us ; he will dig and delve no more about us ; he will let us alone, and suffer us to bring forth even such fruit as we will ; to bring forth brambles, briars, and thorns, all naughtiness, and all vice ; and that so abundantly, that they shall clean overgrow us, choke, strangle, and utterly destroy us." And although the wicked may not perceive, that they are abandoned of God, although they may even rejoice at escaping from temporal punishment and suffering, and at being permitted to run on in pleasure and ungodliness, yet is this a dreadful token that God loveth them not ; that like a parent, who has ceased to chasten a froward child, because he has determined to disinherit him, so God bestows no more cost and pains upon them, because he will cast them away for ever. Which considerations should move and stir us to cry unto God with all our hearts, that we may not be brought into this sorrowful, miserable, and dreadful state. For what a deadly grief it must be, to be under the wrath of God, to be forsaken of him, to have his Holy Spirit, the author of all goodness, taken from us, and to be left meet for no better purpose than to be condemned for ever in hell. Such persons " shall be no longer of God's kingdom ; they shall be no longer governed by his Holy Spirit ; they shall be put from the grace and benefits that they had, and ever might have enjoyed in Christ ; they shall be deprived of the heavenly light and life, which they had in Christ, while they abode in him ; they shall be as they were once, as men without God in this world, or rather in a worse taking. And to be short, they shall be given into the power of the devil, which

beareth the rule in all them which be cast away from God, as he did in Saul and Judas, and generally in all such as work after their own wills, the children of mistrust and unbelief. Let us beware, therefore, good Christian people, lest that we rejecting or casting away God's word, by the which we obtain and retain true faith in God, be not at length cast off so far, that we become as the children of unbelief."

Such persons are of two different sorts : one sort weighing their sinful and detestable living, will not be persuaded in their hearts, but that God either cannot, or else will not, take him again to his mercy and favour. The other sort having God's promises, and making them larger than ever he did, trust that though they continue never so long in their sinful and detestable living, yet that God, at the end of their life, will shew his mercy upon them, and that then they shall return. Both these sorts of persons are in a damnable state ; yet God hath shewed means whereby both, if they take heed in season, may escape. The first, while they may rightly despair, as touching any hope that there may be in themselves, so if they will consider that God's mercy is the remedy appointed for all that be sorry and truly penitent, and will trust in his mercy, may be sure that they shall obtain it ; God having promised, that what time soever a sinner doth return, his wickedness shall be forgotten. The second sort, as they believe the promises, so should they also believe the threatenings of God : which threatenings will certify them, that if they do overboldly presume of God's mercy, and live dissolutely, so will God still more and more withdraw his mercy from them ; and that he is so provoked to wrath at length, that many times he destroyeth such presumers suddenly. For he hath promised mercy to such as be truly penitent, even at the latter end ; but

he hath not promised long life or true repentance. On the contrary, he hath made every man's life uncertain, that we might put our hope in the end, and not in the mean time live ungodly to his high displeasure. Wherefore, let us follow the counsel of the Wise Man; let us make no tarrying to turn to the Lord; let us turn betimes, and when we turn let us pray, that all our sins may be forgiven, and that we may be received graciously. "And if we turn to him with an humble and very penitent heart, he will receive us into his favour and grace, for his holy name's sake, for his promise sake, for his truth and mercy's sake, promised to all faithful believers in Jesus Christ his Son."

BIBLICAL ILLUSTRATIONS.

(Continued.)

"And David changed his behaviour before them, and feigned himself mad in their hands, and scrambled on the doors of the gate, and let his spittle fall down upon his beard. Then said Achish unto his servants, Lo ye see this man is mad: wherefore then have ye brought him to me?" 1 Sam. xxi. 13, 14.

The illness of which David feigned himself to be afflicted was the falling sickness which was supposed to be relieved by foaming at the mouth according to Celsus. Plautus in his *Captives* introduces a similar description.

Tyndarus loq. *Hegio*, hic homo rabiosus habitus est in Ælide.

Ne tu, quod istic fabuletur, aures immittas tuas:

Nam istic hastis insectatus est domi matrem et patrem

Et illic isti, qui *sputatur* morbus, interdum venit.

Proin' tu ab istoc procul recedas.

Hegio. Ultro istum a me.

Aristophontes. Ain verbero

Me rabiosum? atque insectatum esse hastis meum memoras patrem?

Et cum morbum mihi esse, ut qui me opus sit inspuatier?

Hegio. Ne verere, multos iste morbus homines macerat

Quibus inspuari saluti fecit.

Tyndarus. Atque aliis proficit.

Captivi, Act III. Scene 4.

Tyndarus. *Hegio*, this fellow was at Ælis deemed

Agadman, give no ear to what he says.

'Tis there notorious that he thought to kill His father and his mother, and has often Fits of the falling sickness come upon him, Which makes him foam at mouth. Pray get you from him.

Hegio. Here bear him farther off (*to the slaves*).

Aristophontes. How say you rascal, That I am mad, and that I sought to kill My father and my mother? and have often Fits of the falling sickness come upon me, Which makes me foam at mouth?

Hegio. — Be not dismayed, Many have labour'd under this disease, And spitting has restored them to their health.

Tyndarus. I know to some at Ælis it has proved of special use.

"And David said to Joab, and to all the people that were with him, rend your clothes, and gird you with sackcloth, and mourn before Abner." 2 Sam. iii. 31.

The earliest mention we find of putting on sackcloth as a token of grief, is that of Jacob when he heard of Joseph's supposed death*, and allusions to it as a common custom are to be met with in many other parts of Scripture. Thus the servants of Ben-hadad, king of Syria†, requested permission to sue for mercy before the Israelites in this garb of mourning, and Ahab himself assumed it‡ when alarmed by the prophecies of Elijah. In fact, there is scarcely any public or private occasion of grief mentioned in the Scriptures without allusions to it. Hezekiah §, David ||, Mordecai ¶, Job **, all in their respective seasons of grief were thus clad. The following passage from Harris's Collection, Vol. I. p. 792, proves it to have been also a practice in the new

* Gen. xxxvii. 34.

† 1 Kings xx. 31.

‡ 1 Kings xxi. 27.

§ 2 Kings xix. 1.

|| 1 Chron. xxi. 16.

¶ Esther iv. 1.

** Job xvi. 15.

world. "The Spaniards returning from their ransack of Cusco, brought the General Chilicuchima, and several other great men along with them, to see their lord Atabalipa in his captive state. These men covered their bodies with very coarse cloth, before they went into his presence, and as soon as they saw him, lift up their eyes and hands to the sun, giving thanks that they had seen their inca again, then they approached him by little and little, and kissed his hands and feet, and, in a word, did him all the honours that could be expected in the height of his glory and prosperity."

"When they told it unto David, he sent to meet them, because the men were greatly ashamed: and the king said, tarry at Jericho until your beards be grown." 2 Sam. x. 5.

"And Jacob took Amasa by the beard with the right hand to kiss him." 2 Sam. xx. 9.

"When intimate friends caress one another, says Sir Thomas Roe, in his account of the Mogul territories, or at least when they would any of them express the sincerest mutual respect, they take one another by the beard (or where there is none to be taken) by the chin, and cry *Bobba* or *Bii*, i. e. father or brother, according as their age is. And this like many other of their customs, appears to be very ancient, and of long standing in the world." *Harris's Collection*, Vol. I. p. 176.

"Such is the veracity of the Vizeerees, a remote people living in the range of the Hindoo coast, or Indian Caucasus, that if there is a dispute about a stray goat, and one party will say it is his, and confirm his assertion by stroaking his beard, the other instantly gives it up without suspicion of fraud." *Elphinstone's Account of Caubul*, p. 386.

"The greater part of those real Arabs who are fixed in cities do not suffer their beards to grow till they are advanced in years, but the other inhabitants of the desarts never cut

theirs at all. They carry their respect for the beard so far, that, to touch it when they swear, is as solemn an oath as that of the ancient gods when they swore by the River Styx. They take great care to keep it clean, and it may be easily guessed that they consider it as a great affront when any one pulls them by this venerable ornament. A respect for the beard is equally prevalent amongst the Turks, and all the Christians of the East." *Maritis Travels*, Vol. II. p. 18.

"And David said to Uriah, Go down to thy house and wash thy feet. And Uriah departed out of the king's house, and there followed him a mess of meat from the king." 2 Sam. xi. 8.

"She must be a widow well reported of for good works if she have lodged strangers, if she have washed the saints feet." 1 Tim. v. 10.

It was a constant mark of respect shewn by a host to his guest to provide water for washing his feet and accommodations, the following passages fully illustrate this custom, and are almost a paraphrase of the patriarchal habits so beautifully described in Gen. xviii. 4. xxiv. 30. and Judges xix. 16.

"*Anusuya*. Our guest must be received with due honours.

"*Priyamuda*. Stranger, you are welcome. Go my Sancontata; bring from the cottage a basket of fruit and flowers. The river will in the mean time, supply water for his feet.

"*Dushmanta*. Holy maid, the gentleness of thy speech does me sufficient honour." *Sancontata, an Ancient Indian Drama*.

"About noon we entered Fatteda, the capital of Bondau; and in a little time received an invitation to the house of a respectable slatee, or slave merchant; for as there are no public houses in Africa, it is customary for strangers to stand at the Bentary, or some other place of public resort, till they are invited to a lodging by some of the inhabitants." *Parke's Travels in Africa*, p. 52.

“ Our landlord Janni was so shocked at my saying that I performed this terrible journey on foot, that he burst into tears, uttering a thousand reproaches against the Naybe for his hard heartedness and ingratitude, as he had twice, as he said, hindred Michael from going in person and sweeping the Naybe from the face of the earth. Water was immediately procured to wash our feet. And here began another contention, Janni insisted upon doing this himself, which made me run out into the yard, and declare I would not suffer it. After this, the like dispute took place among the servants. It was always a ceremony in Abyssinia, to wash the feet of those that came from Cairo, and who are understood to have been pilgrims at Jerusalem. This was no sooner finished, than a great dinner was brought exceedingly well dressed. But no consideration or intreaty could prevail upon my kind landlord to sit down and partake with me. He would stand all the time with a clean towel in his hand, though he had plenty of servants; and afterwards dined with some visitors who had come out of curiosity to see a man arrived from so far.” *Bruce’s Travels*, Vol. III. p. 121.

“ The foot bearer shall hold the feet of the king in his lap, from the time when he reclines * at the board till he goes to rest, and he shall chafe them with a towel; and during all that time he shall watch that no hurt happen to the king. He shall eat of the same dish from which the king takes his meat, having his back turned towards the fire.” *Laws of Hoel Dha. Southey’s Madoc*. Vol. II. p. 107.

“ The rites of hospitality were highly respected by the ancients,

* *Accubuerit* is the word in Wotton’s version. It is evident that the king must have lain at his meal, after the Roman fashion, or this pedifer could not have chafed his feet; this may also serve as an illustration of Luke vii. 38.

thus the Lucanians had a law which enforced the payment of a fine on any man who refused admission to any stranger, who coming to him at sun-set requested a lodging for the night.” *Histoire d’Elien*. b. iii. c. 1.

“ Mithades, as he sat before the door of his house, perceived the Dolonci passing by; and as by their dress and spears they appeared to be foreigners, he called to them; on their approach he offered them *the use of his house, and the rites of hospitality*. They accepted his kindness, and being hospitably treated by him, they revealed to him all the will of the oracle, with which they intreated his compliance. *Herodot. Erato*. 85.

To the Editor of the Remembrancer.

Sir,

To a great part of your readers it would probably appear but little else than a tedious loss of time, were a writer, who professed to establish the fact of the uniform practice of the Catholic Church of Christ in the worship of the second person of the Trinity, to dwell at all upon the sentiments of the Divines of our own Church. Much less would they expect to find a single sentence employed in proving that our Church itself is systematically Trinitarian in her worship.

Those, however, who are acquainted with the Socinian controversy need not be reminded of the pains which have been formerly taken to prove the heterodoxy of Churchmen; and as an attempt is again making to revive the old calumny, I beg leave to trouble you with some remarks upon the following passage. It occurs in Chapter VI. Section v. of Dr. Lant Carpenter’s Defence of Unitarianism, and is couched in these words:

“ The Liturgy of the Church of England was probably drawn up by

different individuals; and though in several parts of it prayer is addressed to Jesus, and in some to the Holy Spirit, yet in general (as appears from Dr. Clarke's induction subjoined to his Scripture Doctrine of the Trinity) the worship is scriptural, addressed to the Father only. One passage cited by Dr. Clarke (from the Collect for the 18th Sunday after Trinity) is to me very striking, 'To follow THEE the ONLY GOD, through Jesus Christ our Lord.' It appears from Dr. Clarke's quotations*, that there have not been wanting persons of high station in the Church of England, who would have rejoiced if all had been thus; and it may be thought a somewhat remarkable circumstance, that the Prelates of these days are not known to *express*† similar sentiments. "In the first and best ages," says the learned Bishop Bull, "the Churches of Christ directed all their prayers according to the Scriptures to GOD ONLY, through the alone mediation of Jesus Christ." And Dr. Wake, afterwards Archbishop of Canterbury, says, "The Lord's Prayer teaches us, that we should PRAY to GOD ONLY, and to Him as our Father, through Jesus Christ our Lord." Would to God that the time were already come, when all Christians will worship the Father, and him only, in Spirit and in truth."

In this passage, four points are asserted or implied:

1. That the Liturgy is for the most part Unitarian.

2. That as different individuals drew it up, some only were Trinitarian.

3. That Prelates of the present day preserve a sort of remarkable

and prudent silence, and refrain from expressing their sentiments; which are Unitarian.

4. That Bishop Bull and Archbishop Wake, among others, would have rejoiced had all the Liturgy been Unitarian.

With regard to the Liturgy need we say any thing? The Book of Common Prayer is in every one's hands, in those of its opposers as well as its friends. And, if I mistake not, the most acute examiner will find great difficulty in selecting one entire service, in which the most solemn and unqualified adoration is not offered to Christ, as that Lord and that God, from whom every blessing flows, and on whom all our hopes depend. The prayer of Saint Chrysostom, with which the Morning and Evening Service concludes daily throughout the year, is directed exclusively to the Son. The *Te Deum* was originally composed in honour of the Son of God alone; a circumstance removed from ordinary observation in the English form, but which is evident to any one reading the Greek and Latin, confirmed as it is by tradition. *Σε θιον αιουμεν, σε τον Κυριον ομολογουμεν.* *Te Deum laudamus, Te Dominum confitemur.* We praise Thee as our God, we acknowledge Thee to be our Lord. And the prayers intervening between this address and the passage, from which to the end our appeal is still exclusively to the Son, "Thou art the King of Glory, Oh Christ," were subsequently introduced. In the Litany, though it commences by the most solemn supplication to the Three separately, as our Father, our Redeemer, and our Sanctifier, and then in one address to the united Three, since our salvation is the one undivided work of all; yet are we here taught chiefly to direct our prayers to the *Son of God*, who was son of *David*, to the *Lamb of God*, who is *Christ the Lord*.

Among the Collects, that for the third Sunday in Advent is solely of-

* For the use and application of these quotations from Dr. Clarke, Dr. L. Carpenter is awfully responsible. He has made them entirely his own.

† The word "*express*" is in Italics in the original. The insinuation conveyed by the change of type is too obvious.

ferred to Jesus Christ; as is that for St. Stephen's day, in which the Church declares to her Saviour, that in praying to him; she followed the example of that his protomartyr. In the Communion Service, how does the heart of every devout communicant burn within him, when he joins the Church in her glorious Doxology, and thus addresses his Saviour: "Oh God the Son, Oh Lord God, Lamb of God, Son of the Father, Thou only art the Lord." In the Visitation of the Sick, when, if ever, the soul should be careful to offer her aspirations to that God only, into whose presence she expects soon to wing her way, the Church bids her breathe her devotions to God in these words: "O Saviour of the World, who by thy cross and precious blood hath redeemed us, save us, and help us we humbly beseech Thee, Oh Lord." And when with her parental care her spirit accompanies her sons to the wonders and dangers of the deep, and would put a prayer into their mouth, when no human help is nigh, and when "they are at their wits end," "when they are carried up to the heaven and down again to the deep, and their soul melteth away because of the trouble," the prayer she teaches them is this: "Thou, O Lord, that stillest the raging of the sea, hear, hear us, and save us, that we perish not. O blessed Saviour, that didst save thy disciples ready to perish in a storm, hear us and save us, we beseech thee! Christ have mercy upon us, Christ hear us! God the Father, God the Son, God the Holy Ghost, have mercy upon us, save us now, and evermore. Amen."

But to dwell longer upon this point may seem unnecessary. And what can we think of that cause, which drives its supporters to such unwarranted assertions (they are too deliberate to be called rash), assertions, which might entrap the unwary reader into a carelessness on this point by inducing a persuasion, that the Church herself coun-

tenances the Unitarian scheme. Had the venerable framers of our Liturgy been endued with a prophetic spirit, and foreseen the unexampl'd machinations of her enemies, they could not have more cautiously secured her against such attempts. They could not have fenced this doctrine around with more numerous or more solid outworks. It is a citadel founded upon a rock, and girt with a triple line of bulwarks. And the adversaries of our Zion know well, that till those are dismantled, their attempts on the citadel itself must be abortive. They would fain therefore persuade those, whose allegiance is still true, that the Church would acquiesce in the abandonment of these places of strength. They know, that as long as prayer to the Son of God is the daily sacrifice of Churchmen, the doctrine of his Godhead (founded upon the Scriptures, and guarded by our Creeds and our Articles) must be impugned in vain. Their great anxiety, therefore, is to withdraw those who are well affected towards the Church from this worship, by insinuating that the Church herself in spirit is Unitarian, and that the prayers to the Son, which are admitted, were introduced in compliance with existing prejudices, or to satisfy the scruples of some of those who framed the Liturgy, and are contrary to her general practice.

On the spirit and principle of those by whom the Liturgy was framed, I propose to address you hereafter; and on Dr. Carpenter's third insinuation, the fewer words we use the better. Whether there are any Prelates of the Church of England at the present time, who, though they are not known to EXPRESS Unitarian sentiments, are still Unitarian in their hearts, we leave to the Searcher of hearts to pronounce in his own time; if there be such, before him they must stand convicted of the basest hypocrisy. To his cognizance also we leave the motives

which dictated the paragraph we are examining. From whatever source it springs, its tendency is as evident as it is pernicious. But on these vague and general insinuations I will say nothing; all that can be inferred from the admitted fact is, that our Bishops do not *express* Unitarian sentiments because they do not *entertain* them.

But on the last assertion of that paragraph we cannot be silent. Christian charity, which endureth all things, cannot check her indignation, when her most sincere friends, the very firmest pillars of the truth, are represented as supporting her temple against their real conviction and better judgment. When an Archbishop to whose guidance and instruction the Church intrusts her youth with the most implicit confidence, is held forth to the world as one, who in his very Commentary on the Catechism is the advocate for Unitarian worship; and when even Bishop Bull himself, whose whole soul was engaged in establishing the Catholic doctrine of the Trinity, is selected as another instance of persons of high station in the Church, who would have rejoiced, had the whole Liturgy been Unitarian!!

But let us examine the real sentiments of these two Prelates; and, for the sake of greater fairness, we will confine ourselves in each case to the work from which Dr. Carpenter's quotations are drawn.

The passage from Archbishop Wake occurs in his Commentary on the Church Catechism, an excellent little treatise, which, to say the least, common prudence would have prompted any one to look through, who intended to represent him as Unitarian, or to charge him with hypocrisy; and a very moderate share of common honesty would then have put its veto upon the introduction of such a quotation for such purposes. In the Archbishop's ninth Section to the question arising from the preceding answer of the

catechumen, who had mentioned the eternal generation of the Son of God, "Q. Do you then look upon Christ to have the same Divine nature with the Father; and so to have been from all eternity God, together with him?" this answer is subjoined, "A. If I believe the Scriptures to give a true account of the nature of Christ, so I must believe; for I find the same evidences in them of the Godhead of Christ, that I do of that of the Father." The next answer fully establishes this from Scripture. On the article of the Creed, "He was crucified," in answer to the question, "How did Christ suffer all this?"—the Archbishop writes, "A. Only in his human nature. His body endured all the inflictions of the Jews and soldiers without. His soul was the seat of all his fears, and horrors, and pains which he felt within. The Divine nature only gave worth and value to what the human bare. The same person was God and man, who underwent all this. But the man only suffered; the Divine nature neither did nor could suffer any thing." In his observations on the third Commandment we find a question asked, and a reply made to it, which the writer, on whose assertions we have been driven to comment, would have done well to have read over again and again, and to have meditated upon day and night, before he had persuaded himself to write the paragraph under consideration, or the book of which it is a part. The question is, "What are the chief offences that may be committed against this part of the first commandment?" And the answer, next to Atheism, ranks "all unworthy opinions of God, or blasphemous thoughts or speeches against him. Such are the thoughts and speeches of those, who not only deny the doctrine of the Blessed Trinity, or of the Divinity of Christ, but make it their business to expose and ridicule the belief of it!!"

Before writing the next quotation,
3 X

I must first refer your readers to the Section which contains it, lest they should doubt the accuracy of the transcription, especially when it professes to be taken from that very book, from which Dr. Lant Carpenter argues, that the Archbishop would have rejoiced had all the Liturgy been Unitarian; and they will find it in Section 50. After observing upon the sin of idolatry in the Mass, he proposes this question, "Q. Ought not *Christ* to be *adored* in this Sacrament?" And his reply is this, "A. *Christ* is *everywhere* to be *adored*; and therefore in receiving the holy Communion, as well as in all other religious performances." And this is the Protestant Archbishop of the Church of England, who would have rejoiced had the worship of God the Son been excluded from her Liturgy!!!

But, "Oh Deus! in quæ nos tempora reservasti?" as the blessed martyr Polycarp was wont to say, when he heard the blasphemies of the heretics of his time: that such a cause should exist, as would suggest an appeal to Bishop Bull, as the favourer of Unitarian worship!! Let us, however, as in the case of Archbishop Wake, examine the passage adduced to prove his heterodoxy, in conjunction with its context. The passage occurs in a noble tract of his in the form of a sermon; and on the doctrine itself it were well for a Christian Remembrancer to bring, on any occasion, his truly pious and primitive sentences to our minds; and when he is charged with hypocrisy, or apostacy, or both, the admission of them is only justice to the injured memory of so great and good a man. Before the framer of that charge could have arrived at the passage on which he rests it, he must have read the following extract:

His sermon is entitled, "Forms of Prayer in the public Worship of God, practiced from the very beginning of Christianity, and not only ancient but

"It is observable," he says, "that however the ancient Liturgies have been altered and corrupted in after times by many additions and interpolations, yet there are in all of them still remaining many excellent and divine forms of prayer and thanksgiving in which they all agree; and which, therefore, cannot be thought to have any other original, than apostolical order and appointment, delivered to the several nations together with the first preaching and plantation of Christianity among them. Such, for example, is the 'Sursum Corda' in the office of the Communion, the Priest saying, 'Lift up your hearts,' and the people answering, 'We lift them up unto the Lord.' There is no Liturgy in any Church of Christ to this day, but hath this form. Such is the excellent form of Thanksgiving in the same office of the Communion to be performed by the Priest and the people, the Priest saying, 'Let us give thanks unto our Lord God,' and the people answering, 'It is meet and right so to do.' Such also is the Doxology, or glorification of the ever-blessed Trinity, 'Glory be to the Father, and to the Son, and to the Holy Ghost.' For they are much mistaken, who think this form was first set up in the Church of Christ against the Arian heresy; it was in use in the Churches of Christ from the beginning. Hence Justin Martyr, who lived very near the apostolic age, in his second Apology, towards the end, setting forth the public worship of Christians in his time, tells us, 'In all our oblations (i. e. in all our eucharists) we bless and praise the Maker of all things by his Son Jesus Christ, and by the Holy Ghost.' And the Christians of Smyrna, in their epistle to the Church of Philomelia (extant in Eusebius), concerning the martyr-

useful and necessary upon many Accounts." An analysis of the argument appeared in the Twelfth Number of this Work. Ed.

dom of Polycarp, the disciple of John the Apostle, of which they were eye-witnesses, tells us, that blessed martyr, in his last prayer at the stake, used this form, 'I praise Thee, I bless Thee, I glorify Thee, by the eternal High Priest, Jesus Christ, thy beloved Son, by whom to Thee, together with him in the Holy Ghost, be glory now and for ever, Amen.' And the brethren of Smyrna themselves thus conclude their epistle: 'We bid you farewell in our Lord Jesus, with whom be glory to God the Father, and to the Holy Ghost.' Hence in the apostolical constitutions, wherein we have certainly the best account of the primitive Liturgy of the Eastern Churches, we find this full Doxology: 'To Thee, O Father, and to thy Son, Christ our Lord, and God, and King, and to the Holy Ghost, be glory, praise, majesty, adoration, and worship, now and to eternal ages. Amen.' So that if this Doxology had an occasional original upon the account of any heresy, that denied the faith of the Holy Trinity, it was at first designed against the Cerinthians and Ebionites, who disturbed the Church of Christ in the very age of the Apostles, and denied the Divinity of our Lord, and consequently opugned the doctrine of the ever-blessed Trinity, no less than the Arians afterwards did. But the truth is, this Doxology was not occasionally taken up in opposition to any heresy, but *is an essential part of Christian worship, necessary to be used always by all Christians*, if there had never been any heresy in the world. For *all Christians* are baptized in, or into, the name of the Father, and of the Son, and of the Holy Ghost, the faith, service, and worship of the Holy Trinity, and so from their very baptisms are *obliged to render and give to each person divine worship and adoration*. Indeed, this is the main difference between the worship of Christians and of the Jews. The Jews wor-

ship God as one single person, acknowledging neither Son, nor personal Holy Ghost subsisting in the Divine nature. But we Christians worship God in a Trinity of Persons and Unity of Essence—God the Father, Son, and Holy Ghost, three Persons and one God."

This sentence of the renowned champion of the orthodox faith must have been read by his calumniators before they came to the paragraph from which they have quoted. And that entire paragraph runs thus, "Those excellent men, our first reformers, took care to retain and preserve what was primitive and good in the Liturgies of other Churches, and to pare off all excrescences and adventitious corruptions of after-times. We have *no prayers to saints and angels*; but all our prayers are directed as they ought to be to God alone, through Jesus Christ, the only Mediator between God and man. We have no fabulous legends imposed on us, but we have the Holy Scriptures both of the Old and Testaments in an excellent order and method daily read to us. Our prayers are in a tongue and language we all understand."

If more were wanted to the same purpose, more might easily be found; but I have extracted enough to vindicate the memory of Bishop Bull, and to afford his calumniators an opportunity of retracting their mistatements.

T.

Oxford.

ON SCHOOLS FOR ALL DENOMINATIONS.

To the Editor of the Remembrancer.

Sir,

AMONG the subjects, which have so seriously agitated the public mind, none, perhaps, has produced more practical results than that of the education of the poor. The blaze

of its utility, free from established principles, was, at one time so great, that every one, who wished to give instruction according to known tenets and fixed institutions, was charged with being an enemy to human liberty and human happiness. This has been carried to such an extent, that men seem now to threaten the kingdom with individual licentiousness. They seem to think that one man is a world of himself; that he is to form his own mind, imbibe principles from himself, and in all things to confide to his own private judgment. The toleration, which a wise government allowed in religious and political matters, instead of being received with decorum and gratitude, has been succeeded by animosity and unthankfulness. Not content with preserving their own privileges, the Dissenters invade that Government by whose permission they exist, and publicly hold up to contempt that form of doctrine from which they were allowed to withdraw. But the point to which I would venture to request your attention at the present is this: how far the instruction of children, without inculcating any religious opinions, can be encouraged by members of the Established Church; and how far such children, when so taught, are likely to become good subjects of the King, and true friends of the Government.

I know Mr. Editor, that there are many who, calling themselves conscientious members of the Church of England, have lent, and do at this present time lend, their assistance to a class of men, who exult in the diffusion of undefined instruction. I would be willing to attribute this to the best of motives. I would not insinuate that, as men, they have not a right to lay out their treasures as they think proper; but I do think, as Christians and as members of the Established Church, they are bound by every solemn tie of duty, to adhere to their brethren, especially to them of the household

of faith. But is it not illiberal to confine education? No, it is education's excellence to be determined. You belong to society, as a man; you belong to the Church of England, as a Christian. How then can you unite against yourself? He that is not with me is against me. If you instruct the offspring of your own society, without giving them the principles of your society, you deprive them of their rights. For as this nation has an established faith, all children born within its limits ought, unless they are particularly exempted by an indulgence granted to their parents, to be instructed in the duties and doctrines of their nation. Therefore the Church of England, and the Church of England alone, should be the religion and instruction of infants. But are not all men free by nature? Granted. But are we in a state of nature? Society has its duties; kingdoms have their laws. A child is subject to those laws and to those duties, while in a state of infancy, as well as when advanced to maturity. There is no such thing as an individual possessing individual freedom. Every man is a member of some society, and constitutes a part of the whole. You cannot then, consistently with your religious professions, assist in the support of opposite opinions; nor, as an Englishman, allow a state of nature. But does not God send rain on the just and on the unjust? True. But you are not omnipotent. All your endeavours, all your exertions, all your assistance, personal or pecuniary, are quite insufficient for the members of your own Church. I do not require you to injure or invade those who differ from you; but I hardly think you act justly by distributing to those who hate you that kind attention, which your own friends in vain demand. But cannot you give your mite to forward the instruction of children in general, as well as of your own members in particular? This indeed is a high-sounding, liberal

sentiment; but it is carrying your benevolence too far. The value of a gift is enhanced or diminished by its application. You should consider what might be the probable result, if all members of the Church should, instead of providing entirely for the children of their own community, withdraw a part of the assistance that was due to them; and, leaving many of them ignorant, should, under the false idea of acting transcendently liberal, transfer that part to those, who are professed adversaries. If indeed, you waver in your faith, and are inclined to esteem the ecclesiastical polity (if there is such a thing) of the Dissenters, as presenting equal claims for your favour and support, I can only regret, that any who call themselves Churchmen should be so inconsistent. Consider—What is my creed? What reason can I give for the hope that is in me? Am I fixed? Do I believe that the Church of England is truly and really the Church of Christ? Do I believe that all her doctrines are according to the Scriptures? Then if I do, can I conscientiously instruct children in any other tenets; or can I instruct them without giving them my own? Impossible. Whence comes then this inconsistency?

You cannot have given that reflection to the subject which it deserves. You do not make that twofold distinction between men in a state of nature and society, and between a professor of Christianity and a member of the Church of England. All professors of Christianity have notions, which distinguish them from heathens and deists. They have duties as Christians, which others have not as heathens. Each distinction of Christians is also preserved by attention to its peculiar doctrines. All are disposed to support their own. Heathens follow their own mysteries; Dissenters encourage their own notions, and no other; and

why should the Church of England be backward to support her?

Do you fear the charge of bigotry? What! have you no right to defend your own sentiments? And knowing them to be true, are you afraid to preserve them, lest you obtain the unmerited charge of bigotry? From whom do you expect this charge? From men who are extremely liberal, no doubt; from men who support schools “for all denominations.” Why do they charge you with bigotry? Is it not because they want your countenance and assistance to their plans? Are they not eager in advancing their own schemes? When you request their concurrence in promoting what you think the good of the Church of England, or the affections of its members, do you find them so extremely forward to join you? Do they then exhibit that universal benevolence they recommend to your practice? When, as a member of the Church of England, you desire them to support its interests and they refuse, how can you consistently advance plans of their proposal, which never can augment its welfare, but will assuredly increase its enemies, and undermine its stability? Regard not then the charge of bigotry. They who make the charge are giving full proof, that they themselves are far from being free.

Children are instructed in their youth with so much anxiety, because all find from experience, that what is imparted in that tender age, is remembered longest, and has the greatest influence in regulating their actions. If the temptations to sin are so great, that few, if any, in the prime of life and reason can withstand their power, it becomes a most serious and important duty early to infix those notions of integrity and virtue in the mind, which may best lead the child to propriety of behaviour. Infancy is the time for doing this. Now, you are the

member of a Church, which you believe to afford the appointed means of salvation; you can perceive in its doctrines such precepts, and in its motives all that is necessary to excite, preserve, and perfect the character of man. You acknowledge the obligations it imposes on its professors; and you believe it is a part of your duty to feed the lambs of Christ with the *sincere* milk of the word, that they may grow in grace. Now, if you permit them to live without God in the world; if you teach them to make use of their reasoning powers, and of the faculties God has given them without directing them to any object; if you tell them to be learned, to study, to search the truth, and, instead of recommending the principles you have experienced, and know to be true, allow them to converse with those who profess quite different sentiments, and leave them to receive whatever impression such a motley assemblage is calculated to create, you are not only hazarding the temporal and eternal happiness of the children themselves; but, however liberal you may wish to be regarded, you are indeed guilty of a serious breach of duty to yourself, your country, and your Church. But you think it right, that all children should possess the blessings of instruction. To refuse instruction, indeed, might be an infringement of their rights in some countries, or in the estimation of some infidel communities in this country; but in a member of the Christian Church, to give instruction without endeavouring to form a religious character, without being grounded on a religious foundation and directed to a religious end, is not only culpable, but criminal. You may not send your own children, but by your pecuniary assistance, you enable the school to receive some one whose guardians are less capable of knowing, or less desirous of doing, what is right. This child then, whose parents may belong to the Church

of England, you send, or are the means of his being sent, to a school "for all denominations." It is a fundamental principle of this school, that no religious tenets in particular are taught, but religion, *en masse*, generally. He has two main sources from whence he may imbibe his notions: from his books, and from his companions. The former may ultimately influence; the latter, at present, incline his actions and thoughts. Now if, as is actually the case, children of so many different sorts of religion mingle together, there must be frequent occasions happening, when the child must either compromise his principles, must be shocked by hearing them despised, or must himself be despised by most around him. On one side the Jew, on another the Socinian; here the superstitious Catholic, there the presumptuous Calvinistic Methodist, vent their various absurdities. All are taught to condemn the Church-boy. Can he then learn from these that reverence, that purity, that firmness of faith, which the Church requires? Can he learn even those minor virtues, of respect, confidence, and veneration towards that Church he daily hears calumniated. It is impossible, in the midst of so many heterogeneous and discordant notions pressing him on every side, that he can either preserve those few sentiments he had previously learnt, or collect, from such a confused mixture, a proper scheme of the Christian religion. So that to send a child into a school, where he may hear and learn all religions, or may learn none, and yet to send him on purpose to select what is best, presupposes him to be possessed of a more extensive genius, and more powers of discrimination, than ever fell to the share of the oldest professor of divinity.

But pray, what is taught in those schools "for all denominations?" "For all denominations!" What a divine sound! "As the waters cover the sea," &c. "All shall be

taught of God," &c. "The just and the unjust," &c. "Free as the spirit," &c. All these and innumerable other passages are produced to sanction "all denominations." Well, but answer, What is taught? Reading.—What books? The Bible.—What before the Bible? Some spelling initiatory books.—What sentiments do they contain? Sentiments to which all subscribe, Jew, Gentile, and Christian? Yes, all unite.—But can it be possible? All may and often have been standing in a class of eight children round a paste-board leaf. The same lesson has been read by all.—Why read it? First for obtaining the art and composition of words; secondly to understand them.—Do they all understand alike? What guide? None? Yes, the master.—What is he? In nine cases out of ten a rank Methodist, or an unblushing Socinian. Children are guided by him. Now do you wish your children to be so instructed; your own children? No; you cannot. Why then suffer helpless members of your community to be warped by men, whose principles you condemn?

But suppose the master should be a respectable man, prejudiced in favour of no particular sect, what becomes then of the religious character of your child. The books may inculcate some general notions, which the lad hears every day contradicted; but they teach him nothing as a member of the Church of England. He has the same advantages as the children of Dissenters. Truly he is under much much obligation for this indulgence. How then are their peculiar notions taught? The respective ministers of different sects must meet once a week, on Saturday, and each takes his class, and then, with unanimity and ardour, inculcate their various sentiments. Here the Catholic, with solemn gravity, presses on the juvenile mind, his tenets of papal infallibility, and heretical perdition. Opposite to him the reformed mi-

nister derides, in sacred levity, the doctrines of the Roman church. In another part of the room, the Socinian, caustic and self-presuming, publicly reprobates the venerable earnestness of Catholic and Protestant. Here again the Quaker, with a sigh of mysticism; beholds in holy regret the whole unsanctimonious group! To meet thus, and infuse principles contrary to the Established Church, and engender schism, may suit the zeal of self-elected, roving ministers; but surely the respectable Clergyman, of a fixed national Church, would hardly be justified in mingling with this incongruous meeting. Ordained according to the rites of the Church of England, and regularly appointed to the cure of souls, he could not, consistently with his dignity, officially associate with those, who are neither canonically ordained, nor legally instituted; and whose only aim is to deprive him of the lambs and sheep of his flock. These he must teach, and feed, and protect in his own fold.

On these considerations then, it becomes every one to examine further into the utility, or rather into the propriety, of a Churchman promoting general instruction, without providing any religious food for his own members. The arguments, which seem to have the greater effect in persuading members of the Established Church to lend their assistance to schools of all denominations are, 1st. A deplorable picture of ignorance: "poor lost children; "benighted;" "clouded in the grossest wretchedness," &c. And 2dly. The assertion, that nothing will be taught prejudicial to the Church, if the Clergymen attend properly to the instruction of their part of the children; and that the Bible will be taught. It is wonderful to see how powerfully weak minds may be influenced by the passions! And how captivating that liberality, which comprehends under one roof the professors of almost every branch of Christianity. But

when you consider the obligations of your own duty; the real benefits imparted by these schools, and compare them with the unavoidable evils, you will see the propriety of conferring all your power to the right training of your own children, and of leaving non-conforming parties to pursue their own designs. You cannot but acknowledge, that the schools "for all denominations" originated amongst Dissenters, are generally supported, and entirely directed by them: and yet you send your children to be instructed in religious knowledge and in religious worship, to a place where the form of doctrine and of worship, which you revere, is never mentioned; or if mentioned, is only mentioned in terms of reproach and contempt. Why, if they require all children to conform to their rules, should they think it illiberal for the members of the Church of England to establish rules for the guidance of their own schools? They insist, that no child shall be taught any religious tenets, except on Saturdays, by the respective ministers. In our schools, we require our children to learn the particular scheme of our Church and doctrine; and yet, forsooth, while only exerting the same authority, we are assaulted with innumerable charges of bigotry, and such like crimes. It is true, we do require our Catechism to be taught; and, blessed be God, it is taught, and well taught. It is true, the general principles of loyalty and affection to the Government are inculcated; and thankful may we be, that they are so. But are the same principles imbibed in "schools of all denominations?" I answer, they are not. As no particular tenets of religion are taught, so in all matters connected with fixed establishments, no sentiments of good will are inspired. Nay, I am afraid, the late and present discontented state of the country, though not wholly, yet in some measure, has proceeded from that system, which disseminates instruc-

tion without inculcating any definite principles of living, any love to the civil administration of their country, or any veneration for its sacred institutions. The ability to read, instead of being accompanied with impressions of religion, virtue, contentment, and humility, has undoubtedly produced presuming demagogues, captious infidels, and blasphemous philosophers. It is too true, that no particular religious principles have been inculcated: that affection to what has hitherto been deemed honourable, has not been inspired! But it is said, there always have been villains, and always will be. But was there ever any period, when large public institutions were erected in a kingdom, to introduce any opinions, but such as were favourable to the legal and ancient establishment of the country; institutions which have been built in direct opposition to the authorized establishments in Church and State. Can these schools then have any tendency to promote reverence to the Church, or affection to the Government? And if not, how can the members of the Established Church justify their support of them.

PHILACRIBOS.

Durham.

ON PAROCHIAL LIBRARIES.

To the Editor of the Remembrancer.

Sir,

IN a late number you have introduced some excellent remarks on the subject of Parochial Libraries, for the use of the common people; and as I happen to reside in a neighbourhood in which these institutions have been for some time in active operation, I trust that you will allow me to offer some further arguments in favour of their general adoption throughout the kingdom.

And first, as you have already observed, some plan of this kind is imperiously demanded by the ex-

isting state of society amongst us. In a country which has arrived at the utmost pitch of civilization and refinement, and which enjoys the freedom of the English Constitution, nothing can be more plain than the expedience of using every moral restraint which may regulate and controul the licentiousness of the public press. Since the strong arm of the law cannot in such a country interfere, but in some gross and notorious instances, surely it becomes the better part of society to aid the weakness and deficiency of the law in this respect, by supporting every rational and consistent endeavour to direct and controul, without fettering or destroying the liberty of national sentiment.

Now, it has been always a problem with moralists and legislators, whether an unlimited freedom of the press was consistent with a state of social security, and with a due regard to legislative authority and public morals. And of late years the difficulty of solving this problem has become so great in this country, that I apprehend most reflecting men have arrived at something like the following conclusion: "that either we must find out some new method of exercising a moral controul over the opinions of the multitude, or that we must be content to sacrifice a considerable part of our national liberties to save the remainder."

In this distressing dilemma, it is highly consolatory to see such a mediatory system brought forward as that which is now patronised and recommended by "the Society for Promoting Christian Knowledge." This system proceeds on the principle, that though a public and authorised license of the press would not be consistent with the freedom of our Constitution; yet that it is, on all accounts, desirable some moral restraint and controul should be exercised over the opinions of the populace, which restraint and controul cannot be more temperately or more efficiently carried into effect,

than by the general establishment of Parochial Libraries for the common people.

Really, Sir, I must say that this is the discovery of a very powerful engine for the direction of popular opinion, and that if it can be brought into contact with that curiosity and desire of knowledge which have been universally excited by means of the National Schools, it may in a few years alleviate or remedy some of the worst evils which threaten to afflict our Church and Nation. If you consider only the wonderful influence and effect which these parochial institutions would impart to the Clergy who are to govern and direct them, you will perceive the mighty benefits which must result from their adoption. By working such a steam-engine for a few years in a country parish, you might influence the opinions of almost every individual in your neighbourhood. The effect, though silent and unnoticed, would be certain and universal; it would be brought about without any apparent interference of the individual, and without awakening any of those prejudices which so often defeat the best intended schemes.

For this end, it should be strongly recommended to the resident minister of every country parish to connect a library of this description with the parochial school, if there be any under his jurisdiction. But if the parish be large and extensive, it would be desirable that several minor institutions of the same kind should be gradually established, and connected with the poor-house, the work-house, or any other public charity, over which his influence extended. By a judicious union of the religious with the entertaining books, he would soon obtain a very salutary controul over the opinions of the majority of his parishioners, and its effect on their morals and attachment to the Church, would, I am persuaded, become quickly apparent.

The same effects, I allow, would not be so rapid amongst the denser populations of our towns and cities, because here there are many counteracting forces which it would be far more difficult to overcome. But, by patience and perseverance, even under these circumstances, much would be gradually accomplished. To meet the difficulties, it would be desirable, that a great number of small depositories of these books and tracts should be introduced into all our large manufacturing towns. Let the parochial minister in these districts connect them not only with the parochial schools, but with all the public institutions in his parish. Thus, they might be added, with the best effect to all jails and houses of correction, to hospitals and dispensaries of every kind, and to all the minor Sunday Schools. Each of these would form fresh centres, from which the same principles would emanate, and thus a large and populous district might be gradually brought under the influence of the purest moral and religious opinions.

If, according to the bill which has just been brought into Parliament, the legislature should not only recommend, but enforce the general establishment of Parochial Schools, then it appears to me, that we shall be more than ever under the necessity of following up their instructions by the corresponding establishment of these Parochial Libraries. For, who can say what shall be the result of all this addition of power and knowledge, unless it be brought under some common restraint and controul, and how can this be effected in so cheap, practical, and efficacious a manner, as by supplying the poor with suitable and instructive books? But it would be desirable, I apprehend, that to avoid the appearance of gratuitous establishments, these libraries should be supported by a small annual subscription, not more than a penny a month. This would give the poor

man that feeling of right and independence, which it is so desirable to cultivate under proper limitations, and it would make him value the library in a far higher degree, than if he received it in the form of an eleemosynary grant.

I consider the institution of the National Schools, the Saving Banks, and the Parochial Libraries, as having one great end and object in view, the raising up the poor from that state of ignorance and dependence into which they have been thrown by the Poor Laws, and encouraging them to form habits of prudence and reflection, of religious and moral excellence. They are parts of one system, which if it can be brought to act in concert with our existing constitutions in Church and State, will hereafter prove a signal benefit and blessing to the country. But let us not deceive ourselves or others. No plan of popular education can be of permanent use or importance which is not founded on the basis of the Church of England. Hence I would have the Clergy foremost in promoting each of these institutions, satisfied that they are called for by the manners of the age, and by the peculiar dangers which menace us. It is not in these times, "our strength to sit still," but to exert ourselves to the utmost, and to throw the whole weight of our professional character into the balance of public opinion. On this account, I hail, Mr. Editor, with the strongest hopes, the late Resolutions of the Society for Promoting Christian Knowledge, and am persuaded that if they will proceed with all convenient dispatch to complete the intended catalogue of these Libraries, and to facilitate their adoption throughout the country, they will accomplish a work which will make them revered and honoured by the present and by future generations.

Your's, &c.

CLERICUS.

To the Editor of the Remembrancer.

Sir,

THE cause, of which I forward a Report, taken from the public papers, appears to have so close a connection with the discipline of the Church, that I am induced to request a place for it in your useful Magazine, together with a few observations upon it, which, I trust, will be the means of eliciting the remarks of some of your correspondents, better qualified than I am to throw light upon the subject.

“CHURCH PSALMODY.—A question came before the ecclesiastical court, at York, on Thursday, before Granville Venables Vernon, A.M. Commissary, which is of very great importance to the members of the Established Church. The case was, ‘Daniel Holy and others against the Rev. T. Cotterill, minister of St. Paul’s, Sheffield.’ The allegation was for acting contrary to the rules of worship of the Church of England, in introducing a book of metrical Psalms and Hymns, not authorized by the Book of Common Prayer. After Mr. Nicoll had been heard against the practice of introducing metrical Psalms and Hymns, except such as appear in the Prayer Book, and Mr. Sinclair had replied, Mr. Vernon (the Commissary) said, this is a strictly legal question on the construction of the words ‘in choirs and places where they sing, here followeth the anthem.’ It is a very important question, and I shall take time before I pronounce upon it. There is, perhaps, not a clergyman in the kingdom who has not violated the law, if Mr. Cotterill has done so; and nothing has been said to satisfy my mind, that if his selection is illegal, those of Tate and Brady, and Sternhold and Hopkins are not equally so. I presume the prosecutors can have no universal objection to Hymns and Psalms, but only to some parts of this selection. I am not called upon to advert to the individual selection, but, certainly, it contains a vast many extremely edifying and excellent Hymns and Psalms, to which there can, I conceive, be no reasonable objection.”

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To the Editor of the Remembrancer.

Sir,

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I can hardly conceive that any considerate mind would deem an attendance on two full services and two sermons in our Church on a Sunday insufficient to answer all the purposes of devotion and in-

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Some years ago I was placed as curate in a large market town, where I had most of the duty to perform, both stated and occasional. We had two services in the Church: many attended in the morning only; others in the afternoon only; others both morning and afternoon. In the evening the Church was closed and all the meeting-houses opened; the consequence was here, what, I believe, is generally the case in other populous places similarly circumstanced, that a great many of those who attended Church in the day were found in the *evening* in dissenting meeting-houses. Now let my reader pause and consider what was the effect of this on their mind. If we grant that the leading doctrines of the Church and meeting-house did not materially disagree, yet, from the difference in the mode of worship, the Church having a form and the meeting-house *no* form of prayer, together with several other points of variation, our churchmen became un-

settled and wavering. Some entirely forsook the Church: others thought it immaterial where they attended. The Establishment was thus gradually losing, and the dissenters gaining, ground. The evil at first appeared trifling; but the experience of a few years proved that the Church should have done something more in order to *preserve* her members from wandering from her fold.

Our Church thus circumstanced, our population rapidly increasing, and of course dissent becoming daily stronger, we paused and began to reflect on our case. Another Church was projected, and, after passing through the late difficulties attendant on such undertakings, we completed it. I conversed with many of my friends, both among the clergy and laity, on the subject of a third service in the new Church. Some opposed it; others, influenced by the foregoing considerations, approved of it. Many of those who attended the meeting-houses in the evenings were consulted as to their motives; they generally declared that *they* did not feel themselves adequate for the work of instructing their families, therefore took them to hear *those* who could, as they judged, do it better; whereas, had they a Church open, they would attend *there* in preference to any other place of worship. Their families and themselves were then dressed for going out and at leisure to attend for instruction. It was also argued, that many could go to Church but once if there were only two services; on the contrary, by having three most could go twice.

All these, and similar arguments for and against a third service, I laid before my diocesan, who, without the least hesitation, advised me to adopt it. The experiment was tried, and it succeeded beyond my expectations. The other Church in the town, seeing *our* success, followed our example. Now, there-

fore, we keep many in union with, the Establishment who would otherwise, in all probability, join the ranks of dissenters. These reasons I have frequently stated to others on the bench besides my revered diocesan, and I am happy to say that I met with nothing to discountenance the plan I adopted.

If, therefore, the circumstances of a place require a third service, I would most respectfully suggest to my brethren to consult their diocesan, and to abide by his decision, which would very much add to the good effects of the measure.

I have the honour to be,

Sir,

Your constant reader,
W. M.

To the Editor of the Remembrancer.

Sir,

I CANNOT refrain from directing your attention to an occurrence of the preceding week, which must be viewed with horror by every man who is not yet infected by the pestilence of infidelity and sedition, which is so rapidly spreading its noon-day destruction throughout the land. I have before me a copy of "the New Times," of the 11th instant, which records the particulars of a meeting held in the *parish Church* of St. Leonard's, Shoreditch, "for the purpose of considering the propriety of addressing the Queen." The assembly was convened "without the slightest hesitation" on the part of the churchwardens; and the chair was actually taken by one of them. During the proceedings of the evening the requisitionists were not content with defiling the temple of the Almighty, by heaping the grossest abuse upon those whom they were pleased to term the enemies of her Majesty, but the sacred walls were made to echo the most scurrilous revilings upon the whole body of

the national priesthood, from the "minor clergy" to the Archbishop of Canterbury; and that too in language which (to adopt the expression of one of the speakers) was "worthy the character of Shoreditch."

I am aware that the incumbent of this populous parish is called by other duties to a residence at Windsor. But surely it is essential that the utmost exertions should be made, during his absence, to prevent this abomination of desolation from standing in the holy place. If such instances of indecency and disorder are permitted to become common, what will be the inevitable consequence? Let the dreadful example of revolutionary France furnish the reply to this question. That the churchwardens of Shoreditch have been guilty of an offence of which cognizance *may* and *ought* to be taken, no man can doubt. It is ardently to be hoped, then, that they will be immediately brought before the proper tribunal, that they may be made an example to others, who, it is to be feared, will be too ready to imitate their conduct. Their conviction would operate as a check upon that spirit of rebellion against constituted authority which is fanning, with its pestilential breath, the flame which threatens with speedy desolation our venerable Constitution in Church and State.

I have the honour to remain,

Your's &c.

A. K.

London, August 16, 1820.

To the Editor of the Remembrancer.

Sir,

I HAVE observed with great regret in many Churches and Chapels that divine service begins with singing: this is not only a violation of the order in the rubrick, but it is manifestly improper in a creature

who acknowledges, or ought to acknowledge, that he is a *sinner*. Man, had he remained in innocence, or celestial angels who have never fallen, may conduct their worship by beginning with singing; but it is totally unsuitable to a fallen being. It seems to imply that he has no sins to be first pardoned, no forgiveness to be asked, no aid to be supplicated for; but as soon as he comes into the divine presence he is to lift up the voice of joy and gladness. This was not the temper of the humble publican, "God be merciful to *me* a sinner." Undoubtedly the expression of his voice corresponded with the humility of his contrite soul: can we conceive that he would quaver in some melodious tune? Singing, or praise, may constitute a part of divine worship at a proper time; but this should only be introduced when supplication has been made for the pardon of sin, and forgiveness has been authoritatively pronounced. Let any one consult Dr. Bisse's *BEAUTY of HOLINESS*, and then he must be forcibly struck with the manifest impropriety of beginning divine service with singing.

It is such a violation of propriety that I wish to see a mild but salutary exertion of episcopal authority to correct at once the growing evil, to put a stop to this absurd violation of all liturgical order, and to teach the members of the Church of England that the *rubrick*, and the *rubrick alone*, is, and must be, the rule of their service; that this will not allow alterations, or additions, or retrenchments; that they who offend in any of these points are not obedient children of the Church of England. This violation has generally been introduced in proprietary or charity Chapels, principally under the direction of laymen, who neither know nor care for any of the rules and orders of the Established Church, but, in many instances which I could spe-

cify, are more willing to oppose them than strictly and conscientiously to comply with them.

A. S.

July 27, 1820.

To the Editor of the Remembrancer.

Sir,

IN your Publication for the month of July, under the head of Provincial Information, there is an error which it is proper to correct for the satisfaction of those persons who have contributed to the funds of the *Society for Promoting the Enlargement and Building of Churches and Chapels*.

Your correspondent from Essex has stated that a new Church, considerably larger than the ancient edifice, at *Lexden*, near *Colchester*, will be erected according to the late Act of Parliament; whereas, in fact, the Church is to be built by aid from the subscription Society, and without any grant from the Parliamentary Commissioners.

An application was made to the Society in the month of May last, by the Rev. Mr. Preston, for assistance towards taking down the parish Church of *Lexden*, and rebuilding it on an enlarged scale, because it was too small for an increasing population, and had scarcely any free sittings, although the anxious desire of the poorer people to attend divine worship was very evident.

By the aid of the *Society* the Church will be so enlarged as to afford ample provision for the inhabitants of the parish; and care has been taken to secure in the whole 350 free and unappropriated sittings for the accommodation of those who are unable to pay.

The parish of *St. Nicholas, Harwich*, which is noticed immediately after that of *Lexden*, by the same correspondent, has also been assisted by this Society, and in no

respect by his Majesty's Commissioners.

By the enlargement of the Church at Harwich the Society has been the means of obtaining no less than 1000 additional free and unappropriated sittings.

It may be useful to state, for the information of your readers, the difference between the *Board of Commissioners* under the Act of Parliament for building new Churches and the voluntary subscription *Society for Promoting the Enlargement and Building of Churches and Chapels*.

The regulations of Parliament for the disposal of the public grant entirely exclude from any participation in its funds any parish whose population is under 4000 persons, however large the deficiency of church-room may be; or of any parish, however numerous its population, in which there is accommodation for one-fourth of such population; neither can its aids be extended to any cases of mere *enlargement*; thus leaving a very wide

field open for the exertions of the Society in assisting those parishes where the want of church-room is perhaps equally great in extent and injurious in its consequences, however small may be its population.

Hence it will be evident, that the two expedients for relieving the lamentable want of church-room in this kingdom, viz. the parliamentary grant and the voluntary association, are well calculated mutually to co-operate; the one to supply the deficiency of those large and more populous parishes, and the other to promote the good work in such parishes as would otherwise be left to lament without redress the want of an opportunity to attend the public worship of Almighty God.

It will, therefore, appear that no adequate success can be expected, except by the joint existence and successful application of both these expedients.

A MEMBER OF THE SOCIETY
FOR PROMOTING THE EN-
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REVIEW OF NEW PUBLICATIONS.

The Life of Wesley; and the Rise and Progress of Methodism. By Robert Southey, Esq. Poet Laureate. 2 Vols. 8vo. 1l. 8s. Longman. 1820.

(Concluded.)

IN the last Number we gave a sketch of the life and character of Wesley, and promised a more particular consideration of his system and its consequences. Anxiety to redeem this pledge will compel us to pass over several valuable portions of Mr. Southey's work. The progress of methodism in Ireland, in Scotland, in America, and in the West Indies, the conduct of Whitfield and the Calvinists, and their

final breach with the Wesleyans, the marriage of Wesley and his separation from his wife, the melancholy fate of his sisters, and the lives and adventures of his principal coadjutors, have furnished matter for instructive and highly interesting chapters. But we must not conceal our opinion upon one important subject. Mr. Southey appears to us to speak of the earlier preachers of methodism in much higher terms than they merit. In the accounts of the lay-preachers, for instance, their absurdities are blamed; but on the whole, they are placed in a very captivating light. That Nelson, and Olivers, and Story, and Pawson were extraordinary men,

isting state of society amongst us. In a country which has arrived at the utmost pitch of civilization and refinement, and which enjoys the freedom of the English Constitution, nothing can be more plain than the expedience of using every moral restraint which may regulate and controul the licentiousness of the public press. Since the strong arm of the law cannot in such a country interfere, but in some gross and notorious instances, surely it becomes the better part of society to aid the weakness and deficiency of the law in this respect, by supporting every rational and consistent endeavour to direct and controul, without fettering or destroying the liberty of national sentiment.

Now, it has been always a problem with moralists and legislators, whether an unlimited freedom of the press was consistent with a state of social security, and with a due regard to legislative authority and public morals. And of late years the difficulty of solving this problem has become so great in this country, that I apprehend most reflecting men have arrived at something like the following conclusion: "that either we must find out some new method of exercising a moral controul over the opinions of the multitude, or that we must be content to sacrifice a considerable part of our national liberties to save the remainder."

In this distressing dilemma, it is highly consolatory to see such a mediatory system brought forward as that which is now patronised and recommended by "the Society for Promoting Christian Knowledge." This system proceeds on the principle, that though a public and authorised license of the press would not be consistent with the freedom of our Constitution; yet that it is, on all accounts, desirable some moral restraint and controul should be exercised over the opinions of the populace, which restraint and controul cannot be more temperately or more efficiently carried into effect,

than by the general establishment of Parochial Libraries for the common people.

Really, Sir, I must say that this is the discovery of a very powerful engine for the direction of popular opinion, and that if it can be brought into contact with that curiosity and desire of knowledge which have been universally excited by means of the National Schools, it may in a few years alleviate or remedy some of the worst evils which threaten to afflict our Church and Nation. If you consider only the wonderful influence and effect which these parochial institutions would impart to the Clergy who are to govern and direct them, you will perceive the mighty benefits which must result from their adoption. By working such a steam-engine for a few years in a country parish, you might influence the opinions of almost every individual in your neighbourhood. The effect, though silent and unnoticed, would be certain and universal; it would be brought about without any apparent interference of the individual, and without awakening any of those prejudices which so often defeat the best intended schemes.

For this end, it should be strongly recommended to the resident minister of every country parish to connect a library of this description with the parochial school, if there be any under his jurisdiction. But if the parish be large and extensive, it would be desirable that several minor institutions of the same kind should be gradually established, and connected with the poor-house, the work-house, or any other public charity, over which his influence extended. By a judicious union of the religious with the entertaining books, he would soon obtain a very salutary controul over the opinions of the majority of his parishioners, and its effect on their morals and attachment to the Church, would, I am persuaded, become quickly apparent.

The same effects, I allow, would not be so rapid amongst the denser populations of our towns and cities, because here there are many counteracting forces which it would be far more difficult to overcome. But, by patience and perseverance, even under these circumstances, much would be gradually accomplished. To meet the difficulties, it would be desirable, that a great number of small depositories of these books and tracts should be introduced into all our large manufacturing towns. Let the parochial minister in these districts connect them not only with the parochial schools, but with all the public institutions in his parish. Thus, they might be added, with the best effect to all jails and houses of correction, to hospitals and dispensaries of every kind, and to all the minor Sunday Schools. Each of these would form fresh centres, from which the same principles would emanate, and thus a large and populous district might be gradually brought under the influence of the purest moral and religious opinions.

If, according to the bill which has just been brought into Parliament, the legislature should not only recommend, but enforce the general establishment of Parochial Schools, then it appears to me, that we shall be more than ever under the necessity of following up their instructions by the corresponding establishment of these Parochial Libraries. For, who can say what shall be the result of all this addition of power and knowledge, unless it be brought under some common restraint and controul, and how can this be effected in so cheap, practical, and efficacious a manner, as by supplying the poor with suitable and instructive books? What would be desirable, I apprehend, that to avoid the appearance of gratuitous establishments, these libraries should be supported by a small annual subscription, more than a penny a month. This would give the poor

man that feeling of right and independence, which it is so desirable to cultivate under proper limitations, and it would make him value the library in a far higher degree, than if he received it in the form of an eleemosynary grant.

I consider the institution of the National Schools, the Saving Banks, and the Parochial Libraries, as having one great end and object in view, the raising up the poor from that state of ignorance and dependence into which they have been thrown by the Poor Laws, and encouraging them to form habits of prudence and reflection, of religious and moral excellence. They are parts of one system, which if it can be brought to act in concert with our existing constitutions in Church and State, will hereafter prove a signal benefit and blessing to the country. But let us not deceive ourselves or others. No plan of popular education can be of permanent use or importance which is not founded on the basis of the Church of England. Hence I would have the Clergy foremost in promoting each of these institutions, satisfied that they are called for by the manners of the age, and by the peculiar dangers which menace us. It is not in these times, "our strength to sit still," but to exert ourselves to the utmost, and to throw the whole weight of our professional character into the balance of public opinion. On this account, I hail, Mr. Editor, with the strongest hopes, the late Resolutions of the Society for Promoting Christian Knowledge, and am persuaded that if they will proceed with all convenient dispatch to complete the intended catalogue of these Libraries, and to facilitate their adoption throughout the country, they will accomplish a work which will make them revered and honoured by the present and by future generations.

Your's, &c.

CLERICUS.

To the Editor of the Remembrancer.

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THE cause, of which I forward a Report, taken from the public papers, appears to have so close a connection with the discipline of the Church, that I am induced to request a place for it in your useful Magazine, together with a few observations upon it, which, I trust, will be the means of eliciting the remarks of some of your correspondents, better qualified than I am to throw light upon the subject.

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M^r.

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I can hardly conceive that any considerate mind would deem an attendance on two full services and two sermons in our Church on a Sunday insufficient to answer all the purposes of devotion and in

struction, so far as a Christian's *public* duty is concerned. The morning of the Sabbath Day, the interval between the services, and the evening, afford but proper spaces for *private* meditation, self-examination and prayer, and the duties (too much neglected) of *family* admonition and devotional exercises. Were the Sunday *thus* spent, I conceive that a third service would be quite unnecessary. But since we find many persons *unable*, and as many *unwilling*, to employ themselves on the Lord's Day in such a manner as might be wished, it becomes a serious question what can be done for adapting our services to the circumstances of the times, and to the wants of an increased population. Besides; we are surrounded with hosts of other denominations, who, if we are supine, will profit by that supineness, and by a third service will draw away many of our hearers from the Church.

Some years ago I was placed as curate in a large market town, where I had most of the duty to perform, both stated and occasional. We had two services in the Church: many attended in the morning only; others in the afternoon only; others both morning and afternoon. In the evening the Church was closed and all the meeting-houses opened; the consequence was here, what, I believe, is generally the case in other populous places similarly circumstanced, that a great many of those who attended Church in the day were found in the *evening* in dissenting meeting-houses. Now let my reader pause and consider what was the effect of this on their mind. If we grant that the leading doctrines of the Church and meeting-house did not materially disagree, yet, from the difference in the mode of worship, the Church having a form and the meeting-house *no* form of prayer, together with several other points of variation, our churchmen became un-

settled and wavering. Some entirely forsook the Church: others thought it immaterial where they attended. The Establishment was thus gradually losing, and the dissenters gaining, ground. The evil at first appeared trifling; but the experience of a few years proved that the Church should have done something more in order to *preserve* her members from wandering from her fold.

Our Church thus circumstanced, our population rapidly increasing, and of course dissent becoming daily stronger, we paused and began to reflect on our case. Another Church was projected, and, after passing through the late difficulties attendant on such undertakings, we completed it. I conversed with many of my friends, both among the clergy and laity, on the subject of a third service in the new Church. Some opposed it; others, influenced by the foregoing considerations, approved of it. Many of those who attended the meeting-houses in the evenings were consulted as to their motives; they generally declared that *they* did not feel themselves adequate for the work of instructing their families, therefore took them to hear *those* who could, as they judged, do it better; whereas, had they a Church open, they would attend there in preference to any other place of worship. Their families and themselves were then dressed for going out and at leisure to attend for instruction. It was also argued, that many could go to Church but once if there were only *two* services; on the contrary, by having three most could go twice.

All these, and similar arguments for and against a third service, I laid before my diocesan, who, without the least hesitation, advised me to adopt it. The experiment was tried, and it succeeded beyond my expectations. The other Church in the town, seeing *our* success, followed our example. Now, there-

fore, we keep many in union with the Establishment who would otherwise, in all probability, join the ranks of dissenters. These reasons I have frequently stated to others on the bench besides my revered diocesan, and I am happy to say that I met with nothing to discountenance the plan I adopted.

If, therefore, the circumstances of a place require a third service, I would most respectfully suggest to my brethren to consult their diocesan, and to abide by his decision, which would very much add to the good effects of the measure.

I have the honour to be,

Sir,

Your constant reader,

W. M.

To the Editor of the Remembrancer.

Sir,

I CANNOT refrain from directing your attention to an occurrence of the preceding week, which must be viewed with horror by every man who is not yet infected by the pestilence of infidelity and sedition, which is so rapidly spreading its noon-day destruction throughout the land. I have before me a copy of "the New Times," of the 11th instant, which records the particulars of a meeting held in the *parish Church* of St. Leonard's, Shoreditch, "for the purpose of considering the propriety of addressing the Queen." The assembly was convened "without the slightest hesitation" on the part of the churchwardens; and the chair was actually taken by one of them. During the proceedings of the evening the requisitionists were not content with defiling the temple of the Almighty, by heaping the grossest abuse upon those whom they were pleased to term the enemies of her Majesty, but the sacred walls were made to echo the most scurrilous railings upon the whole body of

the national priesthood, from the "minor clergy" to the Archbishop of Canterbury; and that too in language which (to adopt the expression of one of the speakers) was "worthy the character of Shoreditch."

I am aware that the incumbent of this populous parish is called by other duties to a residence at Windsor. But surely it is essential that the utmost exertions should be made, during his absence, to prevent this abomination of desolation from standing in the holy place. If such instances of indecency and disorder are permitted to become common, what will be the inevitable consequence? Let the dreadful example of revolutionary France furnish the reply to this question. That the churchwardens of Shoreditch have been guilty of an offence of which cognizance *may* and *ought* to be taken, no man can doubt. It is ardently to be hoped, then, that they will be immediately brought before the proper tribunal, that they may be made an example to others, who, it is to be feared, will be too ready to imitate their conduct. Their conviction would operate as a check upon that spirit of rebellion against constituted authority which is fanning, with its pestilential breath, the flame which threatens with speedy desolation our venerable Constitution in Church and State.

I have the honour to remain,

Yours &c.

A. K.

London, August 16, 1820.

To the Editor of the Remembrancer.

Sir,

I HAVE observed with great regret in many Churches and Chapels that divine service begins with singing: this is not only a violation of the order in the rubrick, but it is manifestly improper in a creature

who acknowledges, he ought to acknowledge, that he is a *sinner*. Man, had he remained in innocence, or celestial angels who have never fallen, may conduct their worship by beginning with singing; but it is totally unsuitable to a fallen being. It seems to imply that he has no sins to be first pardoned, no forgiveness to be asked, no aid to be supplicated for; but as soon as he comes into the divine presence he is to lift up the voice of joy and gladness. This was not the temper of the humble publican, "God be merciful to *me* a sinner." Undoubtedly the expression of his voice corresponded with the humility of his contrite soul: can we conceive that he would quaver in some melodious tune? Singing, or praise, may constitute a part of divine worship at a proper time; but this should only be introduced when supplication has been made for the pardon of sin, and forgiveness has been authoritatively pronounced. Let any one consult *Dr. Bisse's BEAUTY of HOLINESS*, and then he must be forcibly struck with the manifest impropriety of beginning divine service with singing.

It is such a violation of propriety that I wish to see a mild but salutary exertion of episcopal authority to correct at once the growing evil, to put a stop to this absurd violation of all liturgical order, and to teach the members of the Church of England that the *rubrick*, and the *rubrick alone*, is, and must be, the rule of their service; that this will not allow alterations, or additions, or retrenchments; that they who offend in any of these points are not obedient children of the Church of England. This violation has generally been introduced in proprietary or Charity Chapels, principally under the direction of laymen, who neither know nor care for any of the rules and orders of the Established Church, but, in many instances which I could spe-

cify, are more willing to oppose them than strictly and conscientiously to comply with them.

A. S.

July 27, 1820.

To the Editor of the Remembrancer.

Sir,

IN your Publication for the month of July, under the head of Provincial Information, there is an error which it is proper to correct for the satisfaction of those persons who have contributed to the funds of the *Society for Promoting the Enlargement and Building of Churches and Chapels*.

Your correspondent from Essex has stated that a new Church, considerably larger than the ancient edifice, at *Lexden*, near *Colchester*, will be erected according to the late Act of Parliament; whereas, in fact, the Church is to be built by aid from the subscription Society, and without any grant from the Parliamentary Commissioners.

An application was made to the Society in the month of May last, by the Rev. Mr. Preston, for assistance towards taking down the parish Church of *Lexden*, and rebuilding it on an enlarged scale, because it was too small for an increasing population, and had scarcely any free sittings, although the anxious desire of the poorer people to attend divine worship was very evident.

By the aid of the *Society* the Church will be so enlarged as to afford ample provision for the inhabitants of the parish; and care has been taken to secure in the whole 350 free and unappropriated sittings for the accommodation of those who are unable to pay.

The parish of *St. Nicholas, Harwich*, which is noticed immediately after that of *Lexden*, by the same correspondent, has also been assisted by this Society, and in no

respect by his Majesty's Commissioners.

By the enlargement of the Church at Harwich the Society has been the means of obtaining no less than 1000 additional free and unappropriated sittings.

It may be useful to state, for the information of your readers, the difference between the *Board of Commissioners* under the Act of Parliament for building new Churches and the voluntary subscription *Society for Promoting the Enlargement and Building of Churches and Chapels*.

The regulations of Parliament for the disposal of the public grant entirely exclude from any participation in its funds any parish whose population is under 4000 persons, however large the deficiency of church-room may be; or of any parish, however numerous its population, in which there is accommodation for one-fourth of such population; neither can its aids be extended to any cases of mere *enlargement*; thus leaving a very wide

field open for the exertions of the Society in assisting those parishes where the want of church-room is perhaps equally great in extent and injurious in its consequences, however small may be its population.

Hence it will be evident, that the two expedients for relieving the lamentable want of church-room in this kingdom, viz. the parliamentary grant and the voluntary association, are well calculated mutually to co-operate; the one to supply the deficiency of those large and more populous parishes, and the other to promote the good work in such parishes as would otherwise be left to lament without redress the want of an opportunity to attend the public worship of Almighty God.

It will, therefore, appear that no adequate success can be expected, except by the joint existence and successful application of both these expedients.

A MEMBER OF THE SOCIETY
FOR PROMOTING THE EN-
LARGEMENT, &c. &c.

REVIEW OF NEW PUBLICATIONS.

The Life of Wesley; and the Rise and Progress of Methodism. By Robert Southey, Esq. Poet Laureate. 2 Vols. 8vo. 1l. 8s. Longman. 1820.

(Concluded.)

IN the last Number we gave a sketch of the life and character of Wesley; and promised a more particular consideration of his system and its consequences. Anxiety to redeem this pledge will compel us to pass over several valuable portions of Mr. Southey's work. The progress of methodism in Ireland, in Scotland, in America, and in the West Indies, the conduct of Whitfield and the Calvinists, and their

final breach with the Wesleyans, the marriage of Wesley and his separation from his wife, the melancholy fate of his sisters, and the lives and adventures of his principal coadjutors, have furnished matter for instructive and highly interesting chapters. But we must not conceal our opinion upon one important subject. Mr. Southey appears to us to speak of the earlier preachers of methodism in much higher terms than they merit. In the accounts of the lay-preachers, for instance, their absurdities are blamed; but on the whole, they are placed in a very captivating light. That Nelson, and Olivers, and Story, and Pawson were extraordinary men,

cannot be denied ; and the impression which they have made upon Mr. Southey is neither injurious nor unintelligible. But a similar impression upon weaker understandings might produce very lamentable effects ; and it is not proper to speak of persons, who were so often in the wrong, in language which may seem to recommend them as objects for general imitation. This remark must be extended even to Fletcher himself. He holds the second place in the ranks of methodism, and we are quite ready to subscribe to Mr. Southey's concluding observation upon his character, that Fletcher in any communion would have been a saint. The circumstances of his death, however, are recommended to particular notice ; and the narratives of his widow, and of his friend Mr. Gilpin, together with Wesley's funeral sermon, enable Mr. Southey to present us with a very affecting description of the event. But the same sources might have furnished him with a fact, which is to be lamented rather than concealed ; namely, that Mr. Fletcher's death was disfigured by the raptures, and triumphs, and extravagant exultations, which are the distinguishing characteristics of a Methodist obituary. Wesley declared, and undoubtedly believed, that one so inwardly and outwardly devoted to God as Mr. Fletcher, so unblameable a character in every respect, he had not known either in Europe or in America. Let him have the full benefit of this zealous and friendly testimony ; but at the same time let us recollect the peculiar character of the witness, and consider whether we are willing to constitute Wesley an infallible judge of what is blameable, and what is praise-worthy.

On doctrinal subjects, his judgment is not entitled to much commendation. Having been brought up in a pious and orthodox family, the religious impressions which had been made upon him in early youth, were renewed and called into action

by the study of two well-known books, Kempis's *Imitation*, and Taylor's *Holy Living*. It is not easy to discover how the latter could have led him into error ; and it is very difficult to conceive why the former should have been so strongly recommended by such a man as Wesley's father. It urges the necessity of holiness and heavenly-mindedness upon principles, which lead directly to a monastery ; and Wesley's strictness at Oxford, which was approved by his father, and even by his brother Samuel, fell short in reality of the mark at which he was taught to aim. Whatever may be the tendency of some particular passages, Jeremy Taylor's work, taken as a whole, is not calculated to make men hermits ; and Wesley must therefore have been indebted to Kempis and to Law for the ascetic principles and habits, with which he commenced his career. If the treatise ascribed to the former is the manual for a monk, the excessive rigours of the other ended in mysticism and nonsense. And as this effect was produced by his own studies and tenets upon the vigorous mind of Law, it is not wonderful that others should in like manner be led astray. The *Serious Call*, and the *Essay on Perfection*, will command attention and admiration as long as our language endures. There is wit, and eloquence, and piety in every page ; and the austerity of the doctrine is in some measure concealed by the playfulness and good humour of the writer. But few can proceed to put his directions in practice, without becoming weary of the burden, and rejecting religion altogether, or falling into enthusiasm as a means of lightening their load. The latter was the fate of John Wesley. He went to Georgia, as we have seen, full of strictness and orthodoxy, determined to level mountains and fill up vallies by the severity of his example, and by his spiritual power. Not succeeding in these attempts, and feeling dissatis-

fied at the mode in which some of them had been conducted, weakened in mind and body by immoderate fasting, disappointed in his expectations of authority and influence, he was assured by the Moravians, that he was still in heathenism and darkness; and the advice, "Believe, and thou shalt be saved," led after an interval to his conversion.

The process and completion of that event have already been described; and the remarks which it called forth from his elder brother Samuel, have also been presented to the reader. It is needless to add, that these remarks failed in their object. Wesley had entered on the career of enthusiasm, and such change as he had himself experienced, he prescribed universally to others. The New Birth of the Methodists, for thus the change is denominated, has one very singular recommendation. No one can understand what it means, till he has himself passed through it; and all the objections of those by whom it is opposed, are thus effectually silenced by the *argumentum ad ignorantiam*. Knowing nothing about the business, their reasonings are childishness, and all their learning, folly. But if the uninitiated may be permitted to make a few remarks upon the subject, we should venture in the first place to inquire, in what respects John Wesley, from whom this doctrine has been imbibed by most of its modern professors, was improved by his New Birth? Before his conversion he designed to preach the Gospel to the heathen in America; after his conversion, he actually did preach the Gospel to the heathen in England, Ireland, and Scotland: before his conversion, his scruples and apprehensions made him uncomfortable, although, from every thing that can now be known of him, he was leading a blameless life; after his conversion, he appeared to his brother and to many others, to be a trans-

gressor, but his conscience continued in the enjoyment of an uninterrupted sunshine: before his conversion he was too strict a disciplinarian; after his conversion, we can hardly acquit him of schism. It is therefore by no means apparent, that the change which took place in Wesley, was a change for the better; and wherever conversion in modern times is operated upon the upright serious Christian, the same question and the same uncertainty recur.

The causes and the consequences of that which Wesley chose to call his Regeneration, are entitled to grave consideration. An exaggerated estimate of what is required of us by God, had filled his mind with apprehension, and wasted his body with mortifications. Those religious feelings, which were intended to regulate our other thoughts and actions, had absorbed and embraced his whole attention; and instead of being his rule and his motive, they became his life itself. Their intensity overpowered him, and he must have sunk under the weight, had not his Moravian preachers suggested a cure in the shape of a doctrine, which first promised, and afterwards bestowed, an assurance of salvation and happiness. Once let the mind receive exaggerated notions of man's corruption and of God's severity, and there are but three ways in which it sees a chance of recovering its peace. First, by rejecting these notions; and this task is so difficult, that it is seldom accomplished, but at the expence of religion itself. 2dly, By the severest corporal austerities; and this plan has prevailed over the largest portion of Christendom. 3dly, By a persuasion, that God has relaxed specially in our favour; and this notion has led to the predestination of Calvin, and to the regeneration of Wesley.

It may be doubted, whether this fact is more firmly established by the conversions of such men as Wesley, who had thought long and

deeply upon religious subjects, and were leading upright holy lives, or of those of a different description, who constituted the majority of his proselytes, and who, from the greatness of their crimes, or from the suddenness and force with which they were brought home to the conscience, were most anxious to discover and obtain a remedy against anticipated torment. In both cases, the same causes produce the same effects; but in the latter the cause is more powerful, and the effect more salutary. In the latter, a real and visible good is produced, although it is described in the language of fanaticism. It is therefore on the latter that the orator most frequently expatiates; and when he undertakes the conversion of the ascetic devotee, his most convincing argument is drawn from the effect that he has already produced upon the penitent prodigal. The gloomy and mortified monk thinks it strange and unreasonable, that a penitent thief should enjoy tranquillity and even transport; while he is beset with temptation, feels the flesh lust- ing against the spirit, and is continually under alarm from the force, and the consequence of sin. He is willing to escape from his present mournful situation: he listens greedily to the new doctrine; he finds that it has several parts in strict unison with his own; and at last he who fancied that men were devils, sees how easily they may become saints; he who trembled at a severity which God never assumed, is comforted by a confidence, which God never authorized.

But to come a little closer to the doctrines of Wesley, and to Mr. Southey's account of them. The latter we believe to be substantially correct, although not quite so lucid and consistent as we could wish. It sets out with a sentence to which we cannot subscribe. "Wesley never departed willingly or knowingly from the doctrines of the Church of England, in which he had

been trained up, and with which he was conscientiously satisfied after full and free enquiry." For *willingly and knowingly* we should substitute *openly and avowedly*, and we think that Mr. Southey cannot object to the alteration. He has furnished us with Samuel Wesley's comment upon his brother's extravagancies; which comment plainly shews, that with the doctrine of the Church of England, the Methodistic notions of conversion were utterly irreconcilable; and having stated, that on the subject of the New Birth Wesley entangled himself in contradiction; he has furnished us in his Appendix with the following valuable note. The passages which he quotes, are from Wesley's works.

"The expression being *born again*, was not first used by our Lord in his conversation with Nicodemus. It was in common use among the Jews when our Saviour appeared among them. When an adult heathen was convinced that the Jewish religion was of God, and desired to join therein, it was the custom to baptize him first, before he was admitted to circumcision. - And when he was baptized, he was said to be born again; by which they meant, that he who was before a child of the devil, was now adopted into the family of God, and accounted one of his children."—vol. vii. p. 296.

"Yet, in the same sermon, Wesley affirms, 'that Baptism is not the New Birth, that they are not one and the same thing. Many indeed seem to imagine that they are just the same; at least they speak as if they thought so; but I do not know that this opinion is publicly avowed, by any denomination of Christians whatever. Certainly it is not by any within these kingdoms, whether of the Established Church or dissenting from it. The judgment of the latter is clearly declared in their large catechism: 'Q. What are the parts of a Sacrament? A. The parts of a Sacrament are two; the one an outward and sensible sign, the other an inward and spiritual grace signified. Q. What is Baptism? A. Baptism is a sacrament, wherein Christ hath ordained the washing with water to be a sign and seal of regeneration by his Spirit.' Here it is manifest, baptism, the sign, is spoken of as distinct from regeneration, the thing signified."

"Where was Wesley's logic? or where his fairness? Can any thing be more evi-

dent, than that this catechism describes regeneration as the inward and spiritual grace, and the act of baptism (sprinkling or immersion) as the outward and visible sign? What follows is as bad.

" ' In the Church Catechism likewise, the judgment of our Church is declared with the utmost clearness.' ' Q. What meanest thou by this word Sacrament? A. I mean an outward and visible sign of an inward and spiritual grace. Q. What is the outward part or form in baptism? A. Water, wherein the person is baptized in the name of the Father, Son, and Holy Ghost. Q. What is the inward part, or thing signified? A. A death unto sin, and a new birth unto righteousness.' Nothing therefore is plainer, than that, according to the Church of England, baptism is not the New Birth."

" I do not believe that an instance of equal blindness or disingenuity (whichever it may be thought) can be found in all the other parts of Wesley's works. So plain is it that the words of the catechism mean precisely what Wesley affirms they do not mean, that, in the very next page, he contradicts himself in the clearest manner, and says, ' it is certain, our church supposes, that all who are baptized in their infancy are at the same time born again. And it is allowed, that the whole office for the baptism of infants proceeds upon this supposition. Nor is it an objection of any weight against this, that we cannot comprehend how this work can be wrought in infants.' " Wesley's Works, Vol. vii. p. 302. Vol. II. p. 576.

In one sentiment in this extract we do not join; for we believe that several instances of equal blindness, or want of ingenuity, whichever it may be thought, are to be found in Wesley's works; and we refer the reader for a specimen to his sermons upon Schism and upon the Church. The explanation of his notions upon these subjects was designed to vindicate his most questionable actions; and the sermons cited by Mr. Southey establish his fundamental doctrines; and the result, from a perusal of them both is, that Wesley was blind indeed if he did not know, that he was breaking the unity of the Church, and deserting the faith of his fathers. Mr. Southey indeed contends, that

" Having made the term New Birth obnoxious in the season of his enthusiasm,

it was one of those things which embarrassed him in his sober and maturer years; but that he had committed himself too far to retract, and therefore when he saw, and in his own cool judgment disapproved the extravagancies to which the abuse of the term had led, he still continued to use it, and even pursued the metaphor through all its bearings with a wantonness of ill-directed fancy, of which this is the only instance in all his writings."

But this is a gross and very serious mistake. There is no evidence whatever to shew, that Wesley wished to retract his doctrine of the New Birth. That it embarrassed him we have no doubt, for it is made up of contradictions; but if he had ceased to maintain it, he must have ceased to preach. In every page of his Journal, we find him insisting upon the necessity of it; his great charge against the Clergy was, that they were of a different opinion. In his funeral sermon for Whitfield, where the Calvinists were to be indulged, he says explicitly, that the New Birth and Justification by faith alone, were the essentials, and the only essentials, of the Gospel; and such they have ever been held by his open and his secret disciples.

" Regeneration," as it has been well said, " is inscribed on their banners, and is one of the watch-words of their sect; regeneration not the fruit of Christ's holy ordinance of baptism, but the effect of their declamation, not the blessing of a soul peacefully devoted to Christ's service, but the mark of one zealous in the cause of a party. They who can be persuaded to embrace the tenets of that party are described as labouring in the pangs and travails of the New Birth until Christ be formed in them, while all who tread in the sound paths of the Church, of Scripture, and of antiquity, unseduced by their invitations, and unterrified by their threats, are represented together with their ministers, those blind leaders of the blind, as unregenerate unconverted sinners." Mant's Bamp. Lect.

Under these circumstances we cannot admit, even on the assertion of Mr. Southey, that Wesley merely persisted in this doctrine from pride and obstinacy. He might press it

with a better regulated zeal, as his years increased, but his enthusiasm, though moderated, gave signs of life to the last. In the fifth volume of his Journals, and within four years of his death, he gives an account of a love feast which he attended in the neighbourhood of Wolverhampton, "such an one as he had not known for many years."

"Some of them had found peace a year ago, some within a month or a week; some within a day or two, and one of them a potter's boy told us, 'At the prayer meeting I found myself dropping into hell, and I cried to the Lord, and he shewed me he loved me: but Satan came immediately and offered me a bag of money as long as my arm, but I said, get thee behind me Satan.' Several also testified that the blood of Christ had cleansed them from all sin. Two declared, after bitter cries, that they knew their sins were just then blotted out by the blood of the Lamb. *And I doubt not but it will be found upon enquiry that several more either were justified or sanctified.*"

In the Journal for 1782, we have a still stronger case. The account is contained in a letter from William Black, jun. resident at Amherst, in Nova Scotia, and was undoubtedly inserted to shew the powers of Methodism. Mr. Black had been for some weeks in a state of suffering and alarm,

"When an old Methodist after praying with him said, 'I think you will get the blessing before morning.' Two hours after, while I was singing a hymn, it pleased God to reveal his Son in my heart. Since that time I have had many blessed days, and many happy nights. On Sunday night after my brother Dicky and I were gone to bed, I asked him, can you believe? He answered, No. I exhorted him to wrestle hard with God, and got up to pray with him; but he was unbelieving still, so I went to sleep again. Yet not being satisfied, after talking largely to him, I got up again, and began praying for him, being fully persuaded that God would set his soul at liberty. And so he did, he pardoned all his sins, and bade him, go in peace. It being now between twelve and one, I waked my brothers John and Thomas, and told them the glad tidings. They got up: we went to prayer, and when we rose up, Tommy declared, God has blotted

out all my sins. I then went to my father and mother, (who were both seeking salvation) and told them the joyful news. My father said, Willy pray for us; I did; and it was not long before his soul was set at liberty. The next morning it pleased him to shew my sister Sally his pardoning love. A neighbour's son was also converted by the same means; and these are a few of the wonderful works which were taking place among the inhabitants in general."

It must be remembered however, that these descriptions occur much less frequently in the later than in the earlier Journals; that Wesley acknowledges, as Mr. Southey has observed, that he did not find the doctrine of justification by faith very profitable to an unawakened congregation; and that he preferred addressing them upon plainer subjects, death and judgment. In his Journal, extending from 1755 to 1758, there is the following explanation of the increase and decrease of his disciples, and on the whole it is the most rational of any that we have discovered.

"At first curiosity brings many hearers: at the same time God draws many by his preventing grace to hear his word, and comforts them in hearing. One then tells another. By this means, on the one hand, curiosity spreads and increases, and on the other, drawings of God's Spirit touch more hearts, and many of them more powerfully than before. He now offers grace to all that hear, most of whom are in some measure affected, and more or less moved with approbation of what they hear, desire to please God, and feel good will towards his messenger. These principles variously combined and increasing, raise the work to its highest point. But it cannot stand here: for in the nature of things curiosity must soon decline. Again, the drawings of God are not followed, and thereby the Spirit of God is grieved. The consequence is, he strives with this, and this man no more, and so his drawings end. Add to this in the process of the work, it must be that offences will come. Some of the hearers, if not preachers also, will act contrary to their profession. Either their follies or faults will be told from one to another, and lose nothing in the telling. When by this means all who do not savingly believe have quenched the Spirit of God, the little flock goes on from faith to

faith; the rest sleep on and take their rest. And thus the number of hearers in every place may be expected first to increase and then to decrease."

Why did not Wesley reflect upon this plain and scriptural statement, when he was penning those extravagant tales of sudden conversion, which disgrace his Journal in the eyes of reason at least, as much as they elevate it in the eyes of folly and fanaticism?

Sudden conversions however were for many years the pride and boast of methodism; and so in fact they still continue wherever methodism thrives. Wesley's doctrine of the New Birth was the principle upon which these conversions were explained, and this circumstance may alone suffice to prove that there was a great difference between his tenets and those of the Church of England. At times indeed he talked of finding his New Birth in the Homilies, where Regeneration and Baptism are used as synonymous terms; at other times he was much inclined to claim the doctrine as a new discovery; and he probably was the first who without any leaning to Calvinistic Predestination, proclaimed the New Birth as the key-stone of a system. The Puritans, though they held the doctrine, did not often place it in so conspicuous a station. Their acquaintance with scholastic divinity, and with the writings of the fathers, made them somewhat tender in denying baptismal Regeneration. In the objections to the Liturgy which were drawn up at the Savoy conference, the following exception is made to the prayer after baptism*. "We cannot in faith say that every child that is baptised is regenerated with God's Holy Spirit; at least it is a disputable point, and therefore we desire that it may be otherwise expressed." The same want of decision may be observed

in the assembly's confession of faith and catechisms; both of which speak of Baptism, in terms from which modern Calvinists abstain. It will be observed also by those who consult these documents, that in Puritanical conversions the great stress was laid upon "Effectual Calling;" which grace, when stripped of its Calvinistic attire, is perhaps not very different from Wesley's New Birth; at all events they are much more akin to one another, than either of them is to the doctrine of the Church. Even without limiting the term Regeneration as it has been limited by Waterland, allowing that it is occasionally used in a looser and less accurate sense, still where could Wesley pretend to find Church authority for maintaining that his New Birth was the corner-stone of Christianity? The only authorities which he has quoted, and the only arguments which he has urged are those on which Mr. Southey has passed so well merited a sentence. The doctrine is a Calvinistic one, and from the Calvinists Wesley took it; but he tore it up by the roots, and thrust it forcibly into his vineyard: and while cuttings from it have been cultivated in all corners of the land, the soil is generally uncongenial, the plants do not thrive, and their neighbours seem to wonder how they ever got there. In Calvinism there is a system, in Quakerism there is a system, in Socinianism there is a system, and if we grant their advocates a few leading propositions, the parts will be found to hang well enough together. But in Wesleyan Methodism, and all its derivatives, we have perplexity and contradiction at every step; and a celebrated advocate of the system has just vindicated these deformities by saying that he finds them in the Bible!!

The twin doctrine to the New Birth was that of Justification by faith. And having observed that Wesley used the word as synonymous

* The History of Non-Conformity, p. 173. See also p. 300-6.

with pardon, Mr. Southey gives a correct view of his peculiar notions respecting it.

"Without faith, a man cannot be justified, even though he should have every thing else; with faith, he cannot but be justified, though every thing else should be wanting. This justifying faith implies not only the personal revelation, the inward evidence of Christianity, but likewise a sure and firm confidence in the individual believer that Christ died for *his* sins, loved *him*, and gave his life for *him*. And at what time soever a sinner thus believes, God justifieth him. Repentance, indeed, must have been given him before; but that repentance was neither more nor less than a deep sense of the want of all good, and the presence of all evil; and whatever good he hath or doth from that hour when he first believes in God through Christ, faith does not *find*, but *bring*. Both repentance, and fruits meet for repentance, are in some degree necessary to justification; but they are not necessary in the same *sense* with faith, nor in the same *degree*. Not in the same *degree*, for these fruits are only necessary conditionally, if there be time and opportunity for them. Not in the same *sense*; for repentance and its fruits are only *remotely* necessary—necessary in order to faith; whereas faith is immediately and directly necessary to justification. In like manner, faith is the only condition of sanctification. Every one that believes is sanctified, whatever else he has, or has not. In other words, no man can be sanctified till he believes; every man when he believes is sanctified.

"Here Wesley came upon perilous ground.—We must be holy in heart and life, before we can be conscious that we are so. But we must love God before we can be holy at all. We cannot love Him till we know that He loves us; and this we cannot know till his Spirit witnesses it to our spirit. The testimony of the Spirit of God must therefore, he argued, in the very nature of things, be antecedent to the testimony of our own spirit. But he perceived that many had mistaken the voice of their own imagination for this witness of the Spirit, and presumed that they were children of God, while they were doing the works of the Devil. And he was not surprised that many sensible men, seeing the effects of this delusion, should lean toward another extreme, and question whether the witness of the Spirit, whereof the apostle speaks, is the privilege of ordinary Christians, and not rather one of those extraordinary gifts, which

they suppose belonged only to the apostle's age. Yet, when he asks, 'How may one, who has the real witness in himself, distinguish it from presumption?' he evades the difficulty, and offers a declamatory reply, 'How, I pray, do you distinguish day from night? How do you distinguish light from darkness? or the light of a star, or of a glimmering taper, from the light of the noon-day sun?' This is the ready answer of every one who has been crazed by enthusiasm. But Wesley regarded the doctrine as one of the glories of his people, as one grand part of the testimony which God, he said, had given them to bear to all mankind. It was by this peculiar blessing upon them, confirmed by the experience of his children, that this great evangelical truth, he averred, had been recovered, which had been for many years well nigh lost and forgotten." Vol. II. p. 179.

But not only was Wesley's doctrine concerning Justification perilous; but it was also inconsistent. He had stated shortly after his conversion, that

"The most destructive of all those errors which Rome, the mother of abominations had brought forth, (compared to which transubstantiation and a hundred more are trifles light as air) is that we are justified by our works, or to express the same thing a little more decently by faith and works. Now do I preach this? I did for ten years; I was fundamentally a Papist and knew it not." Vol. I. p. 288.

And a little before he had declared that preaching justification by faith alone, allowing no meritorious cause of justification, but the death and righteousness of Christ; and no conditional or instrumental cause but faith is overturning popery from the foundation. As the Church of England plainly teaches conditional justification, she, and her faithful ministers are here condemned for Popery by Wesley, just as Laud was condemned for Popery by Prynne and the Puritans. The constant and the damning charge against the Archbishop was Popery; the proof was his Arminianism, and his conditional justification. So much for the orthodoxy of Wesley's doctrine;

now for its consistency. In 1771 Calvinism was gaining ground among his flock, and Mr. Southey furnishes us with the following extract from the minutes of conference of that year.

“ ‘ Take heed to your doctrine! we have leaned too much toward Calvinism. 1. With regard to *man's faithfulness*: our Lord himself taught us to use the expression, and we ought never to be ashamed of it. 2. With regard to *working for life*: this also our Lord has expressly commanded us. *Labour, ἐργαζέσθαι*, literally, *work for the meat that endureth to everlasting life*. 3. We have received it as a maxim, that a man is to do nothing in order to justification. Nothing can be more false. Whoever desires to find favour with God, should *cease from evil, and learn to do well*. Whoever repents, should *do works meet for repentance*. And if this is not in order to find favour, what does he do them for? Is not this salvation by works? Not by the *merit* of works, but by works as a *condition*. What have we then been disputing about for these thirty years? I am afraid about *words*. As to *merit* itself, of which we have been so dreadfully afraid, we are rewarded according to our works, yea, because of our works. How does this differ from *for the sake of our works*? And how differs this from *secundum merita operum*, as our works deserve? Can you split this hair? I doubt I cannot.—Does not talking of a justified or sanctified state tend to mislead men? almost naturally leading them to trust in what was done in one moment; whereas we are every hour, and every moment, pleasing or displeasing to God, according to our works; according to the whole of our inward tempers, and our outward behaviour.” Vol. II. p. 366.

This language, says Mr. Southey, shocked the *high flying* Calvinists; and he might have added that it was plainly inconsistent with Wesley's ordinary tenets. It was limited at a subsequent Conference, out of deference to the aforesaid high-flyers; and the doctrine of justification by works having been pronounced perilous and abominable, it was added, that “our works have no part in meriting or purchasing our justification either in whole or in part.” Nor did the

system, which wore so different a countenance at different seasons, attain at any one time to a set of harmonized and well matched features. The justification described by Mr. Southey in our first extract upon that subject, was unquestionably the real object of Wesley's love. He learned it from the Moravians at an early period of his life; and he never sincerely laid it aside. Having asked, p. 178, why all men have not saving faith? he answers, “because no man is able to work it in himself; it is a gift of Omnipotence.” In one sense this is Calvinism. In the next page we are told, that “to all who see and feel and own their wants, and their utter inability to remove them, God freely gives faith, for the sake of him, ‘in whom he is always well pleased.’” This is Arminianism; and whenever a Calvinist uses such words as these, he is guilty intentionally or unintentionally of mental reservation and deceit. Wesley, on this subject, was unquestionably sincere; but he was self-contradictory to the most marvellous extent; and while he published the most impassioned and cogent arguments against Predestination, he maintained an Assurance of Salvation, which could have no other solid ground. This opinion however, like many others, he explained away upon fit occasions. But to proceed:

“The doctrine of Perfection is not less perilous, sure as the expression was to be mistaken by the ignorant people to whom his discourses were addressed. This, too, was a doctrine which he had preached with inconsiderate ardour at the commencement of his career; and which, as he grew older, cooler, and wiser, he modified and softened down, so as almost to explain it away. He defined it to be a constant communion with God, which fills the heart with humble love; and to this he insisted, that every believer might attain. Yet, he admitted, that it did not include a power never to think an useless thought, nor speak an useless word. Such a perfection is inconsistent with a corruptible body, which makes it impossible always to think right: if, therefore, Christian perfection implies this, he admitted that we

must not expect it till after death:—to one of his female disciples, who seems to have written to him under a desponding sense of her own imperfection, he replied in these terms:—"I want you," he added, "to be *all love*. 'This is the perfection,' believe and teach; and this perfection is consistent with a thousand nervous disorders, which that high-strained perfection is not. Indeed my judgment is, that (in this case particularly) to overdo is to undo; and that to set perfection too high, is the most effectual way of driving it out of the world.' In like manner he justified the word to Bishop Gibson, by explaining it to mean less than it expressed; so that the bishop replied to him, 'Why, Mr. Wesley, if this is what you mean by perfection, who can be against it?' Vol. II. p. 182.

"Wesley was not blind to the tendency of these doctrines. 'The true gospel,' said he, 'touches the very edge both of Calvinism and Antinomianism, so that nothing but the mighty power of God can prevent our sliding either into the one or the other.' Many of his associates and followers fell into both. He always declared himself clearly and strongly against both; though at the expence of some inconsistency, when he preached of a sanctification which left the subject liable to sin, of an assurance which was not assured, and of an imperfect perfection. But his real opinion could not be mistaken; and few men have combated these pestilent errors with more earnestness or more success. He never willingly engaged in those subtle and unprofitable discussions which have occasioned so much discussion in the Christian world; but upon those points in which speculation is allowable, and error harmless, he freely indulged his imagination." Vol. II. p. 184.

From the sentiments contained in the last paragraph, we are, as may be supposed, compelled to dissent. Wesley's real opinion could be, and was mistaken, not merely by the enthusiastic, the ignorant, and the rash, but by well-informed and considerate men. He left his first love, the Church and the doctrine in which he was born, and into which he had been introduced by a father, and a mother, and a brother, equally eminent for their piety, their learning, and their judgment; and he ventured upon the perilous task of seeking a new creed for himself. He succeeded at

last in putting together a system, in which the gold, the iron, and the clay were to be seen in monstrous alliance, and he called upon his countrymen to fall down and worship the image which he had set up. The tone in which he called was, without doubt, impressive. There are hortatory passages to be found in his sermons, which would reflect no discredit upon Demosthenes himself. The sense is condensed, the style perspicuous, the imagery correct, and the heart of the hearer must rebound at every blow. All the sophistry and self-deception of sin is unravelled; and the sinner is exposed to his own sight in the shame and the nakedness of his guilt. This is the real excellence of Wesley's writings; and we hardly think, that Mr. Southey has pointed it out with sufficient clearness. But he has erred upon the other side, when he speaks of Wesley's doctrines. For the doctrines themselves, and the sermons that unfold them, are vague, illusory, and inconsistent. With the single exception of the tracts against Predestination, we know of no one subject that was controverted between Wesley and his opponents, which he can be said to have handled in a satisfactory manner. He pressed an advantage, whenever he gained one, with great acuteness and force. What we may call his declamatory logic was admirable; but in deeper reasonings he was continually if not intentionally perplexed; he either did not think clearly himself, or else he had no wish that his readers should do so.

With respect to the doctrine of Perfection, and the degree in which he ultimately abandoned it; he called it, in 1771, as Mr. Southey admits, "the *Methodist testimony*, the peculiar doctrine committed to their trust," and urges believers to go on to perfection, and to expect it every moment. Mr. Southey adds, that there can be no excuse for his persisting in this language after

his enthusiasm had abated; since all that he intended to convey by the obnoxious term, might have been expressed without offending the judicious, or deluding the ignorant and indiscreet. But let it be remembered that Hampson, in his entertaining and impartial Memoirs of Wesley, declares, that to the last there was no passage to his heart so certain as a zeal for the Methodist testimony, Perfection; and let us remember also, that Wesley, in the celebrated conversation with Gibson, denied or explained away opinions that he unquestionably held and taught.

The sentiments of distinguished men are always interesting; and Wesley's sentiments, upon almost every subject, are freely scattered through his Journals. Mr. Southey has collected several of them, but we have not room to notice them distinctly. The most creditable is the charity with which, in his cooler moments, he spoke of all sincere Christians; a charity which is not to be found in many of his formal declarations. The most singular, perhaps, is his contempt for the Newtonian philosophy, of which he speaks in one of his Journals, in a very slighting manner. That he should have disliked and undervalued Locke is far more natural and intelligible.

We must now take a short view of the Methodistic discipline. "The question was asked at one of the Conferences, what was the power which Wesley exercised over all the Methodists in Great Britain and Ireland." He answered in the following terms:

"A few persons, at the beginning, came to him in London, and desired him to advise and pray with them: others did the same in various parts of the kingdom, and they increased every where. 'The desire,' said he, 'was on their part, not on mine: my desire was to live and die in their company; but I did not see that I could refuse them my help, and be guiltless before God. Here commenced my power;

namely, a power to appoint when, where, and how they should meet; and to remove those whose life shewed that they had no desire to flee from the wrath to come. And this power remained the same, whether the people meeting together were twelve, twelve hundred, or twelve thousand.' In a short time some of these persons said they would not sit under him for nothing, but would subscribe quarterly. He made answer, that he would have nothing, because he wanted nothing; for his fellowship supplied him with all, and more than all he wanted. But they represented that money was wanted to pay for the lease of the Foundry, and for putting it in repair. Upon that ground he suffered them to subscribe. 'Then I asked,' said he, 'who will take the trouble of receiving this money, and paying it where it is needful? One said, I will do it, and keep the account for you: so here was the first steward.' Afterwards I desired one or two more to help me as stewards; and, in process of time a greater number. Let it be remarked, it was I myself, not the people who chose the stewards, and appointed to each the distinct work wherein he was to help me as long as I chose.' The same prescription he pleaded with regard to his authority over the lay-preachers. The first of these offered to serve him as sons, as he should think proper to direct. 'Observe,' said he, 'these likewise desired me, not I them. And here commenced my power to appoint each of these, when, where, and how to labour: that is, while he chose to continue with me; for each had a power to go away when he pleased, as I had also to go away from them, or any of them, if I saw sufficient cause. The case continued the same when the number of preachers increased. I had just the same power still to appoint when, and where, and how each should help me; and to tell any, if I saw cause, 'I do not desire your help any longer.' On these terms, and no other, we joined at first; on these we continue joined. They do me no favour in being directed by me. It is true my reward is with the Lord; but at present I have nothing from it but trouble and care, and often a burden I scarce know how to bear.'" Vol. II. p. 198.

Wesley called his preachers by the name of helpers, and designated as assistants those among them who, for the duties which they discharge, have since been denominated superintendants. He divided the king-

dom into circuits, of which in 1791, the year of his death, there were seventy-two in England, three in Wales, seven in Scotland, and twenty-eight in Ireland. Each circuit was provided with a certain number of preachers, which varied according to its extent; and it was the office of the superintendant to admit or expel members, take lists of the Society at Easter, hold quarterly meetings, visit the classes quarterly, keep watch-nights and love-feasts, and superintend and regulate the whole business of the circuit. The preachers were selected by Wesley himself. Having first been examined as to their theological knowledge, having exhibited their gifts of utterance by preaching before him, and having related the conversions in which they had already been instrumental, they were admitted, if he thought fit, on probation, and instructed to put themselves under the controul of the superintendant, until such time as they should be received into full communion, and have their stations appointed by the Conference. It is curious enough, as Mr. Southey has observed, that Wesley, who set so bad an example of obedience, exacted it from his followers as rigidly as the founder of a monastic order.

"The course of life which was prescribed for the preachers left them little opportunity for the enjoyment of domestic life. Home could scarcely be regarded as a resting-place by men who were never allowed to be at rest. Wesley insisted upon a frequent and regular change of preachers, because he well knew that the attention of the people was always excited by a new performer in the pulpit. 'I know,' said he, 'were I to preach one whole year in one place, I should preach both myself and my congregation asleep. Nor can I believe it was ever the will of the Lord that any congregation should have one teacher only. We have found, by long and constant experience, that a frequent change of teachers is best. This preacher has one talent, that another. No one whom I ever yet knew has all the talents which are needful for beginning, continuing, and perfecting the work of

grace in a whole congregation.' The institutions of the Jesuits allowed an itinerant father of the company to remain three months in a place, unless any other term were specified in his instructions: but Wesley went farther, and thought it injurious both to the preacher and people, if one of his itinerants should stay six or eight weeks together in one place. 'Neither,' said he, 'can he find matter for preaching every morning and evening; nor will the people come to hear him. Hence he grows cold by lying in bed, and so do the people; whereas, if he never stays more than a fortnight together in one place, he may find matter enough, and the people will gladly hear him.' These frequent changes were so gratifying to the people, that the trustees of a meeting-house once expressed an apprehension lest the Conference should impose one preacher on them for many years; and, to guard against this, a provision was inserted in the deed, that 'the same preacher should not be sent, ordinarily, above once, never above two years together.' There may, perhaps, have been another motive in Wesley's mind: a preacher, who found himself comfortably settled, with a congregation to whom he had made himself agreeable, might be induced to take root there, throw off his dependence upon the connexion, and set up a meeting of his own. Instances of such defection were not wanting, and the frequent change* of preachers was the likeliest means of preventing them." Vol. II. p. 207.

The itinerant was not commonly admitted until he had been exercised as a local preacher; and many persons remained in this humble station, which neither took them from their families, nor interfered with their business. They were selected and directed by the superintendant and the itinerants, and were of the greatest service in keeping up Methodism over the country.

The next in rank to the local preacher was the class leader, who was also appointed by the superintendant, and whose duty it was to meet his class regularly, question

* " 'The people,' says Mr. Crowther, 'ought to get great good from the constant change of the preachers; for, to the preachers, it is productive of many inconveniences and painful exercises.' "

them as to their spiritual state, and exhort or reprove as the case might require. He reported upon the state and conduct of each member to the preacher; and the class ticket, which was the badge of membership, being given out every quarter, a regular census was easily kept. The leaders were also tax-gatherers, and paid the contributions to the local steward, by whom they were handed over to the stewards of the circuit. The class originally consisted of twelve persons; and as a system of inspection and a system of finance it is undoubtedly entitled to great praise.

The other subdivisions of the Methodists were called bands, and select bands. In the former, the men and the women, and the married and the single, met separately, at least once a week, for the purpose of confessing to each other. They engaged to declare the true state of their souls, the faults they had committed in thought, word, and deed, and the temptations they had felt during the week. Did Samuel Wesley speak unadvisedly when he said, that these societies were sufficient to dissolve all other societies but themselves? The select bands consisted of persons, who were earnestly athirst for the full image of God, or, as Mr. Southey happily expresses it, the adepts of Methodism, who were not ashamed to take their degree as perfect. Wesley, at one time, was highly delighted with these select societies, but they do not appear to have been generally continued.

It is difficult to speak with precision of their various meetings for religious purposes. The itinerants were directed to preach every morning at five o'clock, if twenty persons could be collected; and the limit to which their eloquence was submitted, was an injunction not to preach oftener than twice on a week-day, or three times on the Sabbath. And it was Wesley's wish, as has been stated formerly, that the meetings on Sundays should be fixed so

as not to interfere with the service of the Church. The weekly class-meeting was indispensable; others varied with circumstances. There were two celebrated festivals, watch-nights and love-feasts; the former was held once a month, near the time of the full moon. The night was spent in preaching, praying, and psalm-singing; and while the converts to his doctrine retained the freshness of their first impression, the custom served to keep up the feeling to the proper pitch; and if any one, almost a Methodist, attended the meeting, his conversion was generally completed. The love-feasts occurred three times a quarter; one for men, a second for women, and a third for both together. The members assembled, that they might eat bread as the ancient Christians did, with gladness and singleness of heart. The food was a little plain cake and water. The travelling preacher presides, and any one who chooses may speak. The time is chiefly spent in relating what they call their Christian experience.

Mr. Southey's comments upon those nocturnal assemblies are unanswerable; but the objections are so obvious, that we need not repeat them. Wesley, in his defence, had recourse to the old argument: "if I can probably conjecture, that by the novelty of this ancient custom, or by any other indifferent circumstances, it is in my power to save a soul from death, and hide a multitude of sins, am I clear before God, if I do not?" The same logic had previously defended field-preaching and lay-preaching; it will defend any other course that a sectary chooses to pursue, and is worthy of a Puritan or a Jesuit.

The chapels were generally built by subscription; and the property was vested not in trustees, but in Mr. Wesley and the Conference. The latter consisted of an hundred members, and vacancies were to be filled up (after Wesley's death)

at the discretion of the survivors. He did not permit any backs to be made for the seats in his chapels, and the men and the women set apart. The former regulation has certainly fallen into disuse, and we believe that the latter is also obsolete. Great attention was paid to the singing. Charles Wesley's Hymns were exclusively used; and the volume has thus acquired a degree of reputation, which no other circumstances could have bestowed upon it. The preachers are not permitted to use any other hymns, but great latitude is allowed them in many respects. They undertake to preach conformably to the sermons of John Wesley, and to his notes upon the New Testament; and this is the only test to which they are nominally bound. They may use the Liturgy if they please, or an abridgment of it published by Wesley; or they may substitute an extemporary service; the latter has long been the prevailing practice. Wesley strongly recommended them not to trespass too far upon the patience of their hearers; and when he officiated, the service generally concluded within the hour.

There are many other parts of his regulations and advice, from which the readers of Mr. Southey's volumes will derive instruction and amusement. The preachers were enjoined on no account to bawl or scream; a rigid attention was recommended to decorum, to cleanliness, and even to neatness; and there is a letter of advice on this subject to one of the preachers in Ireland, which may be regarded as a curious historical document, since it acquaints us with many particulars respecting the internal state of that country.

A few years before his final separation from the Calvinists, Wesley had conceived a plan for enlarging and consolidating his Society. He proposed that *Evangelical* Ministers of all descriptions should form a

league, and each help the other on his work. The disputed doctrines of Predestination on one hand, and Perfection on the other, were not to be introduced; and a free interchange of pulpits and preachers was to take place. This scheme completely failed. Its success would have been of the greatest importance to Wesley; for the majority of the Methodist Clergy adhered to Whitfield and Lady Huntingdon. Many of them owed their orders to her Ladyship's influence; and there was never much cordiality between her preachers and Wesley. Owing to these circumstances, he was obliged to give more and more importance to his lay-preachers; and the little that he ultimately withheld from them was a cause of heart-burning and strife. Charles Wesley never entered heartily into this part of the system; and he was rewarded by the dislike of a large body of itinerants. Some of them pretended to obtain orders from a Greek Bishop, who happened to be in London; and Wesley shewed several symptoms of seeking for consecration at the same hands. The Greek Prelate could produce no better proof of his real character than the Syrian Archbishop, who visited us two years ago; and the pretensions of both are not a little equivocal. Wesley saw this in time; and refused to acknowledge his newly ordained Ministers. But for the Americans, and even for the Scotch, he actually thought himself qualified to play the part of a Bishop; and gravely appealed to his *principles* of Church-government, unity, and schism, to prove, that this was no infraction of his duty to the Church of England. He would have done better to rely, as heretofore, upon the argument for watch-nights and love-feasts, or have said at once, that an English Priest was quite of sufficient importance to be an American Bishop. There is a *charlatan* air about the whole contrivance,

which is unworthy of Wesley, even in his most jesuitical moments.

Another singular branch of the Methodist system, was the school at Kingswood, near Bristol. This place had been the scene of the earliest field-preaching; it was surrounded by collieries; and the colliers at one moment were ignorant and brutal, and in the next, in all the agonies of regeneration. Many of them, we presume, were really improved by Methodism; although the Journals do not shew that the amendment was permanent. Nevertheless, the place became well known to Wesley and his friends; and as there was great want of an asylum for the children of the itinerants, Wesley resolved to prepare one, and selected Kingswood for the scite. The school was built by the charity of a few wealthy disciples; and a system of the strictest description was adopted and put in practice. But a school required continual superintendence and care, and Kingswood gave poor Wesley as much trouble as ten circuits. In the Journal for Sept. 1781, he says, "Surely Satan has a peculiar spite at this school! What trouble has it cost me for above these thirty years! I can plan; but who will execute! I know not; God help me!" The following extract will explain the greater part of his difficulties:

"Looking upon himself, however, as the vicegerent, the complacency with which he regarded the design, made amends to him for the frequent disappointment of his hopes. 'Every man of sense,' he said, 'who read the rules, might conclude that a school so conducted by men of piety and understanding would exceed any other school or academy in Great Britain or Ireland.' And his amazing credulity whenever a *work of grace* was announced among the boys, was proof against repeated experience, as well as common sense. The boys were taken to see a corpse one day, and, while the impression was fresh upon them, they were lectured upon the occasion, and made to join in a hymn upon death. Some of them being very much affected, they were told

that those who were resolved to serve God might go and pray together; and, accordingly, fifteen of them went, and, in Wesley's language, 'continued wrestling with God, with strong cries and tears,' till their bed-time. Wesley happened to be upon the spot. The excitement was kept up day after day, by what he calls 'strong exhortations,' and many gave in their names to him, being resolved, they said, to serve God. It was a wonder that the boys were not driven mad by the conduct of their instructors. These insane persons urged them never to rest till they had obtained a clear sense of the pardoning love of God. This advice they gave them severally, as well as collectively; and some of the poor children actually agreed that they would not sleep till God revealed himself to them, and they had found peace. The scene which ensued was worthy of Bedlam, and might fairly have entitled the promoters to a place there. One of the masters, finding that they had risen from bed, and were hard at prayer, some half-dressed and some almost naked, went and prayed and sung with them, and then ordered them to bed. It was impossible that they could sleep in such a state of delirium; they rose again, and went to the same work; and being again ordered to bed, again stole out, one after another, till, when it was near midnight, they were all at prayer again. The maids caught the madness, and were upon their knees with the children. This continued all night; and maids and boys went on raving and praying through the next day, till, one after another, they every one fancied at last, that they felt their justification! 'In the evening all the maids, and many of the boys, not having been used to so long and violent speaking, (for this had lasted from Tuesday till Saturday!) were worn out as to bodily strength, and so hoarse, that they were scarce able to speak.' But it was added that they were 'strong in the Spirit, full of love, and of joy and peace in believing.' Most of them were admitted to the Lord's Supper the next day, for the first time: and Wesley inserted the whole monstrous account, with all its details, in his Journal; and, in a letter written at the time, affirms that God had sent a shower of grace upon the children! 'Thirteen,' he says, 'found peace with God, and four or five of them were some of the smallest there, not above seven or eight years old!' Twelve months afterwards, there is this notable entry in his Journal: 'I spent an hour among our children at Kingswood. It is strange! How long

shall we be constrained to weave Penelope's web? What is become of the wonderful work of grace which God wrought in them last September? It is gone! It is lost! It is vanished away! There is scarce any trace of it remaining!—Then we must begin again; and in due time we shall reap, if we faint not.' On this subject he was incapable of deriving instruction from experience." Vol. II. p. 508.

We have thus gone over the principal points in the doctrine and discipline of Wesley; but we cannot bring this long article to a close, without offering a few remarks upon the general effects of Methodism: and to do this it will be necessary to turn back to a very important chapter in Mr. Southey's first volume, which may hitherto appear to have been treated with undeserved neglect. It contains a rapid, but masterly sketch of the history of religion, and morals in England from the first preaching of Christianity to the first preaching of Methodism. The achievements and the corruptions of Popery are enumerated; the imperfect, unfinished state in which the Reformation was left, is explained and lamented; and the very unfavourable condition in which Christianity was found at the accession of the House of Hanover, is rightly represented as the joint product of puritan fanaticism, of French impiety and profligacy, of the mutual persecution of Conformists and Nonconformists, and of the total subversion of ecclesiastical discipline. The poverty of the inferior Clergy and the want of co-operation and mutual encouragement; the deficiency in the means of superintendence, or in the exercise of them; the cold and unworthy motives, which actuated too many candidates for Holy Orders, and the remissness with which their duties were consequently discharged, are also added to the list of those causes, which had produced ignorance and dissoluteness. And Mr. Southey has succeeded in giving a very complete enumeration, and assigning to each calamity its due share in the

event. We consider the whole chapter as highly instructive and important, and trust that we may find an opportunity of discussing its parts in detail.

The only portion to which we object, is the conclusion which has been deduced from the whole, namely, that Wesley was in great measure justified in his most objectionable actions by the circumstances of the time in which he lived.

"Three measures then were required for completing the Reformation in England: that the condition of the inferior clergy should be improved; that the number of religious instructors should be greatly increased; and that a system of parochial education should be established and vigilantly upheld. These measures could only be effected by the legislature. A fourth thing was needful,—that the clergy should be awakened to an active discharge of their duty; and this was not within the power of legislation. The former objects never for a moment occupied Wesley's consideration. He began life with ascetic habits and opinions; with a restless spirit, and a fiery heart. Ease and comfort were neither congenial to his disposition nor his principles: wealth was not necessary for his calling, and it was beneath his thoughts: he could command not merely respectability without it, but importance. Nor was he long before he discovered what St. Francis and his followers and imitators had demonstrated long before, that they who profess poverty for conscience-sake, and trust for daily bread to the religious sympathy which they excite, will find it as surely as Elijah in the wilderness, and without a miracle. As little did the subject of national education engage his mind: his aim was direct, immediate, palpable utility. Nor could he have effected any thing upon either of these great legislative points: the most urgent representations, the most convincing arguments, would have been disregarded in that age, for the time was not come. The great struggle between the destructive and conservative principles,—between good and evil,—had not yet commenced; and it was not then foreseen that the very foundations of civil society would be shaken, because governments had neglected their most awful and most important duty. But the present consequences of this neglect were obvious and glaring; the rudeness of the peasantry, the brutality of the town populace, the

prevalence of drunkenness, the growth of impiety, the general deadness to religion. These might be combated by individual exertions, and Wesley felt in himself the power and the will both in such plenitude, that they appeared to him a manifestation, not to be doubted, of the will of Heaven." Vol. I. p. 333.

In this, and in several other passages, Mr. Southey represents Wesley as the creature of circumstances, and as following the only path which could have made him a public benefactor. We dissent, to a certain degree, from the first of these propositions; and from the second entirely. His system was in one respect the natural growth of his age; for among free, but ignorant people, there was great room for fanaticism; the crop was ripening for harvest, and there were no husbandmen to gather it. Popery had left gross moral and spiritual darkness. The true principles of Christianity were spreading before the rebellion, but they had not accomplished half their work. Puritanism, and all its branches, encouraged a sour and gloomy superstition; and where this had been expelled from the minds of the people, it had been succeeded by infidelity and vice. A teacher therefore of Wesley's powers, and with Wesley's principles, was sure to be well received. The new spirit of religious liberty encouraged men to become such teachers, and in this way it may be thought that "though the Wesleys should never have existed, Whitfield would have given birth to Methodism." P. 154. In truth, however, Whitfield's powers did not lie this way. The little that he accomplished in the way of societies and circuits, was borrowed directly from Wesley; and if he had never sat under that extraordinary master, he would probably have been no more than a Calvinistic preacher of extraordinary eloquence, who shone for his day in Moorfields and in the Tabernacle, and was no more seen. The whole merit of Methodism, as an establishment, is Wesley's, and Wesley's only.

And we will proceed to consider its nature and degree.

Mr. Southey, in some able and well-known lucubrations, has advocated the cause of the religious orders in the Romish Church; and contended, that such institutions would have been exceedingly beneficial in this country. We have always admired the spirit from which these speculations proceeded, and the talent with which they were pursued; but we have never yet been able to acquiesce in their correctness. To say that a religious order, such as that of Francis or Dominic, is a refuge for the turbulent and factious, and tends to preserve the Church in peace; is to say little more than may be urged in favour of every calamity. The back-woods of the American are, on this principle, a great benefit, and should be carefully preserved to all succeeding times; that the outlaw and the murderer may have a place whither he can retire from the society which he has wronged, and which he dreads. It may be said also, that the settlers in New South Wales are blessed in their thinly tenanted forests, and that when they are menaced with an incursion from their lawless, savage bushmen, they are not to envy Old England, whose every acre is appropriated, where the law and its punishments have an uninterrupted course; but they are to be thankful that their plunderers live, for the most part, in retirement, and do not violate the harmony of the Paramatta and Sidney coteries by the violence of their undisciplined tempers, or by their inattention to the forms of politeness. But seriously speaking, the Romish orders are rather an evil to be endured, than a blessing to be coveted. They undoubtedly strengthened the hands of the Popes, because the Popes had no scruples to prevent them from availing themselves of any help which might contribute to their aggrandisement. But such compli-

ances are unworthy of Protestant Christianity. The passions which produce sectarianism should be checked, and brought under controul, by a safer plan than that which first calls them into action, and then makes them run to waste. These unnecessary and unauthorised additions to the Christian edifice, deform its simplicity, and mar its proportions. The blood which should strengthen and renovate the entire frame, is employed in feeding one enormous excrescence. A tower or a window is covered with fret-work and gilding, and the substantial repairs are overlooked. This was the opinion of our own venerable Reformers, who must have seen and felt the strength and the weakness of religious orders in the Church. The Homilies compare them to the ancient Jewish sects, which were so unequivocally condemned by the very highest authority.

"Sects and feigned religions were neither the fortieth part so many among the Jews, nor more superstitiously and ungodlily abused, than of late days they have been among us." And "thus was the people so blinded with goodly shew and appearance of these things, that they thought the keeping of them to be more holiness, and more perfect service and honouring of God, and more pleasing to God, than the keeping of God's commandments. Such hath been the corrupt inclination of man, ever superstitiously given to make new honouring of God of his own head, and then to have more affection and devotion to keep that, than to search out God's holy commandments, and to keep them. Whereupon doth grow much error, superstition, idolatry, vain religion, overthrow judgment, great contention, with all ungodly living."—*Hom. on Good Works.*

Is the Homilist giving a description of Popery or of Methodism?

Such persons as agree with our Reformers in this their solemn opinion, will have no difficulty in pronouncing Wesley's scheme radically faulty. They may agree with Mr. Southey in thinking that he could not have established any system of National

Education. And to judge from his attempt at Kingswood, he was totally unqualified for the task; and therefore ought not to be condemned for neglecting to co-operate with the small band of sound Churchmen who were even then intent upon this object, and who were perhaps more in want of a man of Wesley's zeal and talent, than of any other requisite for their undertaking. They may also take it for granted, that he could have made no impression upon the higher classes of society; and therefore think that he was in the right for never attempting to make any. They may even persuade themselves that he could have done no good by setting an example of piety and activity; and exhibiting to his lukewarm brethren the pattern of an earnest and prudent pastor. But still they will feel and contend that he had no excuse for his schism: that it was his duty to go on in the straight and narrow path; and leave the event to God: that he ought not to have said, this will be effectual, and that will be effectual, to the awakening of sinners, and the consequent salvation of souls; but should have weighed in the first place his own sacred obligations as a Churchman and a Priest, and been careful not to violate them out of zeal for the improvement of others. It is true that the great struggle between good and evil, though it had commenced, was not visible to ordinary eyes; and could not be expected to excite general attention; and it is equally true that much of our actual and anticipated improvement, may be traced up to the convictions which that struggle has produced. But why might not Wesley, if, with Mr. Southey, we consider him as one of the lights of the age in which he lived, have hastened these convictions; and given them an earlier and more rapid circulation, thereby preventing much of the mischief which has lately been witnessed? Still more why did he not abstain from

adding fuel to the flame; by abstaining cautiously from such conduct as might give a triumph to infidelity, and excite quarrels and divisions among an already enfeebled flock?

Can it be said that Methodism has assisted in staying the moral plagues of infidelity and Jacobinism? Take its effects from the impartial pen of Mr. Southey; and there will be no difficulty in answering this question in the negative:

"There were times when Wesley perceived and acknowledged how little real reformation had been effected in the great body of his followers: 'Might I not have expected,' said he, 'a general increase of faith and love, of righteousness and true holiness, yea, and of the fruits of the Spirit—love, joy, peace, long-suffering, meekness, gentleness, fidelity, goodness, temperance?'—Truly, when I saw what God had done among his people between forty and fifty years ago, when I saw them warm in their first love, magnifying the Lord, and rejoicing in God their Saviour, I could expect nothing less than that all these would have lived like angels here below; that they would have walked as continually seeing him that is invisible, having constant communion with the Father and the Son, living in eternity, and walking in eternity. I looked to see 'a chosen generation, a royal priesthood, a holy nation, a peculiar people;' in the whole tenor of their conversation 'showing forth his praise who had called them into his marvellous light.' But, instead of this, it brought forth error in ten thousand shapes. It brought forth enthusiasm, imaginary inspiration, ascribing to the all-wise God all the wild, absurd, self-inconsistent dreams of a heated imagination. It brought forth pride. It brought forth prejudice, evil-suspecting, censoriousness, judging and condemning one another; all totally subversive of that brotherly love which is the very badge of the Christian profession, without which whosoever liveth is counted dead before God. It brought forth anger, hatred, malice, revenge, and every evil word and work; all diabolical fruits, not of the Holy Spirit, but of the bottomless pit. It brought forth such base, grovelling affections, such deep earthly-mindedness as that of the poor heathens, which occasioned the lamentation of their own poet over them: *O carnis in terras animæ et caligine inanes!* 'O souls bowed down

to earth, and void of God!' And he repeated, from the pulpit, a remark which had been made upon the Methodists by one whom he calls a holy man, that 'never was there before a people in the Christian Church who had so much of the power of God among them, with so little self-denial.'" Vol. II. P. 525.

Mr. Fletcher bears his testimony to the same melancholy truth; and we never could hear that much permanent good had been effected in the populous neighbourhood of his own residence, though his anxiety for the spiritual welfare of his parishioners made him rise at an early hour on Sundays, and proceed to different parts of his parish, summoning the people to Church by a bell. It is a singular fact, also, that there was no part of the United Kingdoms to which Wesley paid more attention, or with which on the whole he was better satisfied, than the country round Manchester. The towns whose names have been so frequently repeated within the last year, Bolton, Bullock Smithy, Stockport, Blackburn, and Oldham, were celebrated in Wesley's Journals before Henry Hunt, Esq. was born. Wesley speaks of their inhabitants as a loving people: the communicants at Manchester were upwards of twelve hundred; Manchester bids fair to surpass Bristol itself: its Sunday Schools were highly, and no doubt deservedly, commended; but where are the fruits—whither has the good Spirit flown? how are the godly scattered? Individual reformation, we admit, is often hastened, and occasionally produced, by Methodism; but the greater part of a century has elapsed since its establishment: and what general improvement can it be said to have brought about? Mr. Southey suggests that its indirect effects are considerable, since it excited in many of the parochial Clergy the zeal which was wanting. When these exert themselves, he observes, the growth of Methodism is checked; and it may thus be said to

be most useful, where it is least successful. The missionary efforts of modern days, he ascribes to the same source; and without denying or concealing the mischief that has been produced, he hints that the evil may be only for a time, and the good may endure.

“In every other sect there is an inherent spirit of hostility to the Church of England, too often and too naturally connected with diseased political opinions. So it was in the beginning, and so it will continue to be, as long as those sects endure. But Methodism is free from this. The extravagancies which accompanied its growth are no longer encouraged, and will altogether be discontinued, as their real nature is understood. This cannot be doubted. It is in the natural course of things that it should purify itself gradually from whatever is objectionable in its institutions. Nor is it beyond the bounds of reasonable hope, that conforming itself to the original intention of its founders, it may again draw towards the establishment from which it has seceded, and deserve to be recognized as an auxiliary institution, its ministers being analogous to the regular, and its members to the tertiary and various confraternities of the Romish Church. The obstacles to this are surely not insuperable, perhaps not so difficult as they may appear. And were this effected, John Wesley would then be ranked, not only among the most remarkable and influential men of his age, but among the great benefactors of his country and his kind.” Vol. II. P. 561.

This sentence forms the conclusion of the valuable work before us, and we trust that in dissenting from this, and from similar opinions, we shall not be thought to undervalue the masterly volumes in which they are contained. To Mr. Southey's own principles no objection can be raised; the life of Wesley convinces us more strongly than ever of their soundness. In mere matters of opinion great latitude is allowable; and it may be considered as a proof of Mr. Southey's impartiality, rather than as a reflection upon his judgment, that his work will nowhere be the object of unqualified praise. The execution of the whole is ad-

mirable; but the first volume appears to us the most finished and accurate. In the second, the writer is, to a certain degree, oppressed by the unwieldiness of his materials; and there is a want of distinctness, or rather of decision, in the chapters which recapitulate the doctrine, discipline, and effects of Methodism. It was his wish, we presume, rather to assist the judgment of his readers; than to dictate to them by a formal delivery of his own opinion; and we doubt whether this be an adequate discharge of the duties of an historian. Many readers will trust entirely to his judgment; and he ought to tell them explicitly what he approves, and what he disapproves. A careless perusal of Mr. Southey's work, may produce a verdict for Methodism against evidence; or it may lead to the comfortable conclusion, that nothing can be determined with certainty, and that it is something like a drawn battle between the enthusiasts and adversaries of Methodism. It hopes that our readers at least may not be entangled in this labyrinth, we shall endeavour to supply the deficiency of which we have complained, by shortly summing up the effects of Methodism.

Wesley's doctrine, as we have seen, was the child and the parent of enthusiasm; the parts of it which approached nearest to the truth were exaggerated and illogical; and he weakened many a man's implicit respect for Scripture, by contending that his own absurdities had a Scriptural foundation. Instead of vindicating a rational belief of a particular Providence, and a Christian faith in the certainty of spiritual assistance, he outraged common sense by laying claim to power almost miraculous, and by pretending that he could distinguish the operations of God upon the heart. At a time when moral preaching was perhaps too exclusive, he increased the prejudice in its favour,

by the manner in which he preached the Gospel. At a time when the infidel was boasting in his strength, and preparing as a giant to run his course, Wesley gave him the opportunity of saying, "Behold a primitive Christian! this credulous enthusiast is a genuine believer in the Gospel; and the disciples of Jesus are inconsistent, if they be not such as he!" Lastly, at a time when, according to common parlance, a revival of religion was at hand, Wesley's doctrine sowed tares among the wheat; tares which cannot be eradicated, but must grow till the harvest. When we acknowledge and lament the present dissensions in our Church, to Wesley it may be truly said, "This also hast thou done."

The discipline which he introduced among his converts is not preferable to his doctrine. Where Christianity had not previously been established and taught, his Conference, Circuits, and Classes, might have been brought forward with advantage. And if Churchmen will contemplate the system as a separate institution, they may find that several of its parts furnish hints and suggestions for strengthening and embellishing our own Ecclesiastical Fabric. But when the Methodist discipline is regarded as an *imperium in imperio*, every proof of its efficacy is a proof of its power to do mischief. The natural connections of society are weakened, if not destroyed, that men may be linked together in classes and bands. Master and servant, landlord and tenant, parent and child, husband and wife,—what are all these to the adepts of Methodism? Instead of teaching children to honour their fathers and mothers, the Methodist teaches them to honour their class-

leader and Mr. John Wesley. Instead of fostering domestic religion, and domestic confidence and endearment, the Methodist praises his God on a Watch-night, or at a Love-feast, and confesses his sins to the class-fellows with whom he may be accidentally associated. If this be Christianity, or if this be nature, we have still to be instructed in the first principles of knowledge. We conceive that such a system can answer one purpose, and one only; it can spread, strengthen, and perpetuate the power of those by whom it is administered.

Is it probable that from such a doctrine, and such a discipline any lasting good can spring? Is it possible to assert that such good has been witnessed? We admit that in populous places, Methodism has contributed in some slight degree to counteract the evils which result from insufficient spiritual superintendence, instruction, and care; that it has inculcated the duty of civil obedience, and that it has reclaimed and consoled many in those classes of society, with which it is so difficult for the Clergy to become intimately acquainted. The other side of the account is too long to be transcribed; and we can only repeat a few of the more conspicuous items. If Wesley contributed in any serious degree to call forth fresh exertions on the part of the Clergy, it was at a time when sufficient excitement was preparing elsewhere, and unanimity, to say the least, was as necessary as zeal. If he rendered the Clergy more willing to labour, it was by increasing their labours, in some instances twenty fold, by adding to a load which it was already grievous to bear. If he rebuked, and awakened, and comforted the poor; he led them into a course of life, which separates them entirely from the rich; he initiated them into a society, which has no place for the scholar or the gentleman; and thereby alone is sufficiently distinguished from that

* An observation nearly resembling this was really made by Bolingbroke. His immediate reference was to Whitfield, whose biographer is highly delighted with his lordship's honest preference!

Church into which all may enter. By setting an example of gross spiritual insubordination, Wesley not only confirmed and encouraged the seceders from the Church; but he unintentionally laid the foundation of political disorders. By teaching the people the arts of combining, and of taxing and governing themselves, he commenced a system, which, as Mr. Southey confesses, has been perverted to the worst purposes. By admitting all persons into his society, without any regard to creeds, he disabled our Bible Societies, and our *Schools for all*, from proving their claims to originality. By jesuitically maintaining that Methodists were Churchmen, he opened a sort of half-way-house, into which the unwary are easily decoyed, and where they too often become the prey of the Ranter, the Antinomian, the Socinian, and the Radical. By giving birth to a *sect*, which professes friendship for Church and State, he has obtained protection and encouragement for sectaries in quarters, where there was more charity than discretion. By preaching peculiar doctrines, and enforcing peculiar precepts, he has created in the very midst of us a peculiar people; who have not made religion captivating by the loveliness of their lives; who have not raised the character of Christianity by the sincerity of their professions; and who, if they have abstained from gross public debauchery, have fallen far too often into pride, gloom, and uncharitableness. As an instance of their proficiency in this last, it may not be improper to mention that we were ourselves told by a Methodist Preacher, whom we have no reason to suspect of being more bigoted than his brethren, that *Mr. Southey was not properly qualified to write the life of Wesley, because to write well upon such subjects, it was necessary to be a serious Christian of some denomination or other.*

Some Popular Objections against Christianity considered, and the general Character of Unbelief represented, in three Discourses on Mark xvi. 15, 16. Preached before the University of Cambridge. By the Rev. John Lonsdale, M.A. Assistant Preacher at the Temple, and late Fellow of King's College, Cambridge. Rivingtons. 1820.

WE have already had occasion to point out the evils which arise from neglecting to make the evidences of Christianity a regular branch of instruction. These evils were never so formidable nor so conspicuous as at present; they are perceived and acknowledged by numbers, who, a short time back, would have denied their existence or possibility; and serious and we trust effectual efforts are making to counteract them. But it is still generally considered of very great importance to keep doubts and difficulties respecting the evidences as much as possible in the back ground. We are told that they will perplex, unsettle, and embarrass; and the hour of inquiry is regarded as a temptation which should if possible be removed out of the way. The length of days to which these and similar sentiments have attained; and the respectable and respected names that may be found upon the list of their advocates, oblige us to speak with great caution, when we advocate a contrary opinion. We are bound merely to suggest it for consideration and inquiry; not attempt to lay it down positively or dogmatically. We must ask whether an early acquaintance with the objections of the infidel may not answer the purpose of a moral inoculation; which while it subjects many to a disease which they might otherwise escape, yet by mitigating the violence of the symptoms, and checking the progress of the contagion, may tend ultimately to diminish the great mass

of mortality, and to eradicate a deadly virus from the whole human race. We must ask whether among the causes which have hitherto prevented the world from ever seeing an entire nation of Christians, this may not be one; that no entire nation has hitherto been acquainted with the evidences of Christianity, or known the worthlessness of those objections on account of which its authority is called in question. The answers to these inquiries are to our minds so self-evident, that we shall lose no opportunity of presenting our readers with the contents of such works as repeat and expose the doubts and difficulties of scepticism. The subject is more especially appropriate to a University pulpit, where the preacher is surrounded by the young and inexperienced.

If the proposed additions to the Cambridge examinations should, as we hope and expect, be soon adopted, the necessity for such works as Mr. Lonsdale's, will not be quite so great as at present, because the candidates for degrees will be obliged to study the whole subject attentively; and former ages have provided ample stores for the instruction of the diligent. But what is learned under the present system, must be learned voluntarily, and without stimulus, and there are many therefore who will not consent to bestow much pains upon the acquisition of it. To such Mr. Lonsdale has rendered an essential service by shortly demonstrating the invalidity of some popular objections against Christianity, and furnishing a specimen of the complete answers which the believer has in store for the most specious and boasted questions of the infidel.

The author sets out by telling us that he proposes to regard the words of his text, Mark xvi. 15, 16, ("Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized

shall be saved, but he that believeth not shall be damned.") chiefly as they bear upon the moral evidence, as they may seem capable of being made instrumental in awakening dangerous doubts as to the authority of that religion which is our light and our glory; and without which we should wander through this valley of darkness and death, without guidance and without consolation, without strength, and without hope. The primary objection to which he adverts, is that which is drawn from the partial promulgation of Christianity. He answers first,

"That this want of universality so much complained of in the Christian revelation, is, in a great degree, imputable to mankind themselves. The benefits of that dispensation have been not so much withheld from them by circumstances over which they had no controul, as lost, after having been actually communicated, by their own negligence and wickedness. Had they used due diligence in improving the heavenly gift, the present condition of humanity, as to the matter in question, would have been far other than it is; and millions of God's rational creatures, who are now strangers to revealed truth, would have been rejoicing in its direction and comfort. This will appear, by considering the extraordinary propagation of Christianity at its first appearance. The unparalleled rapidity with which a complete revolution was effected in a vast portion of the moral and religious world by a few fishermen and tent-makers, the despised and persecuted followers of a crucified malefactor, without arms, without money, without patronage, and, except in a single instance, without learning, has been always considered by Christians, and often with irresistible force demonstrated, to be an unanswerable argument for the divine authority of the doctrines so propagated. Upon this point it is not now necessary to enlarge. Let it suffice to say, that the influence of Christianity was very soon felt in the most distant territories, or even beyond the limits, of the Roman empire. Nor can any of us be ignorant, that many nations at present buried in Pagan darkness, or subject to the gross delusions of Mahometanism, once walked in the clear light of the Sun of righteousness, and professed the pure faith of the Gospel. We cannot open the Sacred Volume, without seeing the names of churches which

have long ceased to exist; of candlesticks, to use the Apocalyptic image, which have been long removed out of their places; as it was distinctly foretold that they should be, unless the impending desolation were averted by repentance. In many, alas! of those very places where St. Paul exercised his personal ministry, and to which most of his Epistles were addressed, the Crescent has prevailed over the Cross; and the falsehoods and absurdities of the Koran have, for the most part, or altogether, superseded the use of the true word of God. Whence then this forfeiture of privileges once possessed; this relapse from light into darkness? Whence but from wilful neglect and corruption? That which the Apostle of the Gentiles said of their falling away from the natural knowledge of religion, divinely communicated to man, may be applied to those also who fell from this higher state of illumination. *They are without excuse, because that, when they knew God, they glorified him not as God, neither were thankful. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind* *. It is a painful and humiliating fact, that the success of the Mahometan imposture was greatly facilitated by the corruptions of the Christians, and by the spirit of bitterness and cruelty which raged between their conflicting sects: a spirit to which the Gospel is altogether repugnant, and for the exercise of which among its professors it is no ways accountable. Thus was the faith which brought forth fruit so sparingly, not only prevented from further scattering its seeds abroad; but was destroyed also, where it had once been sown, and taken root. When they who had seen the light, walked no longer *as children of light*, when their zeal grew cold, their industry became remiss, and their very belief wavered; the loss of those spiritual advantages which they esteemed so lightly, was their awful, and to this day conspicuous punishment. While Christianity was a young and tender plant, it was reared with more than human care, and miraculously protected from the dangers which assailed it on all sides, and which it was then unable by its own strength to withstand. Its divine Planter *prepared room before it, and caused it to take deep root. He suffered not the boar out of the wood to waste it, nor the wild beast of the field to devour it.* But when it had thus become a strong and stately tree, and been raised to a height from whence it might have overshadowed

the world; when it had *sent out its boughs unto the sea, and its branches unto the river*; it was left to such ordinary means as were now sufficient for its support and propagation. Had those means been employed to the utmost, it would not at present be seen to shelter only a few favoured nations; but, like the visionary tree of the prophet, *it would have grown and been strong, and the height thereof would have reached unto heaven, and the sight thereof to the ends of all the earth. The leaves thereof would have been fair, and the fruit much; and in it would have been meat for all: the beasts of the field would have had shadow under it, and the fowls of the heaven would have dwelt in the boughs thereof, and all flesh been fed of it* *. P. 6.

Not relying however solely upon this powerful statement, Mr. Lonsdale next supposes that the words of his text, and the parallel passage of St. Paul (Col. i. 23.) may have been used in a somewhat contracted sense, as only importing the fitness of Christianity for general extension and the free admissibility of the Gentile world to a participation of its mercies, and thus admits that man is not wholly accountable for the partial publication of the Gospel. He shews that this admission need give the Christian no alarm.

"For is it not manifest, that God deals with us in the distribution of ordinary blessings after a manner (though doubtless consonant with perfect goodness) yet certainly quite at variance with our notions of impartiality? Has he not made a vast difference between the advantages and capacities of happiness possessed by different classes of the species to which we belong? Do we not see whole nations very superior to others in the enjoyment of physical blessings, and the means of moral improvement? Nor is the distinction less striking between individuals, born in the same country, and even in the same family. How far does one surpass another, not only in beauty, strength, and health; but in the more excellent qualities of the mind, and even in the dispositions of the heart! How great are the advantages of education, and example, which some possess above others! With what extreme inequality are those things which are called the gifts of fortune

* Rom. i. 20, 21. 28."

* Dan. iv. 11, 12."

(though Religion acknowledges not the ~~same~~) distributed! Yet no one rejects wealth, or honours, because his neighbour wants them. No one values genius less, because dulness exists every where around him. No one is less thankful for the possession of reason, because he sees that others are ideots or lunatics. And why should we adopt a different mode of judging with regard to still higher blessings? Why should we wonder that He, who dispenses ordinary blessings with such apparent partiality, should dispense those which are extraordinary, according to the same rule? Why should we refuse thankfully to accept the light of Revelation, because it is not granted to all our fellow-creatures? This mode of reasoning must lead a man to reject not only revealed, but natural religion also; for it is evident that some are endued with a much greater capacity of improving the light of nature than others. And accordingly we find that, in the Heathen world, some have brought it to wonderful perfection, while others have been scarcely raised by it above the rank of brutes. The fact is, that this line of objection naturally tends to an atheistical termination: for no other conclusion can deliver the objector from the inconsistencies in which he must be entangled. If God be denied to be the author of Revelation, on account of the inequality with which it is dispensed, we must, to be consistent with ourselves, upon the same principle, deny him to be the author of nature also. If we acknowledge his presence and mighty working in the latter case, we ought not to dispute them, upon this ground, in the former. And from this one instance, out of many, we may learn how loose and untenable is the footing which Deism affords to its followers. Let him who thinks that he stands upon it, take heed lest he gradually slide into the gulph of Atheism; which full of folly, and darkness, and misery as it is, yet offers the only resting place (if such in any sense it can be called) to those unhappy wanderers who have quitted the high and sure ground of faith in the Gospel. That many among them (more than have had the hardihood to avow it) have been compelled to seek refuge there, we have but too much reason to apprehend." P. 15.

The next difficulty which the preacher notices, refers to the second of the verses on which he comments; and having observed that our Lord's commission to evangelize the world, could not easily have

been followed up by words more comprehensively significant, more strikingly momentous than those which are under consideration, he proceeds to show that there is nothing in the words themselves, considered as a summary of the conditions of salvation, which can affect the moral evidence of the religion which we profess.

"If common reason had been suffered to exert its natural influence, or the general scope and tenor of Scripture had been kept in view; small would have been the occasion of offence given to them that seek it, small the scandal arising to Christianity, upon the presumption that it makes human salvation to depend upon mere speculative belief, or the bare observance of ceremonies. When the careful and candid enquirer bears the Author of the Gospel declaring that *he that believeth shall be saved*; instead of availing himself of a brief mode of expression, to support by it a scheme of doctrines as mischievous in their tendency, as they are unreasonable, and unscriptural in their grounds, he will consider that nothing is more common, in all kinds of speaking, and writing, than the mention of some one principal part of a system, to convey the idea of the whole; than the comprehension of many particulars under a single general term. And being well aware that no man would, in ordinary cases, form his notions solely upon such a description, without having recourse to more explicit and detailed information; he will naturally proceed to apply this received principle of interpretation to the Scriptures in the present instance. In their language, often exceedingly concise and comprehensive, faith is frequently put for the sum total of Christianity; and for an obvious reason; because faith is the ground work upon which the whole fabric of the Christian character must be built; the source from which all the beauties and the benefits of Christianity must spring. And it is on this account, that in the latter clause of the text, nothing is added to the phrase '*he that believeth not*;' for the foundation being wanting, it necessarily follows that the superstructure must be wanting also. But shall we therefore conclude that nothing more than the foundation is requisite? Shall we overlook the testimony of the very same witnesses, directly prohibiting us to draw so unreasonable a conclusion? Shall we not rather seek to elucidate the darker saying of the Sacred Oracles by their clear decla-

tions; their compressed sentences by their more extended statements; their general summaries by their particular expositions; and thus, *comparing spiritual things with spiritual**, extract pure and genuine truth from the whole? Proceeding upon this principle, we shall soon find that belief in the Gospel includes much more than is expressed by the term nakedly and abstractedly taken. We shall observe, that both our Lord and his Apostles in several instances, join repentance with faith as indispensably necessary to an effectual acceptance of the Gospel†; that the faith which they require is repeatedly explained by them to be not a speculative and barren, but an active and fruitful quality; that they describe it, on numberless occasions, as *faith which worketh by love*‡; *faith in a pure conscience*§; *faith made perfect by works*||. But it appears to me that there cannot be a clearer illustration of the principle which I have been enforcing, than the different manner in which the different Evangelists have recorded the very instructions of Christ to his Apostles now under our notice. By one of them, we have seen, he is represented as promising salvation upon the conditions of belief and baptism alone: but according to another, he enjoins that all nations should be taught not only to believe in him, but also to *observe all things whatsoever he had commanded*¶: and we learn from a third, his direction that *repentance*, as a necessary accompaniment to *remission of sins*, should be *preached in his name*** . When therefore (to sum up the whole matter at once) Revelation charges us *to believe on the Lord Jesus Christ*††; it in fact charges us to believe all the doctrines, and acknowledge all the obligations, of his religion: to believe that his teaching was in the spirit of divine truth, and with the sanction of divine power; that his redemption of the penitent from the natural penalty of sin, is available to the uttermost; that his promised spiritual assistance will be given; that the rewards and punishments, which he has annexed to his laws, will be realized. This is the sum and substance of true belief: and if this do not, through God's blessing, produce in those who heartily and sincerely

entertain it, *the fruits of righteousness*, where is the seed from which we expect them? P. 22.

With regard to baptism, which in the text is coupled with belief, the difficulty is shortly and satisfactorily removed when we are reminded that He who is pleased to impart a blessing, may at least be permitted to determine the means by which it shall be conveyed.

The latter part of the verse upon which a more weighty charge against Christianity has been founded, furnishes matter for the second half of the little work before us. The objection is that when articles of faith are proposed to a being constituted morally free, he should not be liable to punishment for withholding his assent from propositions, which his reason may not allow him to admit. Mr. Lonsdale first observes that this difficulty cannot be evaded, as some have endeavoured to evade it, by restricting the damnable declaration to the age of the apostles; and secondly, adds that there are persons to whom it cannot be supposed to extend; those namely to whom the glad tidings of salvation have either never been preached at all, or to whom they have been made known in a form and under circumstances materially detracting from their credibility. He then proceeds to obviate the fore-mentioned objection, by pointing out the alleged very peculiar circumstances under which the Gospel originally claimed, and indeed still claims, the attention of the world, by adverting to those arguments which may be drawn from the divine attributes considered with reference to any revelation to mankind, by proving that Christianity appeals directly to reason, and therefore cannot be said to take away the exercise of natural free will, and by shewing that the unbelief condemned by the law of Christianity, is in its nature such as may be properly made the subject

* 1 Cor. ii. 13. Acts xx. 21."

† Mark i. 15. Heb. vi. 1."

‡ Gal. v. 6."

§ 1 Tim. iii. 9."

|| James ii. 22."

¶ Matt. xxviii. 20."

** Luke xxiv. 47."

†† Acts xvi. 31."

of condemnation. As the two latter heads are beaten ground, our extracts shall be confined to the former.

"Let us proceed to the refutation of the objections already stated. For which purpose, it will be proper to bring forward arguments of different kinds. But those to which in the present Discourse I must confine myself, shall be drawn partly from the alleged very peculiar circumstances under which the Gospel originally claimed, and indeed still claims, the attention of the world; and partly from the divine attributes considered with reference to any revelation to mankind. To determine then whether this tremendous sanction, which we have seen is affixed to the doctrines of Christianity, by the person who first promulgated them, might have been reasonably expected or not, let us observe who that person professes to be, and with what pretensions and titles he presents himself before us. Does he appear only as some unauthorized teacher, venting upon the world the dreams of his uncertain imagination, or the conclusions of his imperfect judgment? Does he claim our attention merely as some poor child of dust, extracting from the scanty stores of human knowledge and wisdom, such counsels as he may conceive calculated to promote the welfare of his brethren of the earth; and then presuming to anathematize those who shall have the hardihood to dispute his infallibility? I need not say how remote from the truth are these suppositions. I need not say that He, *with whom*, as to the matter in question, *we have to do*, appears before us in a very different form. He appears no other than that mysterious Being, who *was in the beginning with God, and was God**; as *the King of Kings, and Lord of Lords†*; *the first and the last‡*; as *One, by whom and for whom all things were created§*; and who is *ordained to be the final Judge* of all mankind, both *quick and dead||*. Nay more, he exhibits still further claims to our reverential observance. This Almighty, Everlasting One is represented as having disrobed himself of that divine *glory which he had before the world was¶*, and having put on the garb of mortality; that he might work out for us a deliverance

from ruin, to which our own powers were altogether inadequate; that he might purchase for us peace and blessedness, at a price which we could never, by any possibility, have paid. Or if, for the sake of argument, we ascribe to him the lowest rank, which man has thought fit to allow him, still he will appear as an ambassador from heaven to earth, invested, by the admission of those who would degrade him to the condition of mere humanity, with powers far exceeding any that were ever before granted to a human being. And now let us ask, whether, even on this last, as it appears to us, most unscriptural hypothesis, it was befitting the dignity of one so highly commissioned, that he should deliver his embassy without any threat against those who should presume to deny its authenticity: that he should throw it out, as it were at random, to take its chance among mankind; and be received, or rejected, as their caprice might dictate. Was it proper that a religion, purporting to be introduced by such a person, and under such circumstances, should be left to the world, to be treated with disregard, or contempt, or hatred, as indolence, or pride, or profligacy might suggest; without any denunciation of punishment against those who should so treat it? It appears worthy of consideration whether this would not have been inconsistent with claims so very extraordinary; and had the effect of detracting from their weight, by supposing a possibility of their not being sufficiently attested and confirmed to take away all pretences for refusing to allow them.

"But further, if we regard the matter more closely, with reference to certain intellectual and moral qualities necessarily belonging to the alleged Founder of Christianity, or at least to Him in whose counsels it professes to have originated; we shall find the awful warning under our notice so far from being irreconcilable with those qualities, that had no such warning been recorded, it would have been exceedingly difficult to have accounted for the omission. The very supposition of a divine revelation includes the notion of its being accompanied with evidence sufficient to convince every attentive and upright mind. For who that has worthy conceptions of the Deity, can imagine either that his knowledge and wisdom could possibly fail in estimating the degree of proof necessary for conviction; or that his goodness would permit him to withhold it? Well therefore might he pronounce beforehand a sentence of condemnation upon those whom such proof should fail to satisfy. The fact is, that

* John i. 1."

† Rev. xvii. 14. xix. 16."

‡ Rev. i. 11. 17."

§ Col. i. 16."

|| Acts x. 42."

¶ Rev. xvii. 5."

this very threatening which has given so much offence, is a striking display of all the attributes just mentioned, particularly of the last. The design of Christianity is so benevolent; being indeed no other, than that of conducting men to happiness hereafter, by the paths of peace here; that the salutary terrors of the Lord which are employed to enforce its reception, are in truth among the highest exercises, the purest emanations of heavenly mercy." P. 34.

Enough has now been said to shew the nature of these sermons, and to prove, that the author is entitled to the very sincere thanks of all those who are anxious to remove stumbling-blocks out of the way of youth and of ignorance, and to vindicate that Gospel which is sent to every creature under heaven.

MONTHLY REGISTER.

Society for Promoting Christian Knowledge.

Extracts from the Report of the Manchester and Salford District Committee.

"The friends of the Society for promoting Christian Knowledge will rejoice to hear that the Manchester and Salford District Committee have been for some time gradually extending both the sphere and the measure of their usefulness.

"Recent events will have proved the importance of this district; but they only who inhabit it, can have any notion of its peculiar claims upon the vigilance of those who are in stations of authority; for they only can judge of the progress which infidelity and irreligion have made, and of the influence they have obtained amongst a very large proportion of the poorer class of its population.

"To assert that our holy religion is by vast numbers openly renounced—that its awful sanctions are set at nought—that its ordinances are despised—that the worship it enjoins is neglected—that its temples are forsaken—that its ministers are not merely treated with contempt, but even in the broad face of day outrageously assaulted, would heretofore have excited doubt or disbelief. Yet the experience of the last ten months has unfortunately proved that these things have been, and up to the very moment of preparing this report, there is too much reason to believe that they have not ceased to be.

"In this disorganized state of society, we must esteem it no small advantage that the wise and the good amongst our forefathers, have provided for us some very efficient and very judicious means of counteracting the evils that threaten us; and that for the purpose of facilitating our access to one of the most useful of

these, an establishment is formed at our own doors, to which we may resort without difficulty, and at a trifling expense.

"By those who have a due sense of the importance of religion, and by those even who look no farther than the preservation of internal peace and good order, such an opportunity of strengthening themselves against the common adversary cannot be disregarded: but when they understand that the very limited amount of the local funds has hitherto greatly impeded the exertions of this committee, little more, it is hoped, need be said to induce a voluntary offer of new subscriptions, and a liberal donation of additional benefactions.

"And let them not wait till their patronage is solicited—the cause is their own—It is the cause of all good men—It is the cause of all good subjects. A ready opportunity of doing much good, at little cost, is now offered, by the Society's publication of the occasional tracts, many of which are especially calculated to counteract the machinations of those by whom our peace and our comforts have been invaded; and several proprietors of great manufactories have purchased and distributed considerable numbers of them. But an ample supply is still reserved at the depository for others who may be desirous of availing themselves of such easy and judicious means of conferring a lasting benefit upon their neighbours and dependants; and every facility will be most readily afforded to all benevolent persons who are willing to co-operate in this important branch of the Society's designs.

"Another useful suggestion has lately been made to, and upon full consideration, has been adopted by the Society—the formation and establishment of parochial libraries.

"On this subject, as on every other connected with this venerable institution

the best information will be without delay procured, if an application be made to the secretary of the District Committee; who will also gladly receive and speedily forward any communication that is likely to be interesting to the Society, or that may tend to promote its extension or its usefulness. For this purpose, and to superintend the sale and delivery of books, attendance is given every Tuesday and Saturday, from eleven o'clock until one, at the Local Depository, No. 18, King-street, Manchester; where also, and by the Treasurer, Robert Markland, Esq., subscriptions, benefactions, and arrears, either for the District Committee, or for the Society in London, will be received.

"A subscription is likewise opened for the especial object of defraying the expense of gratuitously distributing a large number of the occasional tracts; copies of which may be had at the Depository by any person disposed to promote this subscription.

"The number of Bibles, Prayer Books, and other bound books sold in this district during the year 1819, is 2674, and of tracts, 6081, making in the whole 38,357 since the institution of this committee in August, 1814.

Society for the Propagation of the Gospel.

Extracts from Report continued.

"New Brunswick.

"The appointment of the Rev. Robert Willis, as successor to Mr. Pidgeon, in the Mission of St. John's, has been attended with all the advantages which his known qualifications and strong recommendations had led the Society to expect. The duties of his station had become so arduous in consequence of the great increase of his congregation, that the vestry and the parishioners, sensible of the importance of securing to themselves the full performance of the Ecclesiastical office, have contributed with great liberality, towards the maintenance of an assistant, who might extend his labours to the most distant parts of the parish, and more particularly to Carleton, where there is a numerous population, divided from St. John's by the harbour. The society, anxious to encourage such dispositions, have agreed to allow, in addition a salary of 100*l.*, in aid of the funds raised in the parish; and consider themselves fortunate in the opportunity of furnishing them with a respectable clergyman, in the person of the Rev. Abraham Wood, who arrived at St. John's at the close of the last year. The Church is handsome and

well-built edifice, but much too small for the place, as it cannot hold more than three-fourths of the members of the church of England, who are desirous of attending public worship, and these form a very large majority of the most respectable part of the inhabitants; when the sacrament is administered, many persons of a weak constitution, or from infirmity of body, are deprived of the comforts of that sacred ordinance, from the length of time they must necessarily remain in Church. The National School, under the auspices of the Lieutenant-Governor, has hitherto succeeded beyond expectation; Mr. Bragg, the master, is indefatigable in his attentions, and has given entire satisfaction to the committee. The system is rapidly spreading throughout the province; four masters have already been qualified, and have very excellent schools in their respective places at Fredericton, Kingston, Sussex Vale, and Gage Town; some trifling obstacles have occurred from prejudice or party spirit, but these are gradually disappearing; the daily attendance of scholars is from 130 to 160; efforts are making to build a very large school-house; the legislature have voted 250*l.* towards the expenses; the building is far advanced, but it is estimated that it will cost 700*l.* The funds are low, but the committee look with confidence to a favourable result of their exertions, under the high patronage they have received. As a further encouragement to these laudable operations, the society have agreed to make an allowance of 20*l.* per annum for the school-mistress, in addition to a salary of 50*l.* for the school-master.

"The Rev. James Somerville, minister to the parishes adjoining Fredericton, reports, that in the parish of St. Mary, 300*l.* have been subscribed towards the erection of a Church; the greater part of the subscription will, however, be commuted for in labour and materials, as the people are in general too poor to advance the money. The 100*l.* advanced by the society will be of most essential service, and the people are anxious to express their acknowledgements for this seasonable act of liberality. The Church will be ready for the performance divine service during the summer. The church at Queenborough will be finished with the aid of the 50*l.* granted by the Society. During the summer and autumn, he officiated every Sunday in the several parishes, with the exception of two days, owing to the inclemency of the weather; he is every where treated with great kindness, and the prejudices of many are subsiding.

"The loss sustained by the death of the late venerable Missionary at St. Andrew's, has been in some measure supplied by the appointment of the Rev. Jerome Alley, who, it is understood, gives general satisfaction to his parishioners, and is himself well pleased with his situation; the Mission is extensive, and requires the exertions of zeal and prudence; the short period that has elapsed since he has taken possession of his Mission, has not allowed him to send a detailed account of its spiritual state. The Society lament that the more distant parts have of late years been necessarily neglected, in consequence of the extreme age and increasing infirmities of the late Missionary.

"The Rev. Elias Scovil, Missionary at Kingston, writes, that in October, 1818, he was confined to his bed by a Typhous fever, and although he was enabled to return to his duty by Christmas-day, his constitution had not yet recovered from the effects of his malady. The arrival of Mr. Cookson in June relieved him from attendance at Hampton. In the parish of Westfield, great exertions have been made to render the Church fit for divine service. Ever since the removal of Mr. Norris, prayers and a sermon, have been regularly read there every Sunday, which has been the means of keeping together a very considerable congregation, who are anxious for a resident clergyman, and are in hopes that the old Mission of Westfield and Granville may be restored. The inhabitants of Springfield have also agreed to rebuild their Church. Considerable sums have been subscribed both in money and labour; but without assistance, which they cannot expect, from the legislature, it is apprehended they will not be able to finish it. The Society, ever desirous of encouraging such exertions, have agreed to advance two several sums of 100*l.*, in aid of the expences attending the erection of the respective Churches.

✓ "The national system of education has

been introduced at Kingston with much success. The children attend divine service regularly.

"The Rev. Richard Clarke, Missionary at St. Stephen's, reports, that the Church is at last finished, at an expence of 1000*l.* The building is in appearance equal to any in the country. It was opened on the 6th of December, 1818, when many attended from St. Andrew's. The death of the late venerable Missionary at that place produced the keenest sorrow. Mr. Clarke was present when he expired, and attended his funeral as a mourner; and in compliance with the wishes of the people, he administered the sacrament once, and proposed to repeat his visit in the course of the winter.

"The Rev. Oliver Arnold, Missionary at Sussex Vale, reports, that with the aid of the Society the churchwardens had been enabled to complete the Church, and to erect a descent fence round the building inclosing half an acre of ground. For the more convenient education of the youth, the parish of Sussex has been divided into six districts; in each district a school-house has been erected; and it is proposed to introduce the national system throughout the whole of the parish; in two of the schools it has already been introduced with the best effects; people of all denominations have been much gratified by the prospect it holds out of the rapid progress of their children; all are uniting with zeal to promote this desirable object. Mr. Arnold visits Norton every fourth Sunday in the month. During the summer, divine service is performed in the Church. In the winter the congregation collect for public worship in some private house, in consequence of the unfinished state of the Church; there is, however, no room sufficiently large to contain all those who are disposed to attend public worship. On the representation of Mr. Arnold, the Society have granted 100*l.*, in aid of the expences of the building."

Poema Præmio Cancellarii Academico donatum, et in Theatro Sheldoniano Recitatum, Jun. die 23tio. M.DC.C.XIX. Austore Honbili. E. G. S. Stanley, Ex Ædæ Christi.

SYRACUSÆ.

PROPTER floriferi consuetum flumen Anapi,
Dilectæque Hyblæ per dulcia rura, tacetis,
Sicelides Musæ? nullamne Arethusa Camœnam
Servat adhuc; vitreo quam sæpe Theocritus antro
Nectentemque moras, et molli carmine captam
Detinuit, vetuitque freti miscerier undis?

O si suave dolens lugubri Moschus avena
 Funereum cantu patriæ decus adderet urbi!
 Jam nulla Aënidum in sacris vestigia lucis
 Apparent, mutique lacus, et Dorica Tempe
 Pierios testata modos: quin occidit omnis
 Gloria Trinacriæ: jacet urbs, quæ fertur Athenis
 Haud impar congressa; jacet, quæ nacta tridentis
 Imperium, terræque potens, sua jura volentes
 Per populos dabat; angusto nunc limite saxum
 Continet Ortygiæ, squalorque inhonestus obumbrat.
 Non sic fatidicus ventura canebat Apollo,
 Tunc cum divitiis inhians, et iniqua Syracæ
 Stagna nihil metuens, nullo munita labore
 Conditor exiguæ fundamina poneret urbis;
 Parva quidem, sed tuta loco; nam plurima findit
 In latos sese unda sinus, duplicesque recessus.
 Fertur et ipsa novis Pallas risisse colonis:
 Palladis auratæ primum per templa columnæ
 Ad solem fulsere; Dea hinc præsentior urbem
 Enitique dedit paulatim, et viribus auctis
 Crescere; dum sensim per terram brachia tendens,
 Quatuor amplexa est, a ventis quatuor, arces.
 Tum belli tentare vices, ultroque propinquas
 Sollicitare armis gentes; tum fœdere victos
 Accipere, et lætæ commercia jungere pacis.
 Vosque, Syracusas, haud nullo Numine Divum,
 Ad summas vexistis opes, et culmina rerum,
 Illustres Herœum animæ! tu primus ad auras
 Surge, Gelo! tibi enim vicinos fata dedere
 Subjicere imperio populos, et Marte secundo
 Pœnorum domuisse acies, patriamque tueri.
 Salve, magne Parens urbis! tibi præmia Virtus
 Fert propria, et vivos tumulo circumdat honores.
 Nec te Musa, Hiero, tanto vix fratre minorem
 Transierit, ni Pindaricis super æthera pennis
 Evectum exigua fugerem tenuare Camœna.
 Me, sacra Pieridum nutrix, ante omnia raptat
 Aurea Libertas; illam sancto omine lætæ
 Accipiunt gentes; illa adveniente beatus
 Ridet ager, viget artis honos: ea maxima fovit
 Ingenia, Hermocratemque, et sanguine jura Dioclem
 Firmantem proprio, legesque in morte sacramentem.
 Illa etiam, regnandi avidas, rerumque potentes,
 Sola Syracosio confregit milite Athenas.
 Vos, vacui portus, lateque silentia Thapsi
 Littora, senta situ, famæque oblita vetustæ,
 Vos testor, vidistis enim, quæ prælia vestram
 Turbarint requiem, quantas induxerit ægra
 Ambitio strages, geminique insania belli!
 Nunc quoque (Plemmyrio quamvis sub vertice rarus
 Tendit iter, leviterque secat maria alta phaselus,
 Et, fidei monimenta, cruces circum ostia fulgent);
 Nunc etiam antiquas videor mihi cernere classes,
 Clangoremque haurire tubæ, mixtosque tumultus
 Ad pugnam hortantum, et sacrum Pæana canentum.

Heu nox illa malis et acerbo fœta dolore,
 Cum jam Cecropidum res fractæ; et Luna, labores
 Insolitos perpessa, fugæ dare terga vetabat!
 Longe alii motus animorum, ubi non sua puppes
 Serta coronarunt, et jam clamore secundo
 Pandentes velorum alas, Salamine relicta,
 Sicanium lætis onerarunt classibus æquor.
 Nunc, pro cantu alacri, pro spe, plausuque suorum,
 Exercet vigiles effosso in carcere luctus
 Insopita fames; quin tela arsero diei
 Pestifera, infecitque auras spirabile letum.
 Nec tamen has inter strages furiasque triumphi,
 Nullus honor Musis; Graiæ meminisse Camenæ
 Profuit afflictis; teneraque Euripidis * arte
 Molliti dominorum animi, laxæque catenæ.

Ecce autem invigilans urbi irrequieta Tyrannis
 Vincula movet super; et Siculis juga dura minatur.
 Cui non Lautumiæ, cui non dolus iste barathri
 Auditus? Clastrumque, et mons excisus in aurem
 Dædaleam, infandique auctor Dionysius antri?
 Martis amans tamen hic patriæ non defuit urbi;
 Auspice non alio, crebra tremefacta bipenni
 Piniferis sonat Ætna jugis; Calabræque fragorem
 Dant sylvæ; unde novis navalibus ostia pandens
 Thapsus inassuetas miratur surgere classes.
 Hinc urbs imperium pelagi, et Mavortis honores
 Præcipere; hinc princeps torquere rubentia belli
 Fulmina; succubuit perferita Naxos, et Enna,
 Et Catane victorem, et Troïa sensit Acesta.
 Nec quamvis seras non acceperè catenas
 Rhegini grassante fame; cum civibus ipsa
 Gramina deficerent, et victus herba negaret.
 Quid memorem Motyæ clades, et fortia frustra
 Pectora? quid cædem Entellæ, quid Amilcaris arma
 Versa retro, et Pæno rorantes sanguine campos.
 O modo legitimis animum satiare ferocem
 Si spoliis voluisset, et externa bella movere;
 Nec patriæ armasset rabies in viscera dextram!

Exoriare ultor, præclaro digne magistro,
 Digne Platone Dion! doctas paulisper Athenas
 Desere, felices Academii desere sylvas,
 Rursus † et horrendam belli emetire Charybdia.
 Te quoque fraterna quamvis de cæde cruentum,
 Timoleon, te labenti succurrere sæclo
 Fata sinunt; nec enim frustra delapsa, verendo
 Crine sedet, spondetque novos sacra ‡ vitta triumphos.
 Eia agite, ultores vos sceptrum immane Tyranni
 Jamdudum vocat, et violatæ injuria gentis
 Ulterius non passa moram. Vos eximet ævo
 Nulla dies. Si quid patriæ pia cura valebit,
 Si quis honor tumuli, longum per sæcula nomen
 Timoleonteï servabit gloria Templi.

* Plut. Nicias.

† Dion, ut ait Plato, Syracusas rediit Ὅφρ' ἴτι· τὴν ὁλοὴν ἀναμετρήσεις Χάρυβδι·
 Odys. μ. 428.

‡ Plut. Timoleon.

Felix, auspiciis semper si talibus usa,
 Trinacria Regina; nec unquam fraude maligna
 Hippocratis decepta, ultro funesta tulisses
 Prælia, Romanis audax te opponere signis!
 Quid ruis in fatum? quid flavæ spernis aristæ
 Munera? quid Cereri Libyca dilectior ora
 Fastidis pacem, armorumque incendia mices?
 Annibalis victor, spoliisque beatus opimis,
 En tandem Marcellus adest! super æquora victrix
 Longa triumphali sese explicat ordine classis:
 Mille adsunt nova bellorum instrumenta, necisque,
 Cratesque, pluteique: et centum fulta carinis,
 Extans, urbis opus, muro sambuca minatur.

O' Sophia, o sanctos dignata recludere fontes
 Doctrinæ, mentemque extra confinia mundi
 Elatam rapuisse: unus, tua jussa secutus,
 Unus consilium ducis, et Romana moratus
 Agmina, devotæ fortunam distulit urbis!
 Ille etiam cœlique vias, et sidera novit:
 Et vitreæ Solis jubar in convexa tabellæ *
 Contrahere, et subitis naves involvere flammis:
 Aut rapere elatas, fractasque illidere saxis.
 At misera extremam falsa inter gaudia noctem
 Urbs agit, effuso † spumant carchesia Baccho,
 Letiferisque vacant epulis. Heu nescia fati
 Mens hominum;—crebro sonat ariete porta, tubarumque
 Horrendos audit strepitus Acradina, videtque
 Victrices Aquilas, ipsam intra mœnia Romam.
 Marcellum interea jam devastata videntem
 Labdala, et inmissis ruituras ignibus arces,
 Continuo fati subiit melioris imago,
 Et qualis quanta populus sub clade jaceret;
 “Ergo, ait, hæc Siculi sedes pulcherrima regni
 Occidet, et signis strages ea debita nostris?
 Usque adeone brevi Manes Hieronis amici
 Spernimus, et junctas non hæc in fœdera dexteras,
 Ut manibus nostris accensæ hæc omnia flammæ
 Diripiant, et sæva effræni militis ira?
 Non ita: victorem magni miserebitur hostis,
 Et lauro implicuisse piam laudabor olivam.”
 Talia mente movens rabiem compescere belli
 Gestit, et hac illac studio volat acer honesto:
 Nequicquam; tota fervens dominatur in urbe.
 Jamdudum strages; animos furor ebrius urget,
 Et, stimulata mora, sitis irrequieta rapina.

Ecce autem incumbens peraratis pulveræ formis,
 Mystica doctrinæ Sapiens, penitusque latentes
 Naturæ toto volvebat pectore leges:
 Infelex, qui non vicina tonitrua belli
 Audierit! capiti impendens sublime coruscat
 Fulmineus mucro: non ænoscitur ille pericli
 Sternitur, inscriptaque jacet revolutus arena.
 Ergo te, patriæ columen, te barbara leto

Dextra dedit; magnusque cinis tellure jaceres
 Ignota, ni parvam inter dumeta columnam
 Vix humili ornatam sphaera tenuique cylindro
 Inventam Arpinas * merito cumulasset honore.
 Tam leve, tam fallax decus est quodcumque sepulcri!

Heu quianam humanos semper volventia casus
 Fata ruunt in pejus; et alto in cardine rerum
 Pendentes trepidant, bellis vertentibus, urbes?
 Ergo ea legitimis Marcelli erepta tropæis
 Marmora Praxitelis, spirantia signa, supersunt,
 Scilicet ut Verres manibus populetur avaris?
 Inque novas venient clades, ut scævior hostis
 Det flammis; ut Romani vigor igneus astri
 Cum deferbuerit, præda lætentur opima
 Lunatum Mahumedaæ agmen, Turcæque feroces?

Suave aliquid tamen hæc veteris vestigia gentis,
 Siqua manent, lustrare; et saxo effossa theatra,
 Templaque, lapsuramque Jovis venerari ædem.
 Et juvat inter agros errare ubi, tristia quondam
 Notaque supplicii loca, nunc florentibus hortis
 Lautumia † rident; infixaque vincula rupi
 Viva tegunt folia, atque ingens oleaster obumbrat.

Felix nunc etiam tellus, si prodiga quantum
 Sparsit opes, largasque sinu Natura profudit
 Delicias, tantum ipsa animus armisque tuorum
 Consulares faunæ! Turgent in collibus uvæ;
 Hybla thymo, ut quondam, redolet; flaventiaque arva
 Non magis averso nutrit Sol aureus igni.
 At genus acre virum, at nullo frangenda labore
 Corda absunt: friget, qui Spiritus intus alebat,
 Libertatis Amor: subiitque insana Libido,
 Et furiale Odium, et dissuasor Luxus honesti.
 Nequicquam obtusas tibi Gloria personat aures;
 Et sanctum Patriæ nomen: nihil ista morantur
 Degeneres, queis fœda nigra super incubat umbra
 Desidia, enervatque animos, prohibetque nefanda
 Excutere imperia, et dominorum crumpere vinclis.

* Cic. Tusc. v. 25.

† Stolberg.

MISCELLANEOUS INTELLIGENCE.

ECCLESIASTICAL PREFERMENTS.

Rev. David Williams, A.M. Chaplain to Lord Curzon, to hold the rectory of Blean, with that of Kingston Seymour, in the diocese of Bath and Wells, to the latter of which he was presented by Earl Powlett and the Rev. Wm. Pigott.

Rev. C. S. Bonnett, M.A. of Sydney Sussex college, to the rectory of Avington, near Winchester.

Rev. John Edgar, to the rectory of Kirketon, Suffolk; patron the king.

Rev. C. G. Jackson, to the vicarage of Histon St. Andrew, with Histon St. Ethel-

REMEMBRANCE, No. 21.

red, Cambridgeshire: void by the death of the rev. Dr. Edwards.

Rev. Dr. Carr, vicar of Brighton, and deputy clerk of the closet to his majesty, to be dean of Hereford, in the room of Dr. Gretton, deceased.

Rev. C. Taylor, M.A. head master of the Cathedral School, Hereford, to the prebend of Moreton Magna, vacant by the death of the late dean of Hereford; patron, the bishop of Hereford.

Rev. W. K. Coker, B.A. to the vicarage of North Curry, Somerset; patrons, the dean and chapter of Wells.

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Rev. Jeremy Day, M.A. senior clerk and fellow of Gonville and Caius college, Cambridge, to the rectory of Hetherset, in Norfolk, vacated by the death of the rev. B. Edwards; patron, the master of that society.

Rev. Dr. Keate, to the living of Stowey, Somerset, vacant by the promotion of the rev. Mr. Northey.

Rev. William Chabtree, M.A. fellow of University college, to the rectory of Checkendon, in Oxfordshire; patrons, the master and fellows of the same society.

Rev. William Smoult Teepie, to the rectory of Melton, Northumberland.

Rev. Edward Howells, to a minor canonry in Hereford Cathedral.

Rev. John Hugh Paisy Polson, M.A. to a prebendal stall in the cathedral church of Exeter.

Rev. George Pierce Richards, M.A. fellow of King's college, Cambridge, has been elected master of Beverley grammar-school.

Rev. Thomas Turner Roe, A.M. to the rectory of Bennington, Lincolnshire, on the resignation of the rev. A. E. Hobart; patrons the right hon. Frederick John, and the right hon. lady Sarah L. Robinson.

The rev. **Anthony Hamiton**, M.A. has been presented to the rectory of St. Mary-le-Bow, London, vacant by the resignation of the bishop of Landaff; patron, the archbishop of Canterbury.

The rev. **W. J. Rees**, M.A. to the vacant prebend stall in the collegiate church of Brecknock; patron, the Bishop of St. David's.

The rev. **Shirley Western**, to be domestic chaplain to Lord Maynard; also to the rectory of Rivenhall, Essex; patron, C. C. Western, Esq. M.P. upon the resignation of the rev. T. Western.

The hon. and rev. **A. Hobart**, to the rectory of Walton, Leicestershire.

The rev. **W. Cross**, A.M. vicar of Amwell with Haileybury, Herts, and formerly fellow of Pembroke hall, Cambridge, to the valuable living of Halesworth cum Chediston, Suffolk, vacant by the death of the rev. Isaac Avarne; patron, Wm. Plumer, esq. M.P.

The rev. **James Towers**, to the vicarage of Wherwell, Hants; patron, the rev. Lancelles Iremonger, prebendary of Wherwell, void by the death of the rev. Frederick Iremonger.

UNIVERSITY INTELLIGENCE

OXFORD, July 29.—On Wednesday last came on the election at Magdalen college, when the following gentlemen were chosen demies of that society. Mr. Lanton, of

Brazenose college, for Wilts; Mr. Benners, of Trinity college, and Mr. Butler, for Sussex; Mr. Harrison, for Hants; and Mr. Pears, for Oxfordshire. And on Thursday, Messrs. Phillips, Mills, Morgan, and Biddulph, demies of the same college, and Mr. Majendie, student of Christ church, were elected probationary fellows of the former society.

August 12.—On Monday last, the rev. C. Cleobury was elected a fellow of Pembroke college. Same day, the following gentlemen were elected, in Abingdon school, scholars of the above society: Mr. George Tombs and Mr. Edmund Goodenough Bayly, both on Mr. Tesdale's foundation, the latter being founder's kin.

August 19.—On the 6th inst. the following gentlemen were ordained in Hereford cathedral:

DIACONS.—Walter Shirley, B.A. of New college, Oxford; W. Corbett, B.A. of Trinity college, Cambridge; John Stewart, examined student in civil law, of Jesus college, Cambridge; Edward Caulfield, B.A. of Queen's college, Oxford; Thomas Mercer, examined for the degree of B.A. and now a student in civil law of Trinity college, Oxford; George Coke, B.A. of St. John's college, Cambridge.

PRELATES.—Rev. Barton Boucher, examined student in civil law of Balliol college, Oxford; John Jeans, M.A. of Pembroke college, Oxford; William Eyre, B.A. of New college, Oxford; John Lewis, B.A. of Oriel college, Oxford; John Terrott, B.A. of Queen's college, Oxford; Edward Bulmer, B.A. of St. John's college, Cambridge; Henry Morse, B.A. of Worcester college, Oxford.

CAMBRIDGE, July 28.—The Rev. Dr. Wordsworth was on Wednesday last sworn into the office of master of Trinity college, in the chapel of that society, to which he was conducted by the vice master, seniors and fellows, in full procession; after which, *Te Deum* was performed. In the afternoon, a grand dinner was given on the occasion, in the college hall, to which all the resident heads of houses were invited.

August 4.—Messrs. Henry Hannington, Thomas Roberts, and Richard Okes, scholars of King's college, were on Sunday last admitted fellows of that society.

August 11.—Rev. Christopher Benson, M.A. of Trinity college, Hulsean lecturer, is elected a bye-fellow of Magdalen college.

August 18.—At a grand common day of this corporation, on Wednesday last, Sir John C. Mortlock, was elected mayor of this town for the year ensuing. Mr. A. S. Abbott, was elected an alderman in the

room of the late alderman Gurford; Mr. Leo, teacher of the German language in this university, has been elected professor of that language in the royal military college, Sandhurst, Kent.

BERKSHIRE.—A new burial ground for the parish of St. Giles, has been consecrated by the lord bishop of Salisbury, attended by the rev. H. R. Dukinfield, vicar, the mayor of the corporation, &c. On the following day, August 11, his lordship delivered a most excellent and comprehensive charge to his clergy. The visitation sermon was preached by the rev. Mr. Rham, the rural dean, for which he received the thanks of the bishop.

DEVONSHIRE.—Died, at Crediton, aged 83, the rev. William Haslett.

DORSETSHIRE.—Died, at Blandford, the rev. John Wharton, rector of Caesilborne.

ESSEX.—Died, at Bradwell Lodge, Essex, the rev. Richard Birch, A. M. rector of Bradwell juxta Mare, and also of Widdington, in Essex; a vigilant and active magistrate for that county, and brother-in-law to Sir H. B. Dudley, bart.

GLOUCESTERSHIRE.—Died suddenly, at Tewksbury, Mr. Edward Denward Cooper, aged 21, a member of Magdalen-hall, and seventh son of the rev. Coningsby Cooper, rector of Naunton Beauchamp-ton.

HERTFORDSHIRE.—Died, at the Deanery-house, in Hereford, in the 67th year of his age, the rev. George Gietton, D.D. vicar of Upton Bishop, near Ross, a canon residentiary and dean of Hereford.

Died, in his 32d year, the rev. Walter Pateshall, M.A. son of the late Edmund Pateshall, esq. of Allensmore in this county.

LANCASHIRE.—The lord bishop of Chester, has lately confirmed 1106 young females, at St. Anne's church, Manchester, and 922 boys, in the collegiate church. The commissioners for building new churches have determined to erect an additional church at Preston; the seats in the body are to be free.

NORFOLK.—Died, at the parsonage house, Semer, in the 21st year of his age, Charles Brande Cooke, eldest son of the rev. Charles Cooke, and student of St. John's college, Cambridge.

NORTHUMBERLAND.—Died, at Kirkhaugh, the rev. Thomas Kirkleigh, thirty-nine years rector of that place.

NOTTINGHAMSHIRE.—Died, at his residence in Newark-park, the rev. Lewis Clutterbuck.

SOMERSETSHIRE.—At the bishop of Gloucester's late visit to Taunton, his

lordship confirmed 993 persons in the church of St. Mary Magdalen. The order and propriety of the arrangements were extremely creditable to the rev. vicar of the church, who, with the other clergymen present, received the thanks of his lordship for their care and attention on the occasion.

The primary visitation of the archdeacon of Bath, (Dr. Moysey) for the deanery of Bath, took place at Bath, on Friday, August 11, on which occasion a very respectable body of the clergy of that small deanery assembled at the White Hart, to meet their new and highly respected superior; from whence they all went in procession to the Abbey Church. Prayers having been read by the curate (Rev. Mr. Marshall), the sermon was preached by the archdeacon himself, from 1 Cor. xiv. 40. "Let all things be done decently and in order," in which, after passing a merited eulogy on his lamented predecessor, and stating, with becoming diffidence, his firm resolution to execute the important duties of his office to the best of his power, he proceeded to enforce the matter of the text by a strong appeal to the clergy and churchwardens, as to the duty of preserving due decorum in the extensive circumstances of public worship, by maintaining both the outward fabric and internal decency and wholesomeness of the house of God. He next expounded on the clergy the necessity of a strict and literal adherence to the formularies of the church in the performance of divine offices, both as the direct and obvious means of preventing dissension, and as bound upon their consciences by their ordination vows. He concluded with an exhortation to them to shine like lights in the world, adorning, both by the purity of their lives and the soundness of their doctrines, the Gospel of God our Saviour. On entering upon the business of the day, the above suitable and energetic appeal was followed by a most appropriate address, exclusively directed to the churchwardens, in which the archdeacon explained to them, in a clear and familiar manner, the nature and terms of their oath, pressed home to them the necessity of acquitting their consciences by a faithful presentation of all presentable matters and things in their respective parishes, and particularly set forth the nature of presentment for immorality upon common fame, urging, moreover, the fulfilment of that most important part of a churchwarden's duty. Mandates were then issued to several of the churchwardens present for the performance of necessary repairs, &c. in their respective churches.

The clergy afterwards met at dinner, at the White Hart, where some matters of professional interest were discussed and arranged; and the party separated at an early hour.

Died, at Clifton, on his way to Italy, of a pulmonary complaint, Mr. James Beebe, of Worcester college, Oxford, second son of the rev. James Beebe, rector of Presteign.

SUFFOLK.—A new steeple is to be erected for the church of St. Clement, in St. Edmund's Bury, by virtue of a legacy left for that purpose, which has remained unapplied forty years.

SURREY.—The elegant new church at Egham, is now finished, and having been consecrated, is open for divine service. It is a large commodious and elegant building, of a chaste style of Grecian architecture, built of brick and Portland stone, great credit is due to the liberality of the parish in erecting such a substantial and well-built edifice, which is really one of the handsomest country churches in England. It has been built in somewhat less than three years, from the designs, and under the inspection of Mr. Henry Rhodes, the architect.

WILTSHIRE.—At the late visitation at Salisbury, the lord bishop of Salisbury delivered a most excellent charge to the clergy. When speaking of the late king, his feelings so overpowered him, that for several minutes he was unable to proceed. His lordship confirmed 800 children on the preceding day.

YORKSHIRE.—On Thursday, August 3, the lord bishop of Chester, consecrated the new church of Littleborough, near Rochdale, and confirmed a number of children.

WALES.

The Lord Bishop of St. David's held his general visitation for the Archdeaconry of Brecon, at St. Mary's in that town, on Wednesday the 16th August, which was numerously attended by the clergy. The Rev. John Jenkins, vicar of Kerry, preached a sermon on the occasion from St. Matthew, chap. v. verse 14. After divine service the Bishop delivered a most excellent Charge, in which he drew a comparison between the churches of Rome and England, and proved that the latter was not only more pure in its doctrine, but also more apostolical in its institution. He likewise pressed on the clergy the importance of strict attention to their various duties, and concluded with an animated address in favour of Welch literature, ex-

citing them to the study of the language, both on account of its beauties, and as the means of imparting instruction to their parishioners, who understood no other. The official business of the day being concluded; the bishop and clergy dined at the Castle Inn, and in the course of the afternoon his Lordship strongly advocated the cause of the destitute orphans of the late Rev. C. Williams of Lampeter, and a handsome subscription was added to that which was already entered into in some of the other Archdeaconries. On the following day his Lordship held a Confirmation at Brecon, and in the afternoon set out for London to attend his parliamentary duties.

The lord bishop of St. David's has been pleased to collate the rev. Thomas Stonehewer Bright, M.A. to the prebend of Mathrey, in the cathedral church of St. David's, vacant by the death of the rev. T. Phillips; and also the rev. Thomas Hancock, M.A. to the prebend of Caerfarchel, in the said cathedral, vacant by the resignation of the rev. T. S. Bright, *atq; ad.*

Died, in the 71st year of his age, the rev. Reginald Davies, M.A. of Bodwigniad, in the county of Brecon.

The anniversary meeting of the Cambro British members of Jesus college, Oxford, was held at Aberystwith. The productions to which the prizes had been awarded were read by the rev. Dr. Evans, fellow of the abovementioned college. The premiums of 20*l.* for the best Welsh Essay on the words of Taliessin, "** Eu biath a gadwant,*" and of 2*l.* for

** Taliessin was an eminent Welch bard, and flourished about the year 540.*

The verse from which the above subject was taken runs thus:

Eu Ner a folant,
Eu biath a gadwant,
Eu ter a gollant.

Ondt Gwylt Wallia.

Thus translated into Latin by Dr. Davies, of Mallwyd, in North Wales:

Usque laudabunt Dominum creantem,
Usque servabunt idioma linguæ,
Arvaque amittent sua cuncta præter.

And thus paraphrastically in English, by J. W.

Still shall they chaunt their great Creator's praise,
Still, still retain their language and their lays;

But nought preserve of all their wide domains,
Save Wallia's wide ur. : cultivated plains.

the best six Englynion, were awarded on the following subjects; "Llywyddiant i Goleg yr Jesu" were given in favour of the rev. J. Jones, B.A. (Joan Tegid) of Jesus college. Mr. Thomas Davies, of the same college, was pronounced entitled to the prize of 10*l.* for the best translation of a sermon in the Welsh language. It is self-evident that this laudable spirit of composition and emulation must be attended with very beneficial consequences, inasmuch as it will render the sons of Cambria more capable of instructing Welsh congregations, when they retire from *Alma Mater* to their native hills. The rev. Daniel Bowen, of Waunifor, Cardiganshire, kindly yielded to the solicitations of his friends to act as president; and at five o'clock, a numerous party sat down to an elegant dinner, served up with superior taste at the Gogeddan Arms inn.

The whole sum collected by the Harmonic Society in their tour through South Wales for the benefit of superannuated curates, and widows, and orphans of clergymen in the diocese of St. David's, amounts to 517*l.* 5*s.* 6*d.*

The anniversary meeting of the clergy charity for that part of the diocese of Landaff, situate in the county of Glamorgan, was lately held at the Bear Inn, in Cowbridge, and was respectfully attended. The sum to be distributed among the poor widows and orphans of clergymen in that part of the diocese, was 150*l.* 15*s.* 6*d.* which was 20 pounds more than was ever distributed on any former occasion. This great increase of the funds is entirely owing to the exertions of the Rev. Dr. Williams, the treasurer of the Society, who has been unremitting in his endeavours to solicit contributions to this most useful charity, which considering, that its sphere of action is confined to a very small district, only a part of the county of Glamorgan, may vie in respectability and utility with any other similar institution in the country.

The Lord Bishop of St. David's has been pleased to institute the Rev. William Morgan, vicar of Llanfynydd, Carmarthenshire, to the consolidated vicarages of Cayo and Llansawel; also to license the Rev. David Rowlands to the perpetual curacy of Llanycefn, Pembrokeshire; also to collate the Rev. John Jenkins, vicar of Kerry, Montgomeryshire, to a prebendal stall in the collegiate church of Brecon; also to collate the Rev. Daniel Brown, of Waunifor Gardiganshire, to a prebendal stall in the cathedral church of St. David's; and the Rev. Thomas Stonehewer Bright, M.A. to the prebend of Mathrey in the same

cathedral, vacant by the death of the Rev. T. Phillips; and also the Rev. Thomas Ancock, M.A. to the prebend of Caerfarchel void by the resignation of the aforesaid Rev. Thomas Stonehewer Bright.

The Rev. James Evans, perpetual curate of Bomilstone, has been instituted by the Lord Bishop of Landaff, to the vicarages of Pennarth with Larnock annexed in the county of Glamorgan. The Rev. B. Jones has been presented to the living of Lisvane and Llanrashed, and the Rev. R. Williams by Sir C. Cole, M.P. to the united vicarages of Pyle and Kenfig, in the county of Glamorgan.

The fifth annual meeting of the subscribers to the Cardiff National School was lately held at the new school-rooms, on which occasion the most noble the Marquis of Bute presided. It appeared by the report, that the funds are in a most flourishing state, and that the whole school was conducted in such a manner as to give most ample satisfaction to all the subscribers. Since the formation of the school, there have been admitted 310 boys, and 224 girls.

Died, Rev. Ezekiel Hainer, rector of Hornaut, Montgomeryshire, father of 21 children.

Rev. Mr. Morgan, vicar of Pyle and Kenfig, in the county of Glamorgan, a truly worthy man.

OBITUARY.

Died on Thursday, Aug. 3, in his 60th year, the Rev. Peter Lathbury, LL.B. rector of Lavermere, Magna and Parva, near Bury St. Edmunds.

This zealous and worthy minister of the Church of England, was descended from the De Lathburys, an ancient family in Leicestershire, whose arms, in Parsons's time, were to be traced in the church windows of South Croxton, Stretton, and Castle Donington, in that county.

The immediate ancestor of Mr. Lathbury, was the Rev. Peter Lathbury, rector of Weststow, near Bury St. Edmunds. By an extract from the register of baptisms of St. Nicholas, Leicester, it appears that this gentleman was baptized in that parish in 1653, and that he was the son of Joshua Lathbury, two of whose brothers, according to the tradition of the family, fell a sacrifice, in the great cause of truth and loyalty, to the fury of the Oliverians, in the great Rebellion. He was a member of Brazenose College, in the University of Oxford; before he went to Weststow, he resided at Teddington, near Hampton

* Query—Might not this surname be a corruption of *De Loughborough*?

Court, and officiated in the chapel of that palace. He had three sons and two daughters. His second son Joseph, Mr. Lathbury's grandfather, was born at Weststow in 1690, in 1727 was presented to the two Livermeres, and died in 1775, leaving two sons, Joseph and Peter, the former of whom, upon his father's resignation, succeeded him as rector of the Livermeres, and the latter was presented to the rectories of Westerfield, near Ipswich, and Kirton, near Woodbridge. This worthy parish priest, for he was remarkable for the conscientious and earnest discharge of his ministerial duties, married Alice, one of the daughters of Mileson Edgu, Esq. of the Red House, near Ipswich, a lady distinguished for her kind and hospitable spirit, and by her he had one son and two daughters. The former, Peter, is the subject of the present article, and was born at Westerfield, on the 13th of October, 1760.

Mr. Lathbury received the first rudiments of his education at the free grammar school, at Ipswich, then kept by the Rev. John King, and was afterwards placed under the care of the Rev. Joseph Gunning, vicar of Sutton, near Woodbridge. He was admitted of Clare Hall, in the university of Cambridge, (the college, I believe, of his grandfather, father, and uncle), where he went to reside in 1778. His progress, however, in university studies, was very greatly interrupted by ill health, and on that account he was obliged to lose so many terms, that he was induced to go out in law. He was ordained deacon and priest by Dr. Bagot, Bishop of Norwich, and first officiated at Campsey Ash, near Wickham Market, Suffolk; after that he was curate of Batley, and resided at Oxford, where he was much noticed by the noble family of Sudbourne, who so highly esteemed his character, that in 1790 they procured him the appointment of chaplain to the Canada of seventy-four guns, commanded by Lord Hugh Seymour Conway. After this, at different times, he served the curacies of Woodbridge, and of Nackn and Levington, near Ipswich, residing with his sisters at the former place, where he undertook the tuition of three or four young gentlemen: and also exerted himself very zealously in promoting the education of the children of the lower orders, and in forwarding various other works of charity. The first piece of preferment was the small rectory of Binton, in Warwickshire, given him by the Marquis of Hertford, in 1790, and in the same year he was presented, by B. G. Dillingham, Esq.

to the perpetual curacy of Culpho, of which, however, the emolument was very trifling.

In 1802, Mr. Lathbury was called to Livermere, to officiate as curate to his venerable uncle, then in his eightieth year, and in 1804, upon the death of this good man, was presented, by N. L. Acton, Esq. who had witnessed the activity and solicitude with which he devoted himself to his ministerial duties, to the livings which his worthy relative had so long held. Soon after this he married Mary Anne, one of the daughters of the Rev. Edward Mills, preacher at St. James's Church, in Bury St. Edmunds, by whom he had five daughters, all now living.

Mr. Lathbury's constant attention was occupied in fulfilling the duties of his station, both as a clergyman and a magistrate. The infirm state of health to which from a very early period of his life he was subject, was never alleged by him as a plea for want of exertion. In all their temporal difficulties his parishioners had in him a firm friend and judicious adviser. He relieved the indigent to the full extent of his means, and even beyond it. In their sicknesses he not only administered to their spiritual wants, but also by his skill in medicine, which was considerable, he was often successful in curing their bodily distempers—thus, in humble imitation of his Saviour, he strove to be the physician both of soul and body. The late excellent Mrs. Trimmer used to observe, that Mr. Lathbury, who was well known to her, had the best and most edifying manner in a sick room of any clergyman she ever met with.

To the education of the children of the poor he directed his most unwearied efforts, which were seconded most effectually and zealously by his worthy patron, Mr. Acton, who supported the schools established in his parish at his own expence, and was indeed always ready to give his countenance, and open his purse, towards the promotion of any plan which the watchful spirit of Mr. Lathbury suggested as likely to be of service to his poor neighbours and dependants. Thus besides schools, a saving bank, and other useful institutions, were established and received his patronage.

The adult part of his parishes shared equally the attention of this good pastor; his eye was upon the ways of every one—he was, as the apostle advises, *Instant in season and out of season*; so that he might justly say in his words, *I am pure from the blood of all men*. His ministry, in a great measure, was crowned with the suc-

ness that it merited: he was instrumental in turning many to righteousness. Though at one time he was much troubled by a sectarian spirit in one of his parishes, yet at his decease there were scarcely any absentees from his Church. When he came to his preferment the number of communicants was very small, but his powerful arguments and example, long before his death, had caused them to become very numerous.

None were his efforts confined to his own parishes. His whole heart was devoted to the interests of that pure portion of the Christian Church established amongst us, and therefore he was ever upon the alert when, in any way, he could serve that great cause. From his zealous care, and unremitted exertions, the central schools of the Suffolk society, at Bury, of which he was superintendent, derived the greatest advantages, and his earnest services were always at the disposal of the conductors of any schools within his reach, who had recourse to him for advice or assistance.

As a magistrate he was vigilant and active; kind and indulgent as a husband and father; constant in his friendship; and benevolent and courteous in his general intercourse with mankind. At the same time he would never sanction or pass over gross misconduct in any one, but always endeavoured to check and eradicate it by friendly monition, or where necessary by authoritative reproof.

He was very fond of Natural History, and had collections both of insects, shells, and particularly fossils. He devoted much of his leisure to the pure pleasures of the garden, and filled his own with scarce and curious plants. The variations of the atmosphere, and all phenomena connected with it, were always objects of particular interest to him, and were regularly noted by him in registers kept for that purpose. He was also remarkably ingenious as a mechanic, a talent very serviceable to himself and others on various occasions. In every manual operation he was remarkably neat, and without having received any instruction in his youth, he could design very correctly.

The disease which deprived the Church and society of his services, and terminated his useful life, was a carbuncle on the back, which had been preceded by a disorder in the eyes, that threatened to deprive him of the use of those organs, and

gave him considerable uneasiness. He, however, appeared to grow better, and in the beginning of July, when the writer of this article saw him at a public meeting, he was looking extremely well, was in good spirits, and seemingly in the enjoyment of his usual health: but on the 7th of that month, the carbuncle made its appearance, and he was from the first, as is proved by a memorandum in his diary, perfectly aware of the nature of it, and consequently, in his case, of its probable issue.

And now this faithful servant of the great Head of the Church might humbly say—*I have fought the good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day.* And during the whole of his illness his mind was in a state of the greatest composure and tranquillity, he knew in whom he had believed, and looked forward with faith and hope to another world, anticipating the joys that are laid up in store for the faithful minister of Christ. The Sunday se'nnight before his death he read prayers in the Church, and appeared to receive the greatest consolation from being enabled to go through with them, observing, when some one expressed wonder at the effort, "How can I be better employed than in the service of my God." He selected prayers appropriate to his situation, which he used with his family. The Psalms were his delight, and he often repeated portions of them in the night, particularly, while recollection remained, after he was confined to his bed, which was only a few days previous to his departure. The writer of this article, who was one of his oldest friends, saw him at this time, and had the satisfaction, at his request, to administer the sacrament of the Lord's supper to him, and all his nearest and dearest connections. All were edified on this occasion by the piety, constancy, resignation, and trust in God, through Christ, which this good man exhibited on the bed of death. When the writer of this took leave of him the day before he died, his last look was a smile, which, like a sun-beam, gilded his countenance, and told the peace and love that reigned within.

Sic mihi contingat vivere, sicque mori.

MONTHLY LIST OF PUBLICATIONS.

A Sermon, preached in Lambeth Chapel, on Sunday, July 30, 1820; at the Consecration of the Right Reverend John Kaye, D.D. Lord Bishop of Bristol. By John Banks Hollingworth, D.D. Rector of the United Parishes of St. Margaret, Lothbury, and St. Christopher-le-Stocks; and Minister of St. Botolph, Aldgate. 2s.

The Importance of Learning to the Clergy. A Sermon, preached before the University of Cambridge, July 2, 1820; being Commencement Sunday. By Charles James Blomfield, D.D. Rector of St. Botolph's, Bishopsgate, and of Chesterford, Essex; Domestic Chaplain to the Lord Bishop of London; and formerly Fellow of Trinity College. 2s.

A Reply to a Pamphlet; intended as an Apology for certain Religious Principles misnamed Evangelical; and entitled, the Discipline, Morals, and Faith of the Church of England, on Parochial Union, Renunciation of the World, and Baptismal Regeneration as connected with Calvinism, stated and defended, in a Letter addressed to the Rev. E. J. Burrow, A.M. (now D.D.) Minister of Hampstead Chapel; oc-

casioned by his Second Letter to the Rev. W. Marsh, Vicar of St. Peter's, Colchester: By a Friend to Truth. By the Rev. T. U. Stoney, A.M. 2s. 6d.

Two Sermons, preached before Country Congregations, in October and January last; inculcating (both by the Force of Scriptural Example and Precept) those essential Doctrines of Christianity, the true Love of our Country, and the special Duty of Praying for Governors, and all who are in Authority. By a Clergyman of the Established Church. The Materials from the Works of some of our former most Valuable Divines. 2s. 6d.

A Sermon, preached before the South Bucks District Committee, of the Society for Promoting Christian Knowledge, at the Annual Meeting held at Burnham, July 25th, 1820. By Charles Goddard, A.M. Archdeacon of Lincoln. 1s.

A Charge, delivered to the Clergy of the Archdeaconry of Middlesex, at the Visitation in May and June, 1820. and published at their Request. By George Owen Cambridge, A.M. F.A.S. Archdeacon of Middlesex; and Prebendary of Ely. 1s. 6d.

LITERARY INTELLIGENCE.

WORKS IN THE PRESS.

In a few days will be published, *Anti-Scepticism*; or an Inquiry into the Nature and Philosophy of Language, as connected with the Sacred Scriptures. By the Author of the *Philosophy of Elocution*.

Archdeacon Pott is preparing for the Press a Volume of Sermons on the Fasts and Festivals of the Church of England.

A fourth Volume of Mr. Lingard's *History of England*, comprising the Reigns of Henry the Eighth, and Edward the Sixth.

An Account of the Naval and Military Exploits which have distinguished the Reign of the late King, by Mr. Aspin, with numerous coloured Plates.

Lectures on the Apostles' Creed, delivered in the Parish Church of St. Botolph, without Aldgate, London, from East-

ter Day to Whitsunday, 1820; by the Rev. J. B. Hollingworth, D.D. Rector of St. Margaret, Lothbury, &c.

The History and Antiquities of the Collegiate Church of St. Patrick, Dublin, by W. M. Mason, Esq. in a Quarto Volume, with Seven Engravings.

An Arabic Vocabulary and Index, for Richardson's Arabic Grammar, with Tables of Oriental Alphabets, Points, and Affixes, by Mr. J. Noble, of Edinburgh.

Lectures on the Philosophy of the Human Mind, by the late Dr. Thomas Brown, in three Octavo Volumes.

Lectures on the Book of Revelation, the Substance of *Forty-four Discourses*, preached at Olney, by the Rev. H. Gauntlett.

NOTICE TO CORRESPONDENTS.

Oxoniensis, *A. S.*, *Luther*, and *Oxonensis*, Manchester, have been received, and are under consideration.

If *Clericus* will furnish us with a statement of the facts which have come within his own knowledge, we doubt not that the subject will be seriously considered.

There can be no doubt that *Clericus*, (Lancashire,) puts the proper construction upon the Rubric to which his Letter refers.

The *Bath and Wells Diocesan Association*, &c. in our next.

THE CHRISTIAN REMEMBRANCER.

No. 22.]

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[VOL. II.

THE HOMILIES NOT CALVINISTIC.

It has already been observed in several parts of this work, that the doctrines and sentiments commonly called evangelical, are in reality so many portions of the Calvinistic system, and necessarily lead to the adoption of that system as a whole. This opinion is also maintained by the Calvinists themselves; but it is rejected by a more numerous, and a more formidable body, who assert that the Evangelical tenets have no connection with absolute predestination or individual election; and complain bitterly of the injustice done to them by a contrary supposition. Now if any individual be accused of maintaining an opinion which he renounces, the accusation, it must be admitted, is commonly unfair. We may prove that such opinion follows indispensably from his other tenets; and consequently urge the propriety of embracing or rejecting both; and, if he withstand our entreaties, and persist in maintaining the premises, and denying the conclusion, we may say that his doctrine is inconsistent and self-contradictory. But still he should not be charged with upholding a doctrine which he disowns; unless some special circumstances oblige us to doubt his sincerity. In private cases such circumstances do not often occur, but the conduct of a party is more exposed to suspicion, and if instead of having an authorised head, whom all respect and acknowledge, its leading mem-

bers are known to be of different opinions, we are not merely permitted but we are in duty bound to watch its proceedings, and to consider whether the result of its general conduct may not be different from what is anticipated or wished by its most respected individual members. By so doing we merely maintain, that such members may be duped: we ask them whether they are aware of the consequences of their conduct; we offer to shew the mischief which it must infallibly produce.

These remarks have an immediate application to the Evangelists and the Methodists. A large portion of them disclaim any leaning to Calvinism, admit that this system is as absurd as it is unpopular, and protest against the unfairness of confounding them with its votaries. The Calvinists, on the other hand, while they do not pretend that their opinions are fashionable, maintain, and doubtless believe, that they are scriptural, and are naturally anxious to propagate them. This they propose to do by the assistance of what may be called Evangelicalism. Not permitted by the spirit of the age to build up Absolute Predestination at once, they content themselves with laying a foundation for their edifice, and leave the superstructure to happier times. Doctrines from which Calvinism necessarily follows are inculcated as the essentials of Christianity, and the slow but sure effect of fundamental errors and prejudices is expected with confidence and joy. This is no ideal scheme;

it has been avowed and recommended by the most respectable and established Calvinists. "They who are decidedly Calvinists in judgment seldom adduce their principles very prominently, *except among such as are already gained to their side*: for if going into villages and among those who are strangers to the peculiar doctrines of Calvinism, instead of shewing men their need of repentance, faith, renewing grace, forgiveness, in short the salvation of Christ, and urgently pressing them to accept of it, they should begin with predestination, election, non-election, &c. they would not only act unscripturally but they would be left in empty rooms. Since those whom they proselyte by preaching familiarly and zealously the simpler parts of Christianity could not at present receive these doctrines, and would almost universally revolt against them." *Scott's Remarks on the Refutation of Calvinism*, vol. ii. p. 220. The only comment upon this passage, which the simple-minded Christian can require, is a request to remember that the words *repentance, faith, renewing grace, forgiveness, in short the salvation of Christ*, are used by Mr. Scott and his brethren in a peculiar sense. But the Evangelical Christian may be asked, whether this scheme meets with his approbation; and whether, in point of fact, he be not propagating Calvinism, in spite of an unalterable conviction of its errors? And the party to which he adheres must be suspected of a tendency to promote that system of theology of which they maintain and disseminate rudiments; however unwilling they may be to declare openly and boldly in its favour.

To the adoption of this cautious and plausible course, we may trace up that great veneration for the Homilies, which both Calvinist and anti-Calvinist display. Whatever else these venerable discourses may teach, at all events they do not teach Calvinistic Predestination. It does not appear that the word can

even be found in the volume. The doctrine with which it has been coupled most assuredly is not there. Mr. Scott would explain the circumstance by saying that the people for whom the Homilies were composed, were not yet gained to the side of Calvin; and would leave the reader in empty rooms, if he had been instructed to address them on the subjects of Election and Predestination. But the consummate depravity, pollution, and guilt of all mankind, the necessity of a different regeneration from that which is received at baptism; our inability to co-operate with the workings of the Holy Spirit, and an unconditional and final justification by faith alone without works; these are what Mr. Scott means by "the salvation of Christians;" these he discovers more or less distinctly in the Homilies; and these "simpler parts of Christianity" he familiarly and zealously preaches in unison with the *simple* anti-Calvinist who is not aware of their obvious tendency. By the joint and earnest assertions of these *unconnected* parties, many persons have actually been persuaded to believe that the Homilies are a store-house of evangelical doctrines; doctrines substantially at variance with the preaching of the regular clergy. The contrary opinion has been maintained by able and eminent divines; and the public has been called upon to read and consider the documents, and to decide with impartiality between the disputants.

There is something singular and perhaps characteristic in the mode of appeal which has been employed. Bishop Tomline in his *Refutation of Calvinism*, Dr. Laurence in his *Bampton Lectures*, and Mr. Todd in his *Declarations of our Reformers on Original Sin, &c.* have contended at considerable length for the anti-Calvinism of the Homilies. The Bishop's proof is drawn from a consideration of the doctrines of Calvin, with which his numerous extracts from the Homilies are obviously inconsistent. Dr. Laurence shews

that Cranmer and his masters the Lutherans were intent upon overturning the Popish doctrines of merit; and that the articles and homilies of the Church fully answer this purpose, without embracing in one single instance the peculiar tenets of Calvin. This opinion he fortifies by citing the writings of Papists and Lutherans, and contrasting them with passages from the Homilies. Mr. Todd follows up the plan suggested by Dr. Laurence, and publishes the corresponding passages on the disputed doctrines, which are contained in the various public and authentic declarations of our own, and of the German reformers. The fairness of these writers cannot therefore be called in question. If the documents cited by Mr. Todd be not really consistent, he furnishes his reader with the means of detecting the discrepancy; if Dr. Laurence has not misquoted Luther and Melancthon, the similarity for which he contends is established in his Appendix; and if the Bishop of Winchester has mistaken or misrepresented Calvinism, those mistakes are before the world, and may be easily pointed out. The opposite party have adopted an opposite course. His Lordship's antagonist, Mr. Scott, who is not generally deficient in candour, has slipped through the homiletical noose by asserting in round terms that the Homilies do not teach Baptismal Regeneration, and that they do teach the Evangelical doctrines respecting Justification, &c. But the Bishop's extracts and arguments to the contrary do not require any notice!! We are not aware that Dr. Laurence has received any specific answer; but a pamphlet recently published is so directly contrasted with his Lectures, both in object and in execution, that it may be mentioned not improperly here.* The simple

and unassuming title makes the reader eager for the perusal; and as every portion of the contents is extracted from the Articles, Homilies, and Liturgy, there can be nothing hurtful or erroneous in the work. But the compiler has shewn his talent for permutations and combinations. The sentiments of the Church upon the corruption of human nature are divided into three heads: its universality, its totality, and the circumstances in which it exhibits itself. On the first head we are furnished with the following extracts, Four lines from the 9th Article, three lines from the 2d Homily, two lines from the 22d Homily, twenty lines from the 24th Homily, and one line a-piece from the Office for Baptism, and from the Catechism. On the second head, we have another line from the 9th Article, three passages of a few lines each from different places in the 2d Homily, a page from the 24th Homily, seven lines from the 28th Homily, two lines from the 29th Homily, and seven words from the General Confession. Our information on the third head, viz. the circumstances in which the corruption of human nature exhibits itself, has been sought with still greater pains and from still more multifarious sources. It is comprised in rather better than two pages, and consists of scraps from the following places, and in the following order. Fifth Homily, 22d Homily, Collect after Offertory, 2d Homily, 32d Homily, General Confession, Litany, Confession in Communion Service, Baptismal Service, 2d Homily, 25th Homily, 29th Homily, 32d Homily, Occasional Prayer, Collects for 2d Sunday in Lent, for 4th Sunday after Easter, for 1st Sunday after Trinity, for 15th ditto, and the Catechism. The rest of the work is conducted on the

* The Churchman's Manual, or Sentiments held by the Church of England on the Doctrines of the Corruption of Human

Nature, Justification, Good Works, and the Influence and Operations of the Holy Spirit; extracted from her Articles, Homilies, and Liturgy.

same plan, and some parts of it, especially that which relates to the place which good works hold in the scheme of our salvation, is, if possible, more unfair and absurd. It is to be lamented that the author has not favoured the public with his name, as since the days of the doggrel poet who had the six and twenty letters to abuse, we know of no gentleman who has shewn such skill in shaking and jumbling the alphabet. He is altogether as weak as Dr. Laurence is forcible; and if he imagines that his Manual can answer any useful purpose, he is most egregiously mistaken.

Mr. Todd has also called forth a still more remarkable specimen of controversial candour*, of which an account will probably be given in a subsequent Number. But the only point to which we can now advert, is the very different nature of the evidence on the subject in dispute, which the learned author and his critic have adduced. Wishing to prove a strong resemblance between the "Necessary Erudition of a Christian Man," and the Homilies, Mr. Todd prints corresponding extracts from each. He is schooled by the critic for this unnecessary fairness; and in truth it was setting a very inconvenient example. The critic is somewhat perplexed—but his *come-off* deserves to be recorded. Having extracted some convenient passages from the Necessary Erudition, he adds, "Before we proceed to confront further," (not having hitherto confronted in any degree) "the present extraordinary extracts with our own Homilies, as following in his next head of documental reference it will be necessary, &c." P. 43. Thus far all is well—Mr. Todd has given a documental reference to two works, and the Christian Observer is about to confront one with another. And having observed and proved, that Cranmer

was not at perfect liberty during the reign of Henry the Eighth, and having likewise shewn from Collier, that Gardiner considered the Homilies to be at variance with the Necessary Erudition, and that Collier himself favoured the same opinion, the critic returns at p. 46 to the first book of Homilies. But here a thought suddenly strikes him; which we will detail in his own words; "It would surely be a misapplication of our readers time and attention to follow Mr. Todd *further* through his extracts from or rather his reprint of these Homilies; as the nature of them will be sufficiently anticipated from all we have now said, and our extracts can only afford an accumulated proof to demonstration by the most evident contradictions that this Necessary Erudition did not contain Cranmer's real, unvarnished, unperverted, or most matured sentiments on Justification, or Salvation, on Faith, or Good Works." And again in the next page without having produced a single syllable except his own arguments, the critic says, "We trust that we have sufficiently redeemed our pledge given at the beginning of confronting our present Homilies with the *unnecessary* book of Erudition so mistakenly as we think commended by Mr. Todd." P. 47. We say nothing of the witicism, which is worthy of repetition and is repeated; but was there ever such a method of redeeming a pledge before? First, we will confront; secondly, we will not confront; thirdly, we have confronted—or at least we have asserted that the Homilies contain so and so; we have asserted that they tally with certain notions of our own; and if the reader be not satisfied with our evidence, and grateful for our brevity, why, "he has or ought to have the means of comparing particular passages in our authorised formularies, with those which we have given from the Erudition." P. 47. "I do not like that paying back," said the

* Christian Observer. Nos. 217, 219, 220, and 221.

rogue in the play, and I do not like confronting, says Mr. Todd's honest critic. If such confronting has been heard of before or since, it is only in one notorious instance, in which the witness was in one room, and the confronters went into another. If pledges are redeemed with such unrivalled facility, we may hope for a speedy improvement in the condition of the poor, for their greatest enemies the pawnbrokers will be ruined out of hand.

Having pointed out the different system on which the dispute respecting the Homilies has been conducted, it remains, as an introduction to the present remarks upon their contents, to observe, that the Calvinistic writers above alluded to, afford a fair specimen of the rest. Not that any other critic pledges and redeems with the adroitness of the Christian Observer, or that the Churchman's Manual can be *confronted* with any similar piece of curious tessellated mosaic, or ingenious dovetailed cabinet work, but that the Homilies are constantly represented as teaching whatever two or three words torn out of the middle of a sentence, may happen to signify. As the Bible has been served in the same way, the Homilies comparatively speaking have no great reason to complain. But if their real meaning be the point in dispute, it surely is to be sought in the general scope of the passages in which any particular doctrine is explained. Thus the nature and extent of man's corruption should be gathered from the Homily which treats upon this subject. Yet though there are strong passages in this Homily upon the subject of man's weakness, yet how seldom are these quoted in comparison with a casual expression in the Homily for Whitsunday, which asserts that man of his own nature is without any spark of goodness in him. In every Calvinistic exposition of the doctrines of the Church, these words occupy a conspicuous place, and they are

represented as deciding the whole question in dispute.* It follows from them, that we must be totally changed, specially renewed in every appetite and faculty, before we can consent to godly motions, or even desire to consent to them. Is this the real meaning of the two books of Homilies? Without laying any stress upon the quaint phraseology in which the Sermon for Whitsunday abounds, what is the genuine object of the Sermon on the Misery of all Mankind? Dr. Laurence has expressed it in terms which we cannot improve. "The object of this Homily is to prove the necessity of redemption from the depravity of our nature since the fall of Adam, and the consequent imperfection of our virtues; circumstances demonstrating our incapacity to redeem ourselves by our own efforts from sin and misery." And the cause of our inability to deliver ourselves by our own works is that the very best of them fall short of what is required, and have need of mercy and forgiveness. "For truly there be imperfection in our best works: we do not love God as much as we are bound to do, with all our heart, mind, and power; we do not fear God so much as we ought to do; we do not pray to God but with great and many imperfections; we give, forgive, believe, and hope imperfectly; we fight against the devil, the world, and the flesh imperfectly. Let us therefore not be ashamed to confess plainly our state of imperfection; let us not be ashamed to confess imperfection even in our best works *." Therefore when in this Homily and in other places it is said that there is no good in man; it must evidently be meant that there is no perfect good—no good that can merit reward, no good that can put away former offences; but that we must flee to God for pardon through the merits of Christ, or else we shall never find peace, rest, or quietness,

* Homily on the Misery of all Mankind.

much less acceptance and glory. This is the real doctrine of the Homily and of the Church; and what resemblance does it bear to the utter pollution, and consummate depravity of the Calvinist?

On the subject of Baptismal Regeneration the Homilies are if possible more conclusive; and their authority upon this question has been forcibly urged by Bishop Tomline*. He reminds us that "in the Homilies we find the following passages; in speaking of Churches 'wherein he ministered the Sacraments and mysteries of our redemption,' it is said 'the fountain of our regeneration is there presented unto us; the body and blood of our Saviour is there offered to us;' signifying baptism, and the Lord's Supper. 'Our Saviour Christ altered and changed the same' (the practice of frequent washing among the Jews) 'into a profitable sacrament, the sacrament of our regeneration or new birth,' that is, baptism. 'He saved us by the fountain of the new-birth, and by the renewing of the Holy Ghost, which he poured on us abundantly through Jesus Christ our Saviour, that we being once justified by his grace should be heirs of eternal life through hope and faith in his blood.'" To these extracts adduced by the Bishop, several others may be added. In the Homily on Salvation it is explicitly asserted "that infants being baptized and dying in their infancy are by this sacrifice (viz. Christ's) washed from their sins and brought to God's favour, and made his children and inheritors of his kingdom of heaven. And they which in act or deed do sin after their baptism, when they turn again to God unfeignedly, they are likewise washed by this sacrifice from their sins, in such sort, that there remaineth not any spot of sin that shall be imputed to their damnation." And near the

conclusion of the same Homily the following passage occurs. "And therefore we must trust only in God's mercy, and that sacrifice which our High Priest and Saviour Christ Jesus the Son of God once offered for us upon the cross to obtain thereby God's grace, and remission as well of our original sin in baptism, as of all actual sin committed by us after baptism, if we truly repent and turn unfeignedly to him." Again in the Sermon on Swearing, "By holy promises, with calling the name of God to witness, we be made lively members of Christ when we profess his religion receiving the sacrament of baptism." In the Homily for Good Friday the necessity of not living in sin, is proved by the following consideration: "For Christ hath not so redeemed us from sin that we may safely return thereto again, but he hath redeemed us that we should forsake the motions thereof, and live to righteousness. Yea, we be therefore washed in our baptism from the filthiness of sin, that we should live afterwards in pureness of life." We know not whether Mr. Scott would attach much importance to these passages. In answer to those cited by the Bishop*, he quotes from the Sermon for Whitsunday, that it is the office of the Holy Ghost to regenerate and sanctify; and says that "it is remarkable, and indeed much to be regretted, that there is no Homily expressly on the subject of baptism, and it does not appear on what account this was omitted." The explanation we apprehend is to be found in the non-existence, in the age of the reformers of the Calvinistic scheme of regeneration. A Homily which would have reconciled their notions of the Christian covenant with individual election, predestination, and reprobation, would have conferred a lasting benefit upon Calvinists to the latest generation:

* Refutation of Calvinism, p. 91.

* Remarks. Vol. I. p. 231.

it would have furnished them with what hitherto they have never been able to produce. But Cranmer, Ridley, and Latimer had no intention to bring about such a reconciliation: they spoke of all who have been baptized as admitted into the Christian Covenant; and regenerated; as justified and elect; as possessing, through Christ, all things necessary to salvation. These were their doctrines, and these are ours, and they are utterly at variance with the theory of Calvin.

The declarations of the Homilies respecting final perseverance, and the defectibility of grace, are also most express and unanswerable; but to be in their proper place, they must follow justification; to the consideration of which, as it is explained by the Homilies and the Calvinists, we shall return in our next Number.

BIBLICAL ILLUSTRATIONS.

(Continued.)

"And when the woman of Tekoah spoke to the king, she fell on her face to the ground, and did obeisance, and said, help, O king." 2 Sam. xiv. 4.

In close connection with the preceding token of respect may be noticed this of prostration in the presence of superiors.

"The lower class of people in Japan also shewed us the same tokens of veneration and respect as to princes, bowing with their foreheads down to the ground, and even at times turning their backs to us, to signify, that they consider us in so high a light, that in their extreme insignificance, they are unworthy of beholding us.

"Wherever their princes passed, a profound silence was observed, the people on the road fell prostrate on the ground, in order to shew their respect." *Thunberg's Travels*, Vol. III. p. 107 and 172.

"The canusi (or priest) himself

conducts the pilgrims, or commands his servant to go along with them to shew them the several temples, and to tell them the names of the gods, to whom they were built, which being done he himself carries them before the chief temple of Tensio Dai Sin, where with great humility they *prostrate themselves flat to the ground*, and in this abject posture address their supplications to this powerful God, setting forth their wants and necessities, and praying for happiness, riches, health, long life, and the like." *Kæmpher's Japan*. Vol. I. p. 229.

"When the king changed his place of residence, or travelled, the elders of his tribe assembled, and carried before him a sceptre, and a lance with a kind of flag upon it, to give notice of the king's approach to all who might be travelling upon the road, that they might pay him the customary homage, which was by *prostrating themselves before him on the ground*, wiping off the dust from his feet with the corners of their garments and kissing them." *Glassey's Canary Isles*, p. 147.

"And Shobi, &c. brought wheat, and barley, and flour, and *parched corn*, and beans, and lentiles, and *parched pulse*." 2 Sam. xvii. 28.

"And she sat beside the reapers, and he reached her parched corn, and she did eat, and was sufficed and left." Ruth ii. 14.

"Then she gave her maid a bottle of wine, and a cruse of oil, and filled a bag with parched corn, &c." Judith x. 5.

Adair mentions (323. 343. 380.) repeatedly the constant use of parched corn amongst the North American Indians, a small bag of this food is their principal war store.

"And Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon." 1 Kings i. 39.

"There were several different orders and degrees among the priests. The chief of all were the two high priests, to whom they gave the names of *Teotenetti* (divine Lord) and *Huicteopixqui* (great priest).

That eminent dignity was never conferred but upon such as were distinguished for their birth, their probity, and their great knowledge of every thing connected with the ceremonies of their religion. The high priests were the oracles whom the kings consulted in all the most important affairs of state, and no war was ever undertaken without their approbation. It belonged to them to *anoint the king after his election*, and to open the breast, and tear out the hearts of the human victims at the most solemn sacrifices." *Cullen's Mexico*, Vol. I. p. 270.

"If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the Lord *toward the city* which thou hast chosen, and *toward the house* that I have built for thy name." 1 Kings viii. 44.

"Now when Daniel knew that the writing was signed, he went into his house, and his windows being open in his *chamber toward Jerusalem*, he kneeled upon his knees three times a-day, and prayed, and gave thanks before his God, as he did aforetime." Daniel vi. 10.

"Now when this young man was gone forth, he lifted up his face to heaven *toward Jerusalem*, and praised the King of heaven." 1 Esdras iv. 58.

"By a Decree passed in the 18th year of the Emperor Adrian, the Jews were forbidden not only to enter into the city of Jerusalem (then called *Elia*) but even to turn their looks towards it, which most probably had a reference to this custom of turning their faces towards the holy city at their prayers.

"I observed that Mecca, the country of their prophet, and from which, according to their idea salvation was dispensed to them, is situated towards the south, and for this reason they pray with their faces turned towards that quarter." *Mariti's Travels*, Vol. I. p. 68.

"The Mexicans prayed generally upon their knees, with their faces turned towards the east, and therefore made their sanctuaries with the door to the west." *Cullen's Mexico*, Vol. I. p. 260.

In a description of the people of the *Ganow hills*, by John Eliot, Esq. we find the same custom prevalent, in his account of their oaths he says, "Their mode of swearing is very solemn; the oath is taken upon a stone, which they first salute, then with their hands joined and uplifted, their *eyes steadfastly fixed to the hills*, they call on Mahadeva in the most solemn manner, telling him to witness what they declare, and that he knows whether they speak true or false. They then again touch the stone with all the appearance of the utmost fear, and bow their heads to it calling again upon Mahadeva. They also during their relation, *look steadfastly to the hills*, and keep their right hand upon the stone. When the first person swore before me, the awe and reverence with which the man swore, forcibly struck me; my mother could hardly write, so much was he affected by the solemnity. I understand their general belief to be, *that their god resides in the hills*; and though this belief may seem inconsistent with an awful idea of the divinity, these people appeared to stand in the utmost awe of their Deity, from the fear of his punishing them for any misconduct in their frequent excursions to the hills." *Asiatic Researches*, Vol. III. p. 38.

"And all the men of Israel assembled themselves unto King Solomon at the feast in the month Ethamm, which is the seventh month, &c. &c." 1 Kings viii. 2.

"The beginning of the building was in a fortunate horoscope. After that he (Saurid Ibn Salhouk, who lived 300 years before the flood,) had finished it, he covered it with coloured satin from the top to the bottom; and he appointed a solemn festival, at which were present all the inhabitants of his kingdom." The above is extracted from the writings of an Arabian, Ibn Abd Alhokm, relative to the Pyramids, and though evidently fabulous in

point of fact, may be considered as descriptive of the ancient customs upon the dedication of noted buildings. The whole of the extract may be found in *Greaves's Pyramidographia, Churchill's Collection*, Vol. II. p. 722.

"The first object to which the new king paid attention, was the finishing of a most magnificent temple, which had been designed and begun by his predecessor. When the building was constructing, the king went frequently to war, and all the prisoners which were taken from the enemy, were reserved for the festival of its consecration. When the fabric was completed, the king invited the two allied kings, and all the nobility of both kingdoms to its dedication. The concourse of people was by far the most numerous ever seen in Mexico. The festival lasted four days, during which they sacrificed in the upper porch of the temple all the prisoners which they had made in the four preceding years. To make these horrible sacrifices with more shew and parade, they ranged the prisoners in two files, each a mile and a half in length, which began in the roads of Tacuba, and Izt-palapan, and terminated at the temple, where as soon as the victims arrived they were sacrificed." *Cullen's Mexico*, Vol. I. p. 200.

N.B. As this event happened so late as 1486, it should only be considered applicable to the festival of the dedication of Solomon's temple, from its affording proof that since the earliest times they were in the habit of consecrating their temples by great sacrifices, &c.

To the Editor of the Remembrancer.

Sir,

WHEN I was induced in my last letter to vindicate the characters of Bishop Bull and Archbishop Wake from the charge of Unitarianism, as

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a kind of preliminary step to my general design, I had no intention whatever of making my second letter *in that point* a continuation of the first. My purpose was to select the sentiments of some of our own most celebrated and revered writers on a subject of such primary importance, and interwoven so indissolubly and essentially with the purity of Christian Faith and Christian Worship. But when engaged in refreshing my recollection of the works of some whose names stand deservedly in the forefront of our noble host of witnesses, I was reminded that this same charge of 'cherishing in their hearts Socinian principles' had been laid much more repeatedly and more generally, than I was aware of, against men upon whom we rest as the pillars of our temple, or whom we admire as its brightest ornaments. The chief variation, (and it is a very extraordinary, though upon closer inspection it appears a very natural one) seems to have taken place in the class of persons, who are anxious to establish the charge. In the present day we find the Unitarians themselves urging the accusation, not professedly with a view to disparage the character of the accused; but desirous of reflecting the lustre of their names upon their own tenets;—such we found to be the case with the calumniators of Wake and Bull. In the beginning of the last century, the charges were sometimes wantonly made by malicious envy, sometimes they originated in the overstrained zeal of the friends of the Church, and not unfrequently we may trace their source to the exertions of the Romanists. The latter were bent upon exemplifying in the case of any celebrated protestant Divine their favourite maxim, that there is no sure and safe resting place between the pale of their Church, and the very lowest stage of Infidelity—and that he who renounced popery, would be enticed imperceptibly to relinquish Catholicism. Among the warmest supporters of the Church,

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but whose zeal outstept their knowledge, many were seriously apprehensive of ill consequences from the introduction of rational Christianity, as they termed the Religion of those who were anxious to give to every one *a reason* for their faith and hope—and they entertained an honest though unfounded suspicion of the real principles and intentions of some among their more learned and liberal cotemporaries. And when we recollect what reputation and success were consequent upon the learned labours of those men, the charges suggested by malice and envy, are accounted for.

In a Sermon of Abp. Tillotson, on ‘the Efficacy, Usefulness, and Reasonableness of Divine Faith,’ I was much struck by the following passage; and could not rest contented till I had examined for myself the testimony which might justify his vindication of the Divine whom he represents as grossly traduced. The language, by the way, he employs in alluding to the character of Unitarianism, will render any quotation from this enlightened and eloquent Divine unnecessary; although in his works we find a great variety of passages in which he speaks much more strongly of the unity of God, and of one only object of religious adoration, than either Bishop Bull or Archbishop Wake, and in language too much more liable to misquotation and perversion.

“Before I come to those arguments I intend to offer for the conviction of those who do not believe, I think it convenient to endeavour, if possible, to remove a violent, and I think unreasonable, prejudice, which men have received against all those who endeavour to make religion reasonable. As if Bellarmine had been in the right when he said, ‘That faith was rather to be defined by ignorance than knowledge.’ The plain English of which is, that it is for want of understanding that men believe the Gospel; and if the world were but a little more knowing, and

wise, nobody would be a Christian. I know not how it comes to pass, whether through the artifice of the Popish party, who *hate the light lest it should reprove them, and make them manifest*, or through the ignorance of too many well meaning Protestants; but so it is, that every one that offers to give a reasonable account of his Faith, and to establish religion upon rational principles is presently branded for a Socinian; of which we have a sad instance in that incomparable person Mr. Chillingworth, the glory of this age and nation, who for no other cause that I know of, but his worthy and successful attempts to make Christian Religion reasonable, and to discover those firm and solid foundations upon which our faith is built, hath been requited with this *black and odious character*. But if this be Socinianism for a man to enquire into the grounds and reasons of Christian Religion, and to endeavour to give a satisfactory account why he believes it, I know no way but that all considerate inquisitive men that are above fancy and enthusiasm, must be either Socinians or Atheists*.”

The history of Chillingworth is too well and too generally known to warrant even a brief analysis of it here. After his reconversion to the protestant faith, he still unquestionably long retained a serious objection to the damnatory clauses in the Athanasian Creed. His sentiments are expressed very fully and very strongly in his letter to Dr. Sheldon. Whether the well-meaning Protestants, alluded to by Tillotson, hastily inferred, that his objection to these

* Quære.—“Would it afford an instance of more gross unfairness to quote the last branch of this sentence, as a categorical declaration of Tillotson, ‘that all considerate inquisitive men, who are above fancy and enthusiasm, must be either Socinians or Atheists,’ than it was to represent a passage of Bishop Bull, written expressly against the worship of saints and angels, as countenancing the exclusion of our Redeemer from the religious adoration of Christians?”

clauses originated in a disbelief of the doctrine of the Creed itself, and so condemned him of Socinianism, without taking the pains of ascertaining his real belief; or whether the Romanists, who were, as was natural, most deeply incensed at his renunciation of their communion, eagerly seized this declaration of his sentiments as a sure and infallible proof of Socinianism at the bottom, and thus endeavour to lower the world's estimate of their loss and our gain by his reconversion and final establishment in the protestant faith; whichever be the cause and source of the calumny, a more unwarranted charge was never made on any professor of the truth in any age of Christianity. Archbishop Tillotson contents himself with merely contradicting the charge, perhaps under a conviction that every candid enquirer would search for the proofs himself; but since my object is to prove the uniform practice of the Church, it will be necessary for me to establish the orthodoxy of Chillingworth, by quotations from his genuine acknowledged works. He is too valuable a champion of our Protestant Faith for us to allow the shadow of a suspicion to rest on his character in this fundamental article. And if the pleasure I derived from reading the passages I have selected for quotation has not raised them in my estimation above their real intrinsic excellence, your readers will need no apology from you or myself for the want of brevity in them. The first of the internal testimonies to the integrity of the faith of Chillingworth, which we will cite, presents itself in the fourth of that golden grove of sermons, which of themselves would have justified Tillotson in calling him the glory of his age and nation. In his 46th and 47th sections, we read, "*It behoved him (saith St. Paul) to be made like his brethren in all things, that he might be a merciful and faithful High Priest in things pertaining to God to make reconciliation for the sins of the people, for in*

that he himself hath suffered, being tempted, he is able to succour them that are tempted"—which of you, says our author, my beloved friends, when he does seriously meditate on this place, will not be forced to sit down even ravished and astonished at the excessive and superabundant mercy of our Lord Jesus Christ; that he which *was the God that created* us, in whom we live, move, and have our being, and being more intrinsical to us than our own natures (as the schools do holdly express) doth know our most hidden thoughts long before they are; that he notwithstanding should descend to submit himself to the same infirmities and temptations with us, to this end, that by bettering and adding to that knowledge, which he had before of our wants and miseries, to wit, by perfecting and increasing his former speculative knowledge by a new acquired experimental knowledge, he might be better acquainted with what we want, and thereby more inclined to mercy and commiseration and more powerful to succour us being tempted. See behold, beloved Christians, how for our sakes he hath enlarged as it were three of his glorious incomprehensible attributes. 1. His Omniscience, by knowing that personally and experimentally which he did before only know contemplatively. 2. His Mercy, in that this his knowledge doth more incite his goodness. And 3. His Omnipotent Power; "For (saith the text) in that he himself hath suffered, being tempted, he is thereby able to succour them that are tempted."

In his fifth sermon among much more to our purpose, this divine, since under the charge of Socinianism, thus expresses himself, "we all do worthily condemn and detest that blasphemous heresy of the Socinians, who exclude the meritorious death, and suffering of Christ from having any necessary influence unto our justification or salvation, making it of no greater virtue than the sufferings of the blessed martyrs, who

by their death set their seal and testimony to the truth of the Gospel which freely offers forgiveness of sins to all penitent believers." In the same sermon a passage offers itself to our notice still more closely bearing upon our main subject; because in it we find that Chillingworth's belief in the Divinity of the Son and in the Holy Trinity was not merely speculative and theoretical, but influenced and directed his worship practically. "As excluding Christ there is no satisfaction, no hope of redemption for us; so excluding Christ's satisfaction, he hath no power or authority as man of sending the Holy Ghost; thereby to work in us an ability of performing the conditions of the second covenant; and by consequence of making us capable of the fruit and benefit of his satisfaction. Therefore blessed be God the Father for the great glory he gave unto Christ, and blessed be our Lord Jesus Christ for meriting and purchasing that glory at so dear a rate, and blessed be the Holy Spirit, who when Christ (who is flesh of our flesh, and bone of our bone) did send him, would be content to come down and dwell among us. We find in Holy Scripture that our salvation is ascribed to all three persons in the Trinity, though in several respects: to the Father, who accepts of Christ's satisfaction and offereth pardon of all our sins; to the Son who merited and procured reconciliation for his elect faithful servants, and to the Holy Ghost the comforter, who being sent by the Son, worketh in us power to perform the conditions of the new covenant, thereby qualifying us for receiving actual remission of our sins, and a right to that glorious inheritance purchased for us."

With this extract I would willingly as I might with safety close our evidence to the soundness of the faith of Chillingworth, but the closing words of the eighth sermon independently of the direct testimony they bear to the same point, are uttered

in so lofty a strain of pure Christian eloquence, that it would be inexcusable in a *Remembrancer* to omit them. After cautioning us most earnestly against encouraging that infallible assurance of acceptances, that *conceit of election*, whose natural production is carelessness of moral conduct; he then declares that his object is not to deprive us of spiritual comfort in this life, but only to substitute a well-grounded hope for an ungrounded confidence: and concludes his whole discourse thus,

"Neither are we utterly excluded from all confidence, for there is a *ὑληροφορία τῆς ἐλπίδος*, a full assurance of hope, saith St. Paul, Heb. vi. 11. *This hope we have as a sure anchor of the soul* fastened on a rock, *ibid.* 19. The rock cannot fail us, the anchor will not; all the danger is in the cable or chain of spiritual graces whereby we are fastened to this rock: if this chain but hold, no tempest, no winds, no floods can endanger us. And part of our hope respects this chain; for God has promised his willingness and readiness to strengthen it every day more and more, till our state shall be so changed, that there shall be no such things as tempests known, no tossings of waves, no tumults of winds, nor fear of leaking or decay in the vessel, but all calmness and security. And for the attaining to this happy unchangeable state where is it that we place our hope? Truly our hope is even in Thee, O God, who if Thou shalt think it convenient or necessary for us, will enlarge this our hope into confidence, and add unto that assurance, and swallow up all in possession; and that not for any merits of ours, but only for thy free undeserved mercies in our blessed Saviour Jesus Christ, in whom alone thou art well pleased. To whom with Thee, O Father, and the blessed Spirit be ascribed by us and thy whole Church, the kingdom and the power, and the glory, for ever and ever. Amen."

With this overpowering evidence before us we are ready to exclaim, "where is the accuser?" Could zeal make men so blinded, as to suspect the orthodoxy of such a preacher of faith and righteousness? Could envy hope that its envenomed spear could have penetrated to a body protected by such a shield of adamant as this? Could his bitterest enemy have attempted to accuse this champion of the Protestant cause, with denying his God and Saviour, and excluding from his prayers and praises the Holy Spirit of Grace?—But Chillingworth is not arraigned alone by these false accusers.—Though in all the virtues that adorn the Christian, and the various qualifications necessary in a divine, he is one of a very few; in this point he is one of many—By boldly implicating numbers in the charge, these calumniators hope to make an *impression*—and aware that their unsupported assertions will pass current for truths without examination among many, they trust that a constant repetition of them will be pronounced to warrant conviction; and then they will be enabled to wound the Church through the sides of her dearest friends.—They act upon the old maxim.

"Gutta cavat saxum, non vi, sed sæpe cadendo."

And they have found it answer—But we shall be kept too long in this digression from our chain of evidence, if we undertake the defence of many of these traduced pillars of our Church—Without pledging myself therefore ~~not to~~ vindicate the character of ~~any other~~ hereafter, I purpose in my next letter to examine the testimony borne to the divinity of our Lord by some learned and celebrated laymen of our Church—In the mean time we will close the present letter by an extract from a divine to whom the Church of England is deeply indebted, which whilst it presents us with the substance of the accusation against the reverend author, and his own explicit decla-

ration of its falsehood at the same time enables us to conjecture how wide and extensive a combination has been formed in different ages to blast the reputation of the genuine friends of the truth—The divine I allude to is Bishop Burnet, to whom doubtless those who are familiar with his Exposition of the Thirty-nine Articles would be as much surprised that any suspicion of Unitarianism should have attached, as they were to read that Bishop Bull sighed for a Unitarian Liturgy—But he shall speak for himself.

"A jealousy of Socinianism was an artifice of the Popish Missionaries, that perhaps might do them service; and therefore it was no wonder if men who studied their morals at the school of the Jesuits, allowed of such practices against their adversaries, how unjust soever they knew them to be—But because this might have then served a turn, will men who pretend any strictness of conscience go unto the same defamatory practices, when they may certainly know, that there is no colour or shadow of truth in them? I appeal to all who have ever conversed familiarly with me, to all who have been formed by me in the study of divinity, or prepared and examined for holy orders; to all who have heard my conferences with my clergy, or have read either my sermons or treatises relating to those matters; how unjust this charge against me is in every branch of it. How much pains have I taken, and I thank God not without some success, to shew how ill grounded that prejudice against mysteries is, which is taken from our not being able to comprehend them, or to reconcile them to our common notions. How copiously have I insisted upon the proper object of worship and shewed that it can be none but God—and that since the New Testament directs us to offer it to Jesus Christ, that therefore he must be truly God—On these things I have insisted much and frequently in a course of

36 years of my ministry, but most particularly during these last 13 years, in which I have served in a higher station—This has appeared so often and with so much zeal, that I might have expected fair treatment, even if it should have happened that something had fallen from me that wanted correction or that needed some softening; but when my design in the main is so visible, and when the colours that support these black accusations are such forced and manifest strainings of my words, against the sense that I have so copiously asserted, I have reason to complain of the injustice of some few men, but at the same time to appeal to the justice of God, who knows the falsehood of that charge, and the entire sincerity of my heart in this matter; and my daily practice of worshipping Jesus Christ as truly God, to whom I believe the eternal word was as truly united into one person as the soul and body make one man.”*

J. E. T.

ARCHBISHOP LAUD'S SPEECH ON THE SCAFFOLD.

To the Editor of the Remembrancer.

Sir,

IT appears to me that the enclosed extract contains several remarks that are peculiarly applicable to the present times. At all events it is worthy of perusal for its spirit and eloquence; and in hopes that the Church of England may never again be reduced to the piteous situation which Laud describes and deplores, I take the liberty of requesting you to give the passage a place in your miscellany.

K.

* This extract is made from a little tract, I believe very scarce, published by the Bishop in the year 1702, entitled “Remarks on the Examination of the Exposition of the second Article of our Church, by Gilbert, Bishop of Sarum.”

“And first, this I shall be bold to speak of the King our gracious sovereign. He hath been much traduced also for bringing in of Popery; but in my conscience (of which I shall give God a very present account) I know him to be as free from this charge as any man living; and I hold him to be as sound a Protestant (according to the religion by law established) as any man in this kingdom; and that he will venture his life as far and as freely for it. And I think I do, or should know, both his affection to religion, and his ground for it, as fully as any man in England.

“The second particular, is concerning this great and populous city (which God bless). Here hath been of late a fashion taken up to gather hands, and then go to the great court of this kingdom, (the Parliament), and clamour for justice; as if that great and wise court, before whom the causes come, (which are unknown to many), could not, or would not do justice but at their appointment. A way which may endanger many an innocent man, and pluck his blood upon their own heads, and perhaps upon the city's also: and this hath been lately practised against myself, the magistrates standing still, and suffering them openly to proceed from parish to parish, without any check. God forgive the setters of this (with all my heart I beg it), but many well-meaning people are caught by it. In St. Stephen's case, when nothing else would serve, they stirred up the people against him. And Herod went the same way when he had killed St. James: yet he would not venture on St. Peter, till he found how the other pleased the people. But take heed of having your hands full of blood; for there is a time, (best known to himself), when God (above other sins) makes inquisition for blood; and when that inquisition is on foot, the Psalmist tells us that God remembers (that's not all), he remembers and forgets not the com-

plaint of the poor. That is, whose blood is shed by oppression, ver. 9. Take heed of this; it is a fearful thing to fall into the hands of the living God; but then especially, when he is making inquisition for blood. And (with my prayers to avert it) I do heartily desire this city to remember the prophecy that is expressed, Jer. xxvi. 15.

"The third particular, is the poor Church of England. It hath flourished, and been a shelter to neighbouring churches, when storms have driven upon them. But, alas! now it is in a storm itself; and God only knows whether, or how it shall get out. And (which is worse than the storm from without) it is become like an oak cleft to shivers with wedges made out of its own body, and at every cleft profaneness and irreligion is entering in, while (as Prosper speaks in his second book de Contemptu Vitæ, cap. iv.) men that introduce profaneness, are cloaked over with the name, religionis imaginariæ, of imaginary religion. For we have lost the substance, and dwell too much in opinion: and that church, which all the Jesuits' machinations could not ruin, is fallen into danger by her own.

The last particular (for I am not willing to be too long) is myself. I was born and baptized in the bosom of the Church of England established by law; in that profession I have ever since lived, and in that I come now to die. This is no time to dissemble with God, least of all in matters of religion: and therefore I desire it may be remembered, I have always lived in the Protestant religion established in England, and in that I come now to die. What clamours and slanders I have endured for labouring to keep an uniformity in the external service of God, according to the doctrine and discipline of the Church, all men know, and I have abundantly felt." *The History of the Troubles and Trial of W. Laud, Archbishop of Canterbury.*

Bradford's Sermon before the Charity Schools, in 1709.

The following passage forms the conclusion of a Sermon preached at the Anniversary Meeting of the Children educated in the Charity Schools in and about the cities of London and Westminster. The Sermon is bound up with the Account of Charity Schools for that year: from which it appears that there were 90 schools; that the number of children in those schools was 3412; the voluntary subscriptions for their education £.4189; the collections after Sermons for the same purpose £.2017, and the total number of children put out apprentices from the beginning, 963 boys, and 405 girls. The account also contains reports from 227 places in England, and 20 in Wales, where Charity Schools had been recently established. And the work is stated to be in progress both in Scotland and Ireland. These circumstances all tend to confirm what has been already stated in this work, on the authority of the early reports of the Society for Promoting Christian Knowledge; viz. that general attention was called to the subject of national education at the beginning of the last century. The admirable conclusion of Dr. Bradford's Sermon may point out some of the causes which rendered the efforts of that day ineffectual; and may warn the present generation against the dangers which threaten their favourite scheme.

"Let me add a word of Exhortation to those also who are already engaged in the good work before us, and that is, that you would persevere in it with resolution and constancy.

"You have very great Encouragement to this purpose, when you consider from what small beginnings so great an increase and improvement has been made, and that in so short a space of time. This we may reasonably conclude is the hand of God,

it proceeds from his Blessing upon your pious and charitable undertaking, and to him the Praise is to be ascribed, who hath not only infused into so many Minds the true antient Spirit of Christianity, the same which inspired the Apostles and first Christians, but hath also given so great success to your Endeavours. And we ought to make it our fervent prayer to God, that he will still pour out more of the same Spirit upon his Church throughout the world, making the members of it every where fruitful in all good works.

“ But here, my Brethren, give me leave seriously to advise you, not as jealous lest you should do otherwise, but as sensible of the weakness of humane nature, and as considering the subtily of our spiritual Adversary, who will not fail to use his utmost endeavours to blast all such excellent designs as this; let me, therefore, I say, advise you to carry on this charitable work always, as you have begun, with great Humility, and with perfect Unanimity.

“ Let your Humility always manifest itself, in ascribing the praise and glory of all the good you do, and all the success you have to God alone, who hath vouchsafed to make you his Instruments for the benefit of your poor Brethren; saying, according to our blessed Saviour's Admonition, *When we have done all, we are unprofitable Servants; we have done that which was our duty to do.* Luke xvii. 10. Let it be farther manifested in all dutiful regard and deference to your Superiors both in Church and State, and in a readiness to comply with all directions given by them; nay even to hearken to any wholsom advice, by whomsoever it may be offer'd, for the prudent and successful management of the business before you.

“ Let your Unanimity also be testified by your pursuing your design *with one heart and one soul*, carefully avoiding all beginnings and all occasions of contention amongst

yourselves, and utterly banishing all Names of Distinction from among you.

“ We live in an age, wherein divisions abound, and that not only between persons of different persuasions in Religion, but even between those of the same Communion. The design which we are here pursuing has a natural tendency to unite the serious and pious of different persuasions amongst us, namely, the teaching the avowed Principles of our common Christianity, together with the practice of Piety and Virtue in the unquestionable instances thereof. And I know nothing more likely to unite us, than the zealous Prosecution of such a design; as at the same time nothing could so effectually and certainly defeat our endeavours in this case, as the espousing or promoting any particular Party or Faction.

“ Let there be therefore no manner of contention found amongst you, unless it be, who shall most zealously and steadily prosecute the design in which you are engaged, in methods thorowly approv'd by all. Beware of any thing that may look like Innovation, of any thing that may give the least just offence or jealousy to any wise or good Christian. Oblige those, to whom you commit the care of the children, to adhere strictly to that Method of Instruction in the principles of Religion which our Church hath prescribed in her plain, short, and excellent Catechism, adding nothing thereto, unless it be some known and approv'd Exposition thereof; that they be made to understand the Nature and Obligation of their baptismal Vow; that they may know the Articles of the Christian Faith as comprised in the Apostles' Creed; that they may learn their duty towards God and towards their Neighbour as taught in the ten Commandments, explain'd after the tenor of our Saviour's Gospel; that they may be taught to pray, as our Lord taught his Disciples; that they may be in-

structed in the Nature and Use of the two Sacraments instituted by our Saviour; and finally, as the result of this knowledge, that they may be early initiated in the practice of all those duties which make up a sober, righteous and godly Life.

"But this leads me to conclude all with a short and serious address to those who are immediately employed in the education of these Children, the Masters and Mistresses of the Charity-Schools.

"All that I shall say to you is, that those worthy Persons who employ you do reasonably expect, may God himself, to whom you must give an account of the management of your trust, doth expect, both that you should yourselves give an example of all manner of Piety and Virtue, and that you should apply yourselves with much diligence and prudence to the forming the tempers and manners of the children committed to your care, as well as to the informing their understandings, attending your business not as those that would please men only, but would approve yourselves in the sight of God. Teach them to be modest and humble, diligent and industrious, and above all perfectly true and just both in word and deed. Instruct them into a sense of almighty God, and the apprehension of a future life. Endeavour to awaken their consciences in these their tender Years, that they may act upon Principles all the days of their lives. Give them an early value for their Bibles, that they may ever look upon them as containing the great Rule of their Faith and Practice, that Rule by which they are to live, and by which they shall be judged. In a word, manage them as Parents should do (for you are in the place of Parents to them,) with that Prudence that may engage them both to fear and love you, as being convinc'd by your behaviour towards them, that you have no other design but to promote their temporal and

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spiritual welfare. You are well employed, engaged in an excellent Work, highly acceptable to God, and useful to the World, if managed as it ought to be: and if you do your part with fidelity and diligence, besides the present small recompence which you receive for your pains, you will enjoy the satisfaction of a good Conscience, from a sense of having done your duty; you will very often have the pleasure of observing the good Effects of your care in the towardliness and the improvement of your Charge; and you will finally receive a full recompence from God at the great day of account.

"May almighty God continue to prosper this Work; may he shower down his Blessings abundantly both spiritual and temporal upon all that are heartily engaged in it; may he bless these Children, and give them grace always to remember the Obligations they are laid under by this kind dispensation of his Providence towards them; may he by the grace of his holy Spirit conduct us all in the paths of Wisdom, Piety and Virtue, till he shall have brought us to his heavenly Kingdom, through Jesus Christ our Lord, to whom, with the Father and the Eternal Spirit, our great Creator, Redeemer and Sanctifier, be ascribed all praise and glory now and for ever. Amen."

ON ITINERANT CLERGYMEN.

To the Editor of the Remembrancer.

Sir,

A Custom prevails among some Clergymen of the Established Church, of appointing themselves, or being appointed by certain societies, whose cause they advocate, as Preachers Itinerant; who mark out certain districts, which they traverse periodically, and gain admittance to the pulpits of various churches, for the purpose of increasing the funds

of the societies to which they are attached. This, no doubt, is done with the best and most charitable intentions; but there are many practices which will not be sufficiently justified by good intention alone. It appears to be one of those instances, in which, according to the language of one of your former numbers, "imaginary are substituted for known duties." The peculiar duties belonging to that place and station to which a clergyman is duly appointed, and where alone he is authorized to exercise his ministerial functions, must be forsaken, or entrusted to another, while he is prosecuting what he fancies to be a business of superior importance, which he has voluntarily undertaken. He leaves that known and defined duty, which has been solemnly committed to him, for the discharge of one which is uncertain and undefined, and for which he has no commission.

Clergymen too, who thus take this office upon themselves, or from those who have no power to confer it, act without the authority of their bishop; to whom they should be subject in all matters ecclesiastical, and without whom, it was a maxim in the primitive times of Christianity, that nothing should be done. No innovation should be made in the rites and usages of the Church, nor any new course of duty, differing from that which has been prescribed to him, entered upon by any clergyman, before he has sought and obtained permission for it from his diocesan. That course of duty has been plainly marked out, and the sphere of it limited, at his ordination, at his institution to any ecclesiastical benefice, and by his licence, if he is a curate. At his ordination to the office of priest, the Bishop delivered the Bible into his hand, saying, "Take thou authority to preach the word of God, and to minister the Holy Sacraments in the congregation, where thou shalt be lawfully appointed thereunto." His

authority to preach is thus, at his ordination, limited to the congregation to which he shall be lawfully appointed; and this appointment is afterwards exactly defined, by the institution which is given to a beneficed Clergyman, or by the licence which is granted to a Curate. His commission is not a vague one; allowing him to exercise his ministerial office, in any place, and in what manner he may think fit; but it is determined to one certain place; and if he relinquishes it, under the specious pretence of doing greater good to the cause of religion elsewhere, he is liable to be recalled by his ecclesiastical superior, and ought to obey his admonition.

In such "substitution of imaginary for known duties," no Clergymen, it is presumed, obtain the authority of their diocesan; and without it, or in opposition to it, they act disorderly and schismatically, and give countenance to those evils which now prevail too much in the Church. It is too much the disposition of numbers, who, in these times, have "itching ears," to be following some favourite preacher, without regarding the true ends of public worship, confession of sin, prayer for grace, and instruction in righteousness; and those preachers, who are itinerant, encourage this disposition, by drawing hearers after them from their proper ministers and Churches, and thus, in some degree, foster that schism, against which they continually pray. In this respect, also, they too nearly imitate the example of sectaries; who chiefly, by a change of ministers, and a constant succession of new persons, excite an interest among their followers, and attract others.

It is much to be regretted, that among those errors which now prevail in religious matters, so much deference and attention should be paid to the sermon, and the person of the preacher, and the previous part of public worship be by many

so lightly regarded; so that the holding conversation with God in prayer and praise, which is a privilege of unspeakable value, is oftentimes considered as a matter of secondary importance. And to this error, the preachers, of whom we are speaking, must be considered as affording some countenance, by the practice, which, in some cases, is usual among them, of remaining in the vestry, until the service is finished, and it is time for them to appear in the pulpit. It may be convenient for those who preach extemporary sermons, not to have their thoughts distracted immediately beforehand, and to confine their meditations to the subject which they are about to discuss; but it is surely an indecorum, in regard to public worship, of which no clergyman should be guilty; and on his part, both in his performance of it, and in his attendance on it when performed by others, the greatest care should be taken that no one may err by his example.

In the sermons of some of these occasional preachers, highly extolled as they often are as models of eloquence, there is yet sometimes an affectation of popularity, an obsequiousness and adulation, and a disposition to entertain their hearers with accounts of marvellous conversions, which is not very consistent with the dignity of the pulpit: and afterwards, in the speeches and explanations that take place in subsequent meetings, the arts that are resorted to for the purpose of augmenting subscriptions, the flattering court that is paid to ladies, and the compliments that are mutually given and received, are unbecoming that retired, unobtrusive, sober character, which befits the Christian minister. He is surely employed more suitably to his sacred profession, and more immediately within the line of his duty, in the quiet discharge of his parochial labours, than in becoming the itinerant advocate of any religious society,

which can have no authority to release him from his previous engagements, or to impose upon him new ones. If the society, for which public support is solicited, wants and is truly deserving of it, let it be asked, under episcopal authority, by the lawfully appointed minister; lest his people, accustomed to the voice of strangers, become alienated from him, and too much inclined, according to the morbid disposition of these times, to hear some new person, and some new thing. If the exigencies of an hospital, or of those venerable societies which have been long established for the Promotion of Christian Knowledge, and the Propagation of the Gospel in foreign parts, are brought before the public, under the sanction of proper authority, experience shews that every Clergyman within his proper sphere, is competent effectually to urge them, and that his hearers are generally ready to afford them adequate support. And if any other public institutions shall be found, in the objects which they have in view, clearly free from error, enthusiasm, and fanaticism, supported by solid reason and undefiled religion, and recommended by the voice of our ecclesiastical superiors, which alone can duly authorize those appeals which are made to the benevolence of a public congregation, there is no doubt but that they would be equally and duly attended to, when enforced by the proper pastor. Strict care should be taken, in appeals of this sort, that they be properly authorized, urged on great and important occasions, and not too frequent, lest those to whom they are made should become weary of well-doing, and disgusted with importunate solicitations; and lastly, that not every one who chuses to intrude, but he who has the proper sanction of ecclesiastical authority, should occupy the place of advocate.

I am, Sir, respectfully yours,
W. X. Y.

To the Editor of the Remembrancer.

Sir,

THE remarks of two of your correspondents on the translation of the First Aorist, and on the supposed alteration in the passive voice of our English verbs, have induced me to transcribe the following passage from Barrow.

"St. Paul in expressing this act" (Justification) "as it respecteth the faithful, commonly doth use a tense referring to the past time; he saith not δικαιέμενοι, being justified, but δικαιωθείς, having been justified; not δικαιέσθε, ye are justified, but ἰδικαιώθητε, ye have been justified, namely at some remarkable time; that is at their entrance into Christianity. (Our translators do render it according to the present time; but it should be rendered as I say in our text, Rom. v. 1. and in other places.)" Barrow's Works. Vol. 2. p. 64.

This extract will not satisfy either of your correspondents. It proves, conclusively against one that the exact and learned author who died in 1677, *had been* taught to consider *are justified*, as denoting the present time, and *have been justified*, the past. And consequently that this latter mode of expressing time past could not have been introduced as a novelty in 1741. (Vide Christian Remembrancer, p. 134.)

Your other correspondent, A. R. M. who defends the correctness of the authorized version of these texts, (Christian Remembrancer, p. 4.) is also in opposition to the eminent scholar and divine whose sentiments I have ventured to lay before you.

O.

To the Editor of the Remembrancer.

Sir,

It is a gratifying circumstance to every scholar studious of sacred

criticism, that the exertions of a prelate of distinguished learning, and still more recently the assignment of an additional provision for students in Hebrew in the university of Cambridge, have given a new impulse, and supplied fresh motives to the cultivation of that ancient and venerable language so essentially important to the Divine, the Orientalist, and the Etymologist. But though it may be reasonably hoped, that under such auspices, or with such inducements, the study of Hebrew may gradually emerge from its present state of depression, yet the very general neglect of it now prevailing seems to authorize the efforts of any of its friends, however humble, to aid or hasten its restoration. Under these impressions, I venture to follow the lead of your correspondent Philo-Hebraus, by transmitting a few remarks on (1) the advantage, and (2) pleasure of an acquaintance with the Hebrew language, and (3) on the method of attaining it. On the present occasion I shall confine myself to the first of these heads, reserving the consideration of the others for a future opportunity.

The advantages accruing from a knowledge of Hebrew, belong alike to the Divine, to the Orientalist, and to the Etymologist.

First, to the Divine. It is well known, that there are occasional discrepancies between the different translations of the Scripture, that have at various times been made from the Hebrew into other tongues. These are owing, in part, to different readings in the original, and partly to the following cause. The shades of signification which, by the very genius of language take place between derivatives from the same root, being no longer distinct, when those derivatives are translated into another language, no analogy remains by which their connexion with the root can be traced; and thus the reader, unskilled in Hebrew, will sometimes be startled,

and perhaps shocked, by an apparently irreconcilable discrepancy, which an acquaintance with the original language would enable him to clear up to his entire satisfaction. To take a plain instance. In Genesis xxxix. 1. Potiphar is called, by the LXXII. Translators ἀρχιμαγειρος. Chief Cook. In the Vulgate he is styled "princeps exercitus," and in the authorized English version, Captain of the Guard. To a reader unacquainted with Hebrew this discrepancy would be final, and it might well supply a malicious caviller with the means of doing mischief among the ignorant; but a reference to the original would at once set at rest the humble believer, and turn the artillery of the sceptic against himself. In the Hebrew we read שַׂר הַמִּבְחָיִים the latter of which words being a derivative from the root מָבַח to stab or slay, may, with equal propriety, stand, as indeed it does, for cooks, or butchers, who kill and cut up animals for cooking, and for military guards, whose business it formerly was to execute criminals. There are very many other passages in the translation of the LXXII. differing from our English version, which an acquaintance with the the Hebrew will enable the Biblical student, upon one or other of the above principles, particularly on that of various readings*, to account for. I will here add, that the attempt to reconcile the Septuagint version with the present Hebrew text, forms one of the highest exercises of critical acumen that can well be supplied, and will conduce as effectually, perhaps more so than any other, to excite and sharpen that ἀγχινοια, or sagacity, so peculiarly necessary to the conjectural critic. I do not dwell here upon the argument

drawn from the necessity of an acquaintance with the Hebrew forms of speech to illustrate the phraseology of the New Testament, not because it is deficient in weight, being indeed of the greatest, but because it is familiar to every student.

To the student in oriental literature, Hebrew recommends itself as the most ancient and simplest of the Oriental tongues, and therefore the best possible introduction to the modern languages of the East; particularly to those two most useful ones, the Arabic and Persian. It may, indeed, with peculiar propriety, be called the key to these languages, as opening to the eye of the student a brief conspectus of their general character and grammatical construction, unperplexed by the extensive detail of grammatical observations, which are wont to arise in the progress of a language.

To the Etymologist, the established antiquity of the language is an amply sufficient recommendation. To him it affords a test whereby to examine the claims of other tongues to a high original, and gives a clue to his enquiries into those most curious and interesting subjects, the progress of language, and the ramification of tribes and nations.

Should you think these hints worthy of insertion in your valuable miscellany, they shall be followed in a subsequent number by some remarks on the other heads above proposed. In the mean time believe me, with best wishes for the success of your publication,

Your obedient servant,

J.S.

Extract from a Sermon, by Bishop Hobart, of New York.

* On the subject of the various readings, I would refer the reader to the "Critica Sacra" of the learned Cappellus.

A CORRESPONDENT has furnished us with a Sermon preached in 1814,

by Bishop Hobart of New York, at the General Convention of the Protestant Episcopal Church in the United States of America. As the Bishop enlarges upon several of the topics adverted to in the 16th Number of this work, vindicates our common doctrine and discipline with great skill and perspicuity, acquaints us with the sentiments of his Church upon several important and disputed points, and above all is evidently animated with sincere piety, and well regulated zeal, we cannot better meet the wishes of our valued correspondent and contribute to the edification of our readers in general, than by extracting the more remarkable passages in the Bishop's Discourse. On the general origin of his Church he observes,

"1. Her *general origin* she traces back, through the uninterrupted series of creeds, of the ministry, and of ordinances, to the only source of spiritual authority, Jesus Christ, the Lord of heaven and earth, and the Head over all things to his Church. If there are any truths that speak with irresistible force from almost every page of the New Testament, they are—that our Lord and Saviour Jesus Christ established a spiritual society, with officers and ordinances, and that to this society he committed the precious deposit of the faith—that this society, he redeems by his blood, sanctifies by his spirit, and while he governs it by his Almighty power, presents constantly for its faithful members before the mercy seat of heaven his prevailing intercession—that of this society, styled, on account of its intimate relation to its divine founder, and union with him, the *body* of Christ, he is the head and the ruler, the source of all its powers and authority—and that to this society, by a true and living faith and through the instrumentality of its ministry and ordinances, must be added all who, according to God's covenanted mercies, would be saved. Hear these truths enforced on the autho-

riety of Christ and his Apostles in the declarations—"Upon this rock I will build *my Church*." "Christ is the head of the Church, the Saviour of the body." "Christ also loved the Church, and gave himself for it." "The Church of God which he hath purchased with his own blood." "The Church which is his body, the fulness of him that filleth all in all." "The Church of the Living God, the pillar and the ground of the truth." "The Lord added unto the Church daily such as should be saved." "By one spirit ye are all baptised into one body." "Ye are come unto Mount Zion, the city of the Living God." P. 7.

Of her particular origin it is said,

"We are now led to consider,

"2. The *particular origin* of our Church—or the particular Christian communion from which she received that apostolic faith, order, and worship, which constitute her a legitimate member of the body of Christ—and that communion, we are proud to boast, is the *Church of England*.

"Here your preacher deems it necessary to guard against misconception. In boasting of our origin from the Church of England, he does not contemplate her as enriched with secular wealth, adorned with secular honours, or defended by the secular arm. Of the *policy* of this union of the civil and ecclesiastical authority, so that the latter, in commutation for the wealth and patronage of the former, relinquishes a portion of her legitimate spiritual powers, and is in danger of being viewed as the mere creature of human institution, and of being made the engine of state policy, there have been sound churchmen, even of her own communion, who have entertained serious doubts.

"Nor is the Church of England contemplated in connexion with the character or conduct of the government or nation where she is established, concerning which, wise and good men, and within the knowledge of him who addresses you, correct

and exemplary churchmen entertain very different opinions; and your preacher would deprecate as unsound in principle and most impolitic in its results, any connexion of our Church, as a religious communion, with the principles and views of political parties.

“ Nor does he contemplate the Church of England in that particular organization of her government, and those local ecclesiastical appendages which involve no essential principle of Church order.

“ But in boasting of our origin from the Church of England, he views her merely as a *spiritual society* possessing the faith, the order, and the worship which were the characteristics and the glory of the primitive ages of the Church.

“ We boast then of our origin from a Church, which, in renouncing the despotic claims of the Church of Rome, tempered with such singular felicity, zeal and ardour with prudence and moderation, as to reject the errors, the superstitions, and corruptions of that Church; while she retained the primitive faith, order, and worship which those errors, superstitions, and corruptions had debased and disfigured, but with which they were so intimately mingled as to render the separation a work of extreme difficulty and imminent hazard. We boast of our origin from a Church which, in reference to the soundness of her principles, the talents and piety of her clergy, and her efforts in the cause of the Reformation, still maintains the proud title which at the first she acquired of being the *glory of the reformed Churches*—A Church which Cranmer, and Latimer, and Ridley enriched by their blood; in whose cause Chillingworth, and Hooker, and Horsley exerted the strongest powers of intellect, and employed the most varied and profound erudition; which Barrow, and Tillotson, and Porteus honoured by their eloquence; in which Andrews, and Taylor, and Horne dis-

played the lustre of a fervent piety—a Church, which, shaking off the infirmities, the lukewarmness, and the weaknesses, of old age, now comes forth in the vigour, and the freshness of apostolic youth, to carry the cross of the Saviour, that pledge of salvation, to the strong holds of pagan power; and to illuminate, with the light of Scriptural truth, the regions where error and superstition have held their reign.

“ From such a Church we boast our origin. Church of our fathers! thou hast our veneration, our affection, our prayers—‘Peace be within thy walls, and prosperity within thy palaces.’ Elevated is the ground on the hill of Zion to which thou art exalted. We behold those who have been arrayed in hostility against thee, won by thy disinterested, thy noble, thy apostolic zeal, laying their weapons at thy feet; and honouring thee as the first of the Churches of Christendom; as the leader of Christendom in the glorious work of bringing in the fold of the Redeemer the dispersed of Israel with the fulness of the Gentiles, and of ushering in those blissful days when ‘from the rising of the sun unto the going down of the same, God’s name shall be among the Gentiles; and in every place incense shall be offered unto his name, and a pure offering; for my name shall be great among the heathen, saith the Lord of Hosts.’

“ My brethren, we honour ourselves, when we discharge the debt of gratitude, by acknowledging in the words of the preface to the book of Common Prayer, that, ‘to the Church of England, the Protestant Episcopal Church in these States is indebted, under God, for her first foundation, and a long continuance of nursing care, and protection.’

“ And while we discharge the debt of gratitude, it is our duty to show the sincerity of the tribute, by fidelity to the principles of the Church from which we are descended; so far as those principles main-

tain primitive faith, order, and worship, distinct from secular influence and local arrangements." P. 11.

Under the head of the general character of the Protestant Episcopal Church in the United States, the preacher having observed that the whole system of her doctrine is founded on the guilt of man, and his redemption through Christ, proceeds to shew how this doctrine should affect the lives of those by whom it is professed.

"The principle, by the operation of which we obtain a vital interest in the merits of this great Mediator, is *faith*. 'Wholesome and very full of comfort,' in the judgment of our Church, is the doctrine 'that we are justified by faith only *.' For it is faith which sends us as guilty and perishing sinners, grieved with our sins and bowed down under their burden, to Christ for rest and deliverance. It is faith which places our hopes of acceptance—not on our tears; they cannot wash away the stain of our sins—not on our repentance; it needs to be repented of—not on our works of righteousness; when we have done all, we are unprofitable servants—but on the all-sufficient merits and all-perfect righteousness of the Lord Jesus Christ, through whom, whosoever cometh unto God shall in no wise be cast out. United by faith to Him, we have an anchor of the soul that will secure us against every assault of the adversary; we have an hope, that even in the day that shall burn as an oven, and consume every false dependance, will not make us ashamed, but will animate us with rejoicing in the Lord, with joy in the God of our salvation. 'Wholesome and very full of comfort is the doctrine that we are justified by faith.' Blessed Saviour, it is faith which leads us to thee!

"But the Church knows no true and lively, no justifying faith which

does not produce the fruit of good works. An inspired apostle knew no justifying faith which did not 'work by love and purify the heart and overcome the world.' And these works, which are the fruits of a true and lively faith, 'are pleasing and acceptable unto God in Christ.' For it is a truth essentially and vitally resulting from his perfections, from his government, from the relations of man to him, and from the nature of the happiness of heaven, that 'without holiness, no man shall see the Lord.'

"But in a creature so dependant, so weak, so corrupt, and so exposed to temptation as man, these works must be wrought by divine aid, and this holiness produced in the soul by the power of divine grace. 'Wherefore,' saith our Church, 'we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing,' going before 'us that we may have a good will *.'—But our Church disclaiming the doctrine of the irresistibility of grace which destroys man's free agency, subverts the nature of virtue, and renders man an unfit subject of reward and punishment, declares that the grace of God works 'with us when we have that good will †.' And our Church disclaiming the equally injurious and unfounded doctrine of the indefectibility of grace, declares, that 'after we have received grace we may fall into sin, and by the grace of God may arise again and amend our lives ‡.'

"By this agency of the divine spirit is produced the renovation and sanctification of the heart, which the most superficial observer must acknowledge is a doctrine prominently displayed in all the offices and services of our Church. Inconsistent indeed would she be with herself, as well as contradictory to Scripture, if, while she maintains with empha-

* Art. xi.

* Article xii. † Ibid. x. ‡ Ibid. xvi.

sis that we are 'born in sin,' that 'there is no health in us,' that 'the flesh lusteth against the spirit,' that we are 'far gone from original righteousness,' she, at the same time, should fail to inculcate the necessity of the renewing of our corrupt natures by divine power, and of our restoration to a state of purity, of soundness, of evangelical righteousness.

"On this subject there is a remarkable characteristic of our Church. The avowal, with clearness and with force, of a doctrine, which indeed pervades every part of her system, that baptism is the sacramental commencement of the spiritual life. Infants, who according to the terms of the covenant, to the declarations and practice of our Saviour and his apostles, are fit subjects of baptism, are made in this sacrament members of Christ, children of God, and heirs of the kingdom of heaven. To adults properly qualified by repentance and faith, baptism is the mean and the pledge of the same blessings. And even adults destitute of the necessary qualifications, certainly so far receive in this ordinance a proffer on the part of God, of grace, pardon, and salvation, as to leave them without excuse, and to increase their guilt and their condemnation, if they do not by repentance and faith secure the spiritual blessings sacramentally offered them. This important change of situation, whereby the subjects of baptism are called into a state of salvation, is denominated by our Church, in the language of Scripture and antiquity, *regeneration*. But if any persons would hence assert that our Church enforces no spiritual change, but what takes place in baptism, they are confuted not only by the spirit and the language of all her institutions, but by the most explicit declarations of the office of baptism, which prays for those who are baptised that 'the old Adam may be so buried that the new man may be raised up in them,' that 'all sinful affections may die

in them, and all things belonging to the spirit may live and grow in them,' that 'they may have power and strength to have victory and to triumph against the devil, the world, and the flesh;' and the same office enforces on the baptized person the duty of 'dying unto sin and living unto righteousness, and of continually mortifying all his evil and corrupt affections, and daily proceeding in all virtue and godliness of living.' To promote and effect this sanctification of the soul, there are provided the ordinance of confirmation, the ministrations of the word, and of the sanctuary, and of the altar; all which as well as baptism will only be unprofitable and condemning to the soul without the exercise of deep and unfeigned repentance, of lively faith, of watchfulness and prayer. The 'washing of regeneration' will not avail to salvation without 'the renewing of the Holy Ghost;' and, in the language of the Church in one of her Collects, they who are 'regenerate and made God's children by adoption and grace, must daily be renewed by his Holy Spirit.'

"This succinct view of the prominent doctrines will serve I trust to establish her claim to the title of evangelical, in the scriptural, the primitive, the sober, and the highest sense of the term—evangelical as proclaiming to all mankind not a nominal but a real Saviour; offering to all the means of an interest in his salvation. The doctrines of the Church are truly the doctrines of grace, tracing man's redemption to the love of God, who appointed for him a divine Mediator, his only begotten Son; exhibiting the merits of this Saviour received by faith as the only ground of the sinner's acceptance; directing man to the power of the divine Spirit—operating not with resistless force, but in consistency with his free agency, and conveyed through the instrumentality of the sacraments, and the ordinances and ministrations of the sanctuary, received with humble penitence, faith,

and prayer—for deliverance from the bondage of sin, for the renovation of his affections, for strength to advance with increasing vigour in the divine life, and finally to attain in triumph the heavenly glories of his calling.

“ From the view of the general character of our Church in regard to doctrine, there results the duty of cherishing for her the utmost veneration, the liveliest affection, and the most steadfast devotion to her interests; of vindicating on all proper occasions her evangelical claims; and above all, of enforcing these claims and of honouring and adorning her by imbibing the spirit, and displaying the holy influence of her doctrines. My brethren of the laity! it will constitute an awful charge against those who enjoy the pure and evangelical doctrines professed by our Church, if these doctrines should not influence their hearts nor regulate their life. It will constitute no inconsiderable portion of that guilt, on which at the last day the judge will pronounce the sentence of his wrath, that by their lukewarm, their worldly, their unholy lives, they dishonoured and wounded the spouse and body of Christ!

“ My clerical brethren—if such be the guilt of an ungodly layman of our Church, what must be the guilt of an ungodly servant of her altar; of one who to the holy vows of his Christian profession has superadded the solemn vows of devoting to his Lord in the ministry of salvation, his soul, body, and spirit, with all their powers and affections?—What must be his guilt, if this man of God display vices which would point even at the man of the world the finger of scorn? What must be his guilt, if excited by the most powerful motives that can operate on the heart, he does not cultivate and exhibit every Christian grace, and discharge every Christian duty. My brethren, let us think of these things.

“ It is only by the evidence of renovated affections which an hum-

ble and holy life affords, that the minister of our Church can be faithful to her doctrines, and to his duty of inculcating them. All mysteries and all knowledge, the tongue of an angel could he speak with one, while his unsanctified life discovers that his knowledge and his eloquence, exert no influence over his own heart, will fall on the hearts of others ‘ as sounding brass, or a tinkling cymbal.’

“ By his private and his public instructions must the minister of our Church show his fidelity to her doctrines. If he fail thus to inculcate them with diligence, and with prudent but ardent zeal, there is no excuse of a worldly or even of a literary nature that can shield him from the guilt of violating the most solemn obligations. What, my brethren, literary or worldly occupations urged as an apology for neglecting the sheep of Christ which he bought with his death, and for whom he shed his blood!—Urged by the man, to whose charge they were committed by the great Shepherd of the sheep; and who promised that he would ‘ devote himself to this one thing, and draw all his cares and studies this way,’ that he would be ‘ diligent in the studies which help to the knowledge of the Scriptures, laying aside as much as he may the study of the world and of the flesh!’ My brethren! let us read our duty and recal to mind our vows in those inimitable offices by which we were bound to the service of the altar—And, in the world, in our closets, in our supplications at the throne of grace, let us remember these things.” P. 16.

The worship of the Church conforming nearly on all occasions to the English Liturgy, is then noticed; and we extract the conclusion of this head of the Discourse.

“ Now my brethren, imperfect as is this display, I ask you with confidence to pronounce is it possible for piety short of that which warms the adoring seraph, is it pos-

sible for language which is not dictated by that inspiration that touched the lips of the prophet, to breathe devotion more ardent, more sublime, yet more chaste and tender; to express with more force, more simplicity, or more pathos, the precious truths and promises of the Gospel? In this form these truths and promises are daily presented to the people, and carried to their understanding, their hearts, and affections. The Liturgy then preaches with an eloquence and a power that breathes in no uninspired book, that animates no uninspired tongue. The Liturgy like the ark of the covenant preserves the heavenly law. By the Liturgy was the flame of divine truth kept burning amidst the darkness and the desolation of our Zion. It is an invaluable depository of all those truths which constitute the gospel, the power of God unto salvation; and from thence the servants of the sanctuary may display them in primitive lustre and apostolic power.

"If these things be so brethren, Clergy and Laity, a question occurs in the view of your preacher deeply important. Shall we directly or indirectly loosen the hold which this Liturgy ought to have on the affections of our people, and thus prepare the way for the gradual extinction of the purest source next to the Bible of divine truth, and celestial devotion?

"Cold indeed must be that heart which advocates the Liturgy merely because the Church has prescribed it, venerable as is her authority; which makes it merely the Shibboleth of a sect; which while it denounces the least departure from its prescriptions, neither glows with its fires, nor speaks with its tongue. The Liturgy commands our veneration, our devoted attachment, as the sacred relic of apostolic times, as the precious legacy which martyrs warmed with their spirit and wrote in their blood; as the prescription of the Church which in this case

speaks with an authority that is ratified in Heaven—But, I repeat it, the Liturgy commands our veneration, our devoted attachment still more, as, next to the Bible, the purest source of divine truth and celestial devotion.

"The question then, I repeat it also, is deeply important—Shall we directly or indirectly, weaken or limit the influence of this invaluable manual of truth and piety? It would be an insult to your judgment to attempt to prove, that aberrations from this Liturgy tend to this deplorable result. The question then concerning these aberrations is not solely a question concerning the obligation of rubrics and ordination vows; but a question whether we shall preserve to the Church this source of truth, this light of devotion. The evangelical excellence of our public service is not its security. Against its venerable and sober forms, the spirit of enthusiasm wages irreconcilable war; and it will be ultimately successful if the Clergy, the appointed guardians of this Liturgy, voluntarily surrender any of its holy devotions. Where individual judgment is substituted for public authority, and where private fancy moulds the service at pleasure, all security is lost for its preservation. Who shall direct or who shall restrain where private judgment has wrested the reins from public law? What part of the service is secure, when the almost infinitely varying judgments of men are permitted to alter it? How long will it retain its place in the temple, if when the members of our Church meet for social worship, they substitute for the daily morning and evening prayer, extempore effusions, or even premeditated devotions, necessarily inferior in excellence and authority? If one should omit the law of God as proclaimed in its awful prescriptions and sanctions by Jehovah himself, on Sinai's mount, what shall prevent another from withholding those sacred services which exhibit

the cheering consolations of Zion's hill? One part of the service may be omitted for one reason, and another part for another. The part omitted by one constitutes, in the judgment of another, the brightest feature in the Liturgy. Omissions, alterations, additions in the public service, most certainly and naturally produce the impression that some parts of it are defective, others imperfect, others of little moment, and others wholly unnecessary. The inevitable result is, that where the Liturgy is venerated and loved, that veneration and attachment are weakened; and where lukewarmness and enthusiasm have excited an aversion to the Liturgy, that aversion is fortified by the authority even of its guardians. What more certain, than the fatal results of innovation. Friends then of evangelical truth! Honest advocates of vital piety—will you be accessory in depriving the people of the pure exhibition of this truth which the Liturgy contains, and of the influence of the ardent spirit of piety which animates this Liturgy? Friends of the Church—will ye extinguish her brightest glory?

"To preserve then this Liturgy, it is essential that both clergy and people adhere to it as prescribed by the wisdom, the piety, and the authority of the Church. But let both clergy and people remember that the possession of this invaluable blessing will only tend to their condemnation, if they do not unite in its holy devotions with unfeigned repentance; with lively faith and love; and if they do not display in their life and conversation, the humble, the pure, and the heavenly tempers which, by God's blessing, it is calculated to form in the soul." P. 24.

From the third general head of Bishop Hobart's Discourse on "the present situation of the Church and the duties thence resulting," no extracts need be given; partly on account of the time that has elapsed since the Discourse was delivered, and partly because an opportunity

will soon be found for laying more recent information before our readers. One passage however on attachment to the Church is too striking to be passed over, and it will form an appropriate conclusion to the article.

"The exhibition then of the general character of our Church, impresses the duty of the most devoted attachment to her. Let not this attachment, best expressed by fidelity to all her principles, be branded as narrow bigotry, and sectarian zeal. It is an enlarged, an elevated, a noble feeling; excited by the evangelical spirit which animates all the public confessions and formularies of the Church, and by the apostolical character which distinguishes her ministry and ordinances. It is an attachment therefore to a system which, exhibiting the faith once delivered to the saints and bearing the stamp of apostolic authority, must be the best calculated, if its advocates and professors are faithful to its principles, to extend in its purity the kingdom of the Redeemer, and to advance most effectually the salvation of man.—Let us then my brethren, with united hearts and voices and in the fulness of affection, offer for our Church the prayer—'Peace be within thy walls and prosperity within thy palaces.'" P. 31.

Analysis of Bishop Bull's Second and Third Sermons in "Some important Points of Primitive Christianity defended." In 4 vols. Lond. 1714. (Vol. I. p. 39—134.)

THE object of Bishop Bull's Second and Third Sermons is to correct the errors entertained by two different parties respecting the state of the soul after death. The second in opposition to the opinion held by some professed Christians, that the soul is extinguished with the body, and that the resurrection is of the whole man, both soul and body,

maintains, that "it subsists after death, and when it is dislodged from the body, hath a place of abode provided for it by God, till the resurrection of the body again." The third combats the notion of some of the Socinians, that the soul is in a state of unconsciousness, or sleep, after death, until the resurrection; and then proceeding to attack the Popish doctrine of purgatory, (of which, as well as the other doctrines of that church, Bishop Bull, even in the dangerous days of James II. was a vigorous oppugner,) in pursuance of this latter object, maintains, that "the soul presently after death, hath its proper place allotted by God, of happiness or misery, according as the man hath been good or bad in his past life. Both are on the text Acts i. 25. where it is recorded that Matthias was elected into the ministry, "from which Judas by transgression fell, *that he might go to his own place.*" Now, as the Bishop remarks, there has been much variety of opinion on this passage. He mentions Hammond's opinion, which is thus shortly explained by Rosenmuller, "*Alii hanc phrasin de successore Judæ explicant ita ut infinitivus pendeat a verbo λαβὼν et vertendum sit, ut abeat ad locum suum s. ut locum suum occupet:*" that is, "that he should go and betake himself to his proper province in the apostleship." But, as the Bishop argues, it is more natural that the words should be referred to the last mentioned person, nor is there any reason for introducing a parenthesis here; nor, lastly, have we any reason for thinking that each Apostle had his distinct place in the apostleship. One of Hammond's own arguments against Bull's interpretation, seems to us singularly weak, and rather betrays a misapprehension of the meaning intended to be given to the text. Pole thus shortly states it, "*Infernum non erat locus Judæ proprius sed omnibus damnatis communis.*" But the word ἰδιος, though, no doubt, it frequently de-

notes exclusive possession, almost as frequently denotes possession not exclusive, for instance, Matt. ix. 1. ἡ ἰδία πόλις is not the city where Christ alone dwelt, but the city to which he belonged. Plenty of instances may be found in any Greek Lexicon. Hammond's second argument may perhaps have more weight, that a sentence of eternal condemnation was not likely to proceed from one of the Apostles, but that he would leave that to God. In support of this, he quotes Chrysostom on v. 16. where he praises Luke (Peter) for only stating the facts, and not adding any insulting remark on the fall of Judas, and observes, that whatever the Apostle says, περὶ τῆς παρεούσης δίκης διαλέγεται. Theophylact agrees with Hammond, and his interpretation is mentioned by Œcumenus and Didymus*. To this, however, it may be answered, that the sentence of condemnation is not more severe than that passed by the Apostles elsewhere; that the occasion seemed almost to require the solemn recording of what may surely be called a *judicial*, not a private condemnation; or that, after all, it only amounts to this, that St. Peter asserted that Judas was, like all other human beings, gone to receive the reward of his actions in the place appointed for that purpose. To what has been said, we should add Schleusner's remark on the word ἰδιος, that it frequently signifies *destinatus*, (see 1 Tim. ii. 6. and vi. 15. Gal. vi. 9.) a translation perfectly adapted to Bishop Bull's explanation; but we cannot at all agree with the interpretation Schleusner proposes of the passage in question, under the word τόπος, where, after justly observing, that ἀναπληρῆσαι τὸν τόπον τινός, means, *esse in statu et conditione alicujus*, and is, in fact, an

* We have it not in our power at the present moment to refer to either; but on Hammond's own shewing, it appears that they only mention his interpretation as one that had been offered, without giving it the sanction of their authority.

Hebraism, (see Buxtorf, in Lex. Talmud. p. 2001. and Hottinger, apud Rhenferd. p. 399.) he goes on, *Huc etiam commode trahi potest locus Act. i. 25. ubi suspicor formulam πορίσθαι, κ. τ. λ. nihil aliud significare quam venire in eam conditionem quam quis meruit, adeoque h. l. de morte violenta Judæ proditoris Christi a Luca (Petro) adhibitum fuisse.* The two phrases do not seem to us at all connected, farther than having the word *πορίσθαι* in each; besides that, as it appears to us, this explanation would really make the whole passage nonsense. The Apostle would then say, that Judas fell from his apostleship that he might meet the death he deserved; an assertion which, as far as it can be understood, is untrue. The Bishop, however does not leave his own explanation without confirmation; for, after observing that the Alexandrian MS. reads *δικαιοσύνη* instead of *δική*, (which certainly is remarkable,) he goes on to quote passages from the writings of the contemporaries of the Apostles, which show that, in that age, the phrase used in the passage before us was always understood to mean, "a man's going presently after death into his proper place of happiness or misery." The passages are (we quote from Archbishop Wake's Genuine Epistles) Polycarp, Philipp. ix. Clement, 1 Cor. v. twice, Barnabas, xix. Ignatius, Magnes. v. and Irenæus, V. 31.

We now proceed to give an analysis of the first in order of the Bishop's sermons. The argument contained in them, as he observes, is addressed to those only who admit the authority of Scripture; and the texts from which he proves his points are as follows.

(1.) Solomon, Eccles. xii. 7. "Then shall the dust return to the earth as it was, and the spirit *shall return* to God who gave it." This idea of a *return* to God, is confirmed by the author of the Book of Wisdom iii. 1. "But the souls of

the righteous are in the hands of God, and no torment shall touch them." But if any man doubt Solomon's meaning, let him consult Ecclesiast. iii. where, in speaking of God's just judgment at a certain time, he says, (ver. 17.) "I said in mine heart, God shall judge the righteous and the wicked, for there is a time there for every purpose, and for every work." And then he goes on to suppose an unbeliever saying, that there is no such future judgment, and no difference between the soul of man and brute, and that therefore, present enjoyment alone is to be coveted. (ver. 21.) "Who knoweth the spirit of a man that goeth upward, and the spirit of a beast that goeth downwards?" i. e. Who can see that there is any difference between man and beast? In answer to which, at the end of the book, in expressing his serious opinion, he uses the words of the first-quoted text.

(2.) Matt. x. 28. "Fear not them which are able to kill the body, but *not* able to kill the soul." Here is a direct assertion of the soul's immortality; nor can it be urged in reply, that this refers only to the utter destruction of the soul, which cannot be, because God has promised a resurrection; for the same argument would apply to the impossibility of killing the body.

(3.) Our Saviour said at his death, (Luke xxiii. 46.) "Father, into thy hands I commit my spirit." He knew that he had a spirit which should remain after his body; and that it may not be said that this is true of Christ alone, St. Stephen uses the same expression at his death, (Acts vii. 59.)

(4.) Luke xxiii. 43. "Verily, I say unto you, this day shalt thou be with me in Paradise." These words are surely alone a positive proof that the soul dies not with the body.

(5.) The New Testament speaks perpetually of separate spirits of men. Heb. xii. 23. the true Christians are said to be joined "to the

"spirits of just men made perfect *." The Bishop also adduces the well-known text of St. Peter †, and contends that it proves the existence of the spirits of the wicked destroyed by the flood.

(6.) 2 Cor. v. 3. "We are . . . willing rather to be absent from the body, and to be present with the Lord." A man therefore, (that is, his soul,) may be absent from his body, and subsist without it. In the same chapter, when St. Paul says, that he knows not whether his vision was in the body, or out of the body, he proves that the soul can subsist without the body.

(7.) The Sadducees disbelieved the existence of the soul, without the body. They thought that nothing except God existed, which was not perceptible to sense. They thought that the angels were phantasms raised by God, that the soul had no separate existence, and that consequently there was no resurrection. It is, in fact, absurd to adopt the first of these tenets and reject the second; and *vice versa*, the admission of the second entails the admission of the first. For the body is not an adventitious thing in man; it is a constituent part of the whole so called. It was made before the soul, and with it made a living man; (see 1 Thess. v. 23.) Now, if this be so, and if the soul subsist separately after death, either it must for ever remain so, or the body must be called to life again. The first hypothesis is absurd, for the soul without the body is incomplete, and "would remain as it were a half man," which seems repugnant to the order of things established by Divine Wisdom. The union, indeed, has been destroyed by sin, but will be renewed through

the mercy promised in Christ Jesus, and end no more. He then, who denies the separate existence of the soul, must deny, if he would be consistent, the doctrine of the resurrection.

(8.) The Pharisees altogether denied the truth of the opinion of the Sadducees on these points; and St. Paul, as we learn from Acts xxiii. 6. openly declared that he agreed with them as to the resurrection; a belief which, as we have shown, necessarily entails the belief of the soul's separate existence.

(9.) But surely our Lord decides the question, when he says, Matt. xxii. 31, 32. "As touching the resurrection of the dead, have ye not read that which was spoken to you by God, saying, I am the God of Abraham, of Isaac, and of Jacob? God is not the God of the dead, but of the living *." This is an ar-

* The terrible bias which the mind contracts in the interpretation of Scripture, by coming to it, not with a predisposition to receive whatever is revealed there, but with a resolution to explain whatever occurs in Holy Writ, according to a system built up, as it is foolishly imagined, on human reason, cannot be set in a stronger light, than by the consideration of the very singular fact, that the text which Bishop Bull alleges here, and with so much justice, as at once establishing the separate existence of the soul, has been used by some of the Socinians, for the very opposite purpose, viz. that of disproving any such separate existence. Their argument is not very clearly stated by Hammond, and we therefore subjoin what appears to us a more intelligible statement of it. They suppose Christ to be arguing merely for the resurrection of the body, and that his argument is this. Since God is the God of the living, and also the God of Abraham, although Abraham is dead, he cannot be so dead that he shall not live again. Therefore Abraham shall rise again, or there shall be a resurrection of the body. Now, say they, this argument of our Saviour, is not conclusive, if it be granted that souls have a separate existence after death, for it might then be answered, that as he who lives in soul, may justly be called *living*, God's being the God of Abraham, and yet the God of the living only, are

* Rosenmüller says here "τελειῶσθαι—significat statum optimum ad quam animæ a corpore separatæ pervenire possunt." Hammond seems to refer the passage to the final bliss of heaven.

† On this text see Lightfoot, Hor. Heb. Op. tom. ii. p. 564.

gument against the Sadducees, and clearly proves the actual existence of Abraham, Isaac, and Jacob; because "to be one's God, implies a present relation to him, and no relation can continue where either of the relatives is taken away."

To this sense of our Saviour's

two assertions perfectly consistent, without at all supposing any resurrection of the body. Yet we cannot, they continue, without impiety, suppose that Christ used an argument capable of receiving an answer. The alternative, then, is, that that supposition on which an answer can be given to it, is untrue, that is, that souls do not subsist in a separate state after the death of the body. That there is ingenuity in this argument, (ingenuity which might have been better employed,) no one will deny; but it contains gross fallacies. It will be sufficient to point out the main source of the falsehood, which consists in an erroneous view of the scope of the argument. Christ was not arguing for the resurrection of the body *only*, nor against persons who denied that point, while they allowed the subsistence of the soul; but against those who denied the subsistence of any life, either of soul or body, after the phenomenon called death. Now it is abundantly manifest, that they who held such a belief, could have no answer to give to our Saviour's argument. It is true, that this argument would not be conclusive, as a proof of the resurrection of the body, against those who allow a separate subsistence, but deny any such resurrection. Such, however, were not the Sadducees, against whom our Lord produced it. It must be observed too, that it was not necessary for our Saviour, in disputing against them, to define what kind of life his argument went to establish, whether a separate subsistence, or a future resurrection. It established that there was some life after death, and was therefore conclusive against the Sadducees, who denied this in toto. The argument is therefore used by Bishop Bull in a narrower sense than it was by our Saviour. His method of applying it is short and neat. Rosenmüller's too, deserves statement. After observing that God, where followed by a possessive case, means *benefactor optimus atque potentissimus* (εὐεργίτης) he says, "*ergo recte concluditur. Si Deus nunc adhuc est Deus (Patronus et εὐεργίτης) Abrahami, sequitur Abrahamum vivere et existere. Nam non existentibus beneficiis tribui non possunt.*"

words Polycarp referred at his martyrdom, (see martyrdom of Polycarp in Wake, § 14. or apud Euseb. E. II. iv. 16.) when he said "oh! God—of all the just men who live before thee." He afterwards prayed that he might be received that day among the martyrs before God. Justin Martyr too, in his second Apology, (p. 96.) expressly says that the passage here quoted by Christ clearly proves the actual existence of Abraham, Isaac, and Jacob. To this notion too our Church refers in the Burial Service, in the prayer beginning "Oh! Almighty God, with whom do live, &c."

This, says the Bishop in conclusion, was the orthodox doctrine of the earliest Christians, and reference is made to it in all the earliest Liturgies. Nor would the Church allow any man to teach an opposite opinion. The first ("to pass by the dreams of those infamous heretics, the Valentinians,") who affirmed the dissolution of the soul with the body, were the Arabian heretics, in the middle of the third century. (See Euseb. E. II. vi. 37.) A solemn council, at which Origen presided, being held against them, condemned them so severely, that to save themselves from an anathema, they renounced their error.

But beside all this, the generality of the Heathen civilized nations were not hindered by their wrangling and contentious philosophers from believing the subsistence of the soul of man after the death of his body. This belief existed also in America, (See Acosta, B. v. c. 7.) and in no savage nation is the original religion taught by God to the first man, so utterly lost that they have no notion of the soul's subsistence after death.

The second in order of these Sermons begins with noticing the opinion that the soul lies asleep as it were after death. But if it be true that the soul lives after death, this opinion is refuted by the simple consideration that the life of the soul is perception, that the soul

which does not perceive cannot be said to subsist. Our souls do not, indeed, now *perceive* without the body, but they *reason* without its assistance, and we may therefore affirm that we have a faculty which will act and operate even when the body is at an end. *How* this can be it would be as fruitless for us to enquire as for the blind to enter on enquiries respecting colour; each enquirer requires an additional sense. It is enough for us that the fact is asserted in revelation, to which the great Verulam has said our enquiries about the soul must at last be bound. Let us now then enquire whether the rest of Scripture does not confirm the doctrine implied in the text, that the good and bad have distinct portions immediately after death, and before the final judgment.

Most of the texts alleged in the former Discourse, apply to this; then we heard our Saviour principally, now let us hear his disciples.

(1.) St. Paul (2 Cor. xii.) in speaking of paradise, which Scripture says is the receptacle of the souls of good men, says that they live, operate, and have a perception of excellent things. The joys of the third heaven*, as most perfect, were first displayed to him, being those which the faithful will enjoy after judgment; and then, lest so long an expectation should discourage us, the intermediate joys of paradise, to be entered on immediately after death, were shown for his own comfort and for that of others.

(2.) St. Paul (Philipp. i. 23.) says that he desires "to depart, and be with Christ, which is far better." This could not be if he

were to sink into a lethargy and lose all perception. He desires not to be free only from his labours, but *to be with Christ*, and it is this last which he says is *far better*.

(3.) St. Paul (2 Cor. v. 6, 7, 8.) says "we (meaning the faithful in general) are willing to be absent from the body" (a manifest reference to the immediate state of the soul after death, and not after the resurrection, when body and soul will be united again) "and to be present with the Lord." Thus he plainly asserts that the souls of the faithful, immediately after death, are present with the Lord.

(4.) Our Saviour, (Luke xxiii. 43.) when the thief asked that he would remember him when he came to his kingdom, promises more, viz. that that day he should be with him in paradise. Unless paradise had been a place of happiness, of what use would the promise be? But the thief, to whom it was made, was a Jew. Let us see then what were the notions of the Jews about paradise. We know that this word primarily signified among them the garden of Eden, Adam's first happy abode, and then symbolically the state of the good souls which had left this state and were waiting for yet higher joys in heaven*. They

* Lightfoot, ubi supra, says that we are to understand paradise and the Cœlum Supremum, as the same. He has several quotations from the Rabbis, but, as far as we are judges, not one justifying him in that assertion; and his inference, viz. that our Saviour here "*loquitur cum vulgo et ad captum latronis, futurum scilicet eum in cœlo cum Christo atque omnibus justis vitâ functis*," seems to us quite disproved by Bull's remarks in the text. Grotius on this place altogether agrees in Bull's views, and refers, also, to many passages in Rabbinical writers, expressly establishing a difference between paradise and heaven. His note on this passage is extremely valuable, as is that of Wetstein, who on the authority of Origen, Tertullian, and other writers, confirms the opinion of Bishop Bull. The same arguments as

* Lightfoot, Hor. Heb. Op. Tom. ii. p. 564. says that paradise and the third heaven are the same, in this place of St. Paul; but Grotius on Luke xxiii. 43. gives exactly Bishop Bull's explanation, and assigns the same reason for both states being revealed.

distinguished paradise from the third heaven. Their prayer for the dying was that he might have a portion in paradise, *and* the world to come. Besides, our Saviour could not mean to promise the thief immediate access to heaven, as we are taught that he himself ascended not for three days. (It should be observed here that the Jews placed both paradise and Gehenna in Sheol (שְׁאוֹל) or Hades, (see Rosenmüller on Luke xvi. 23.) So that as Campbell observes, (Vol. i. Diss. vi. p. 282.) our Saviour in his promise to the thief, said nothing inconsistent with what is affirmed of his descent into Hades, in the Psalms, Acts, and Apostle's Creed. The whole of Campbell's Dissertation on the word Ἀδης, but particularly the latter part, in which he discusses at full length several of the passages adduced by bishop Bull, and confirms his explanation, is very well worth reading.)

(5.) In Luke xvi. 23. and following verses, we are told of the rich man who was in torments, while the poor man was carried by angels into Abraham's bosom. This is a parable indeed, but its very scope is to shew what becomes of the souls of the good and bad after death. It was spoken to the Jews and must be explained according to their traditions. Now the Jewish Church thought that the souls of the faithful were carried at their death, by angels, into paradise. The Chaldee Paraphrast on Cantic. iv. 12. says, in speaking of the garden of Eden, that "no one can enter there except the just, whose souls are carried thither by Angels." Now we cannot think our Saviour would have countenanced any erroneous opinions of the Jews.

(6.) Let us next see what the

those of the Bishop are used by Cheitomæus in the *Syntagma Rhetor.* p. 364. and he details the opinion of Drusius on the same side of the question.

Doctors of the Church say. St. Clement, 1 Corinth. c. 50. says that "they who finish their course with joy, *ἐχθισιν χαῖραν ὑποσβῶν*, and shall be manifested at Christ's coming, for it is written, (Isaiah xxvi. 20.) 'enter into thy chambers a little while, till my fury and wrath be past over, and I will remember the good day, and will raise you from your graves.'" The Chaldee Paraphrast here says that the words were always understood, by the Jews, of the resurrection at the last day. That the *chambers* of the righteous were explained of the previous abode of the righteous, is certain from the Paraphrast on 2 Esdras iv. 35, 36. where the souls of the righteous, in their chambers, are made to ask when their full reward will be given. See Rev. vi. 9, 10, 11.

Again, Clement in the beginning of this Epistle says that Peter went to *the place of glory*; and he speaks even more plainly in his Liturgy in the Office for the Dead. (See Constit. Apostol. viii. c. 41.) So does Justin Martyr in his Dialogue with Trypho, (prope init.) where he distinctly lays down our doctrine, and in the same work (p. 307.) condemns the Gnostics for teaching that the souls of the godly go at once to heaven. Even those of the Fathers who imagined the abode of the godly to be a subterraneous region, yet allow that the good and bad have their deserved habitations before the judgment. See Irenæus v. 31. ii. 63. v. 36. Tertullian Apol. c. 47. and (even after his adopting the heresy of Montanus) de Anim. c. 55.

The ancient prayers for the dead were either general commemorations of the deceased faithful at the Eucharist, with a reference to the consummation of bliss at the general resurrection, or prayers actually used at funerals, consisting of good wishes of the living accompanying the soul to paradise, of which *they*

believed it already possessed. This is the supposition of all these prayers, (see particularly those in the Clementine Liturgy, and those mentioned in the Ecclesiastical Hierarchy) so that they directly oppose the notion of purgatory. This doctrine was unknown, for at least 300 years, in the Christian Church. St. Clement, in the passages already cited, supposes only one place for the deceased faithful, and he (or whoever is the author) in 2 Cor. viii. decidedly says that nothing can be done to alter the state of the dead. Even the Papists allow this Epistle to be very old, and most of them ascribe it to Clement. So Justin Martyr (Dial. c. Tryph. p. 223.) expressly says that the good go to a better region, the bad to a worse, before judgment; and in his 2nd Apol. p. 66. he says that the souls of good men live happily, free from punishment after death. Similar quotations, if necessary, might be produced from the Doctors of

the first 300 years. See, however, as sufficient, Questions and Answers to the Orthodox Qu. 75. whose author lived probably after the 3d century.

The notion of purgatory arose from an absurd fancy of Origen, that all souls shall at the judgment go through a purgatory fire, longer or shorter, according to their sins, St. Austin, at the beginning of the fifth century, began to doubt whether this might not be between death and judgment, but he could not decide the point to his own satisfaction. At the end of that century Pope Gregory set about proving the existence of purgatory by idle stories of ghosts pretended to have come thence. Four hundred years after, John XVIII. or XIX. settled a holiday when prayers were to be made for souls in purgatory, as if the Church had been deficient in charity up to that time; and the doctrine was turned to a matter of faith by the cabal at Florence, in 1439.

REVIEW OF NEW PUBLICATIONS.

Select Scriptural Proofs of the Trinity, arranged in four Discourses delivered in the Chapel of Trinity College, Dublin; to which are annexed Notes and Illustrations. By the Very Reverend Richard Graves, D.D. M.R.I.A. Dean of Ardagh; King's Professor of Divinity, in Trinity College, Dublin; and Chaplain to His Excellency Earl Talbot. 144 pp. Rivingtons.

The Scripture Doctrine of the Trinity briefly stated and defended, and the Church of England vindicated from the Charge of Uncharitableness in retaining the Athanasian Creed. By Thomas Hartwell Horne, M.A. of St. John's College, Cambridge: Cu-

rate of the United Parishes of Christ Church, Newgate-street, and St. Leonard, Foster-lane. 189 pp. Cadell.

MEDALS, and pillars, and triumphal arches are not of more importance in arranging and ascertaining the transactions of secular history, than are rites and ceremonies which may be traced to a certain period, before which they were unknown, and since which they have been uniformly and uninterruptedly observed, in bearing witness to the doctrines of revealed religion, as matters of fact and historical record. The Jew cannot be confuted in alleging circumcision in proof of the election of his nation in Abraham, and the passover in proof of their redemption from

Egyptian bondage: the Christian is himself convinced, and is capable of convincing others, that the celebration of the Supper of the Lord is a proper and perpetual memorial of the death of Christ, and that the administration of Baptism is also a permanent and visible record of man's admission, through Christ, into covenant with God.

These sacraments have been wisely made the means of perpetuating and propagating, in all ages and through all countries, the most important doctrines of the Christian Church. The doctrine of the remission of sins, through the only propitiation of the death of Christ, can never be superseded while the Supper of the Lord continues to be observed; and the doctrine of the Trinity in Unity is inculcated upon every disciple in every place, in which Baptism is administered in the name of the Father, and of the Son, and of the Holy Ghost. No person can be baptized, according to the formula prescribed by our Lord, without reminding all who are present upon the occasion, that one indispensable condition of Christian discipleship, is a profession of faith in the name of the Father, and of the Son, and of the Holy Ghost.

The wisdom of this divine institution will appear more fully upon consideration of the order of our Saviour's precept, and of the manner in which Baptism was administered in the primitive and apostolic age. It was not administered indiscriminately, to any who were disposed to seek and to receive it. The first office of the Apostles was to teach, or, more properly, to make disciples of the nations, and to instruct them in the great and distinguishing principles of the Christian faith: nor were the disciples baptized until these principles had been duly impressed upon their minds, and they had made profession of their belief and acceptance of the truth. This order may be observed in all the baptisms recorded in the

Scriptures, and it was retained in the extraordinary diligence, with which the catechumens were prepared for baptism in the primitive church. This order should be borne in mind, in considering the force and bearing of the baptismal commission, delivered to the Apostles, upon the doctrine of the Trinity. It is not to be supposed, that the primitive disciples would look into the writings of the Apostles, to ascertain the nature and terms of the faith, in which *they* had been baptized; *they* had been previously instructed in the faith, and *they* needed no further instruction. The case of the disciples in succeeding ages was different; and we who have not had the benefit of the same apostolical initiation in the Christian faith, may rightly consult the Scriptures, and especially the Epistles, to comprehend the meaning and import of that name, in which we have been baptized, and in which our Saviour enjoined, that all nations should be baptized. It is for us to open the writings of the Apostles, to weigh the terms and characters under which they addressed the primitive churches, and to ascertain in what faith and doctrine concerning the Father, the Son, and the Holy Spirit, it is insinuated, that these first disciples had been both instructed and baptized. It is for us to inquire, whether the Apostles delivered their salutations and benedictions in the name of *the Father only*, and whether they described and represented Him as alone and exclusively possessed of divine attributes; or whether they upon occasion combined with the name of the Father, that of the Son, and that of the Holy Spirit also, and whether they ascribed unto the Son, and to the Holy Spirit, and to none other but to the Son, and to the Holy Spirit, the same perfections as they ascribed unto the Father, and whether they ascribed these perfections without any restriction or limitation of meaning. It is unquestionable

that these perfections are ascribed unreservedly and indiscriminately to the Son and to the Holy Spirit as well as unto the Father: they are also ascribed cursorily, and without explanation, and therefore it is probable, that these allusions, however to *us* indistinct, were familiar to those to whom they were originally addressed, and who needed no information concerning them. The Apostles, desirous above all things of the edification of their converts, would not have spoken cursorily and superficially of the most sublime and mysterious doctrines, if their converts had not been previously instructed and established in the truth of these doctrines. They enlarged and insisted at length upon the minor doctrine of justification; but that was a controverted doctrine, and one upon which it was necessary to afford instruction.

The doctrine of the Trinity, laid down in the baptismal commission, may be properly called the fundamental doctrine of the Christian faith: it is the doctrine, without the declaration of which no minister has authority to baptize; without the tacit acknowledgment of which on the part of himself or his sureties no person can be baptized. This doctrine hath nevertheless been the occasion of many an arduous contest; and it is a powerful evidence of its truth and authenticity, that the various controversies which have been agitated concerning it, have always terminated in its more complete confirmation. Notwithstanding all the objections, which have again and again been alleged against it, as a doctrine both unscriptural and unreasonable, it continues to be professed and maintained by men of the clearest judgment and the most comprehensive minds, by men of the profoundest erudition and the most exact and accurate knowledge of the Scriptures. In the decay of learning, this doctrine was not obscured either in the eastern or in the western church; on the

revival, and in the progress of learning, the evidences of its authenticity have been enlarged rather than contracted, have been strengthened rather than impaired.

In the present day, it is again controverted with unabated zeal and vehemence; and it is consolatory to know, that the champions of the truth are not indifferent or unequal to the contest which challenges their exertions. The titles of two recent publications are prefixed to the present article, the authors of which have on other occasions proved themselves to be possessed of deep and varied learning, and shew their acquaintance with the subject which they have lately undertaken to discuss, by the clear and luminous view in which they place it. Both profess to write for the same class of readers, namely, those who have neither leisure nor learning to study more elaborate treatises; and while their discourses contain much which may serve as a manual to renew the recollections of the professional divine, they will not fail in their principal intention of conveying instruction to the ordinary reader, on a doctrine of the very highest importance.

Doctor Graves, in his first discourse, treats of the baptismal commission, of the apostolical benediction, and of other passages, by which the doctrine of the Trinity is illustrated and confirmed; in the other discourses, he dwells principally upon the kindred question of our Lord's Divinity. The second discourse comprehends an able summary of the divinity and incarnation of Christ, asserted in John i. 1, 2, 3. 14.; and of the Socinian perversions of that text, the true exposition of which is confirmed by parallel texts of Scripture, and by various instances of adoration paid to Christ, by his Apostles, and claimed and not discountenanced by him: and it is justly observed, that "if the Redeemer could be invoked as God without idolatry

under any circumstance, it must then have been known he was God; and if this was then true, he must be God for ever." In the third discourse, the Dean proceeds, in opposition to the Socinian dogma, that the disciples, according to the evangelical history, considered Christ a mere man, to produce some of the miracles which he wrought, and to draw the very opposite conclusion from the manner in which he wrought them, and from the impression which they produced at the time:

"Various other examples might be collected from the evangelic history, in which the nature of the mighty works wrought by our Lord, combined with the circumstances attending them, evidently tended to produce a strong impression on the minds of the spectators, that the power thus displayed was inherent in our Lord himself, exercised according to his own choice, and so stupendous in its nature, so unlimited in its extent, that it could not belong to any being less than the God of Nature, the Creator and Ruler of the world.

"The same examples also tend to prove, that our Lord did not correct this impression as exaggerated and erroneous, or check the expression of it as unwarrantably transferring to him the honour due only to God; a precaution which every other prophet so vigilantly observed, and which was so peculiarly adapted to our Saviour's pious and humble character. But, on the contrary, it appears he received the homage thus paid, as clearly due to him, and encouraged the faith which dictated it, as consistent, rational, and praiseworthy." P. 74.

In the same discourse, the divinity of Christ is plainly inferred, from the power which he possessed, of creating all things; of bestowing and restoring life; of searching the heart; of forgiving sins; and of judging the world: and if

"To Christ Jesus are attributed the same powers and offices of Creator, Saviour, the Author of life, the Ruler and Judge of men, it will clearly follow, that he is identified with that God, to whom, by the whole tenour of the Scriptures, these characters exclusively belong."

In the last Discourse, the reader's attention is directed to the senti-

ments and feelings, which the apostles themselves entertained, and which they laboured to excite in others, in respect to the Christ,

"To the heartfelt and humble adoration, which, the Scriptures perpetually inculcate, are due to the Redeemer; the total dependence on him for salvation; the fervent gratitude, the unreserved obedience, the surrender of the whole heart to him, every where required; feelings and affections, which it were irrational and impious to suppose should be due to any other being than God himself; for who but God can be the legitimate object of such faith, such gratitude, such obedience, such adoration?"

In this Discourse, the doctrine of the Atonement is considered as corroborative of the divinity of Christ:

"And now, my friends, when we reflect on the universal and all-powerful efficacy thus ascribed to the Redeemer's intercession and atonement, does it not powerfully impress upon our minds the conviction, that this great Redeemer cannot be himself a created being, and, as created, infinitely removed from the great First Cause; that he cannot be himself fallible, limited, changeable, dependent; would it not be evidently preposterous and incredible, that any one human being should be taught to look up to another mere human being, as having acquired such superior merit, and, by that merit, if one may so express it, such influence with the common Creator, the common Lord, the common Judge of both, as to be able, by his intercession, to propitiate God to his fellow-creature; by his merits and works of supererogation, to obtain pardon for another's sins; and, by his sufferings, to atone for his fellow-creatures' transgression? This would surely be most strange and incredible; and yet, if we compare any two created beings together, however exalted one may appear above the other, if the comparison reaches no further than themselves, still when both are compared with the GREAT JEHOVAH, their common Creator and common Lord, on whom both are equally dependent, and whom both must equally bow down to and adore, does not all difference in the degrees of inferiority to the supreme God, vanish into nothing? And must not the most exalted of the heavenly host, when compared with this great God, stand on a level with the humblest of mankind? Are not, in this view, all created beings brethren? So that the declaration of the Psalmist is as strictly applicable to all

classes of creation, as to all classes and descriptions of mankind: 'No man may deliver his brother, nor make agreement unto God for him, for it cost more to redeem their souls, so that he must let that alone for ever.'

"Thus again: if all created beings are equally bound to constant and unlimited obedience to the Supreme God; if all their powers, all their exertions, are equally due to his gift, and should be equally devoted to his service; is not our Saviour's declaration as strictly applicable to the highest angelic beings, who stand as it were in contact with the throne of God, as to the humblest of mankind? 'So likewise ye, when ye shall have done all these things which are commanded you, say, We are unprofitable servants, we have done that which was our duty to do.' And on this supposition, where were the room for any one created being making atonement for the sins of another?"

"Thus clear is the harmony, thus inseparable is the connection, between those two great truths of the divinity and atonement of Christ: thus impossible is it to receive one doctrine, revealed by the divine word, and deny another, without involving ourselves in inextricable confusion and perplexity." P. 115.

In his Discourses, Dr. Graves occasionally adverts to various points of the Socinian controversy, and he insists more particularly on them in a large Appendix of Notes. With the exception of the first Discourse, his argument is less properly concerned with the doctrine of the Trinity, than with that of the Divinity of our Blessed Lord: he proves the truth and certainty of the latter doctrine, from which he probably and rightly judges, that the former is a necessary and unavoidable conclusion.

Mr. Horne argues more immediately and directly upon the doctrine of the Trinity, properly so called; and especially upon that view of it, which is laid down in the confession of faith, 'commonly called the Creed of St. Athanasius.' The points upon which he insists, are, the unity of the Supreme Being; the plurality of Persons in the Deity; the restriction of this plurality to three, and these three are one; the Divine plurality,

a plurality not of names, but of persons; the Divine perfections equally and indiscriminately ascribed to the Father, the Son, and the Holy Spirit, with appropriate citations under each title, of the names of Deity, Jehovah, God, Lord; of the attributes of Deity, eternity, infinity, omnipotence, omniscience; and of the works of Deity, creation, Divine Providence, all spiritual and divine operations, judging the world, raising the dead, divine worship. Having established these positions, in the first section of his work, the author proceeds to examine five principal objections: 1. That the doctrine itself is not scriptural; 2. That the Athanasian Creed is not scriptural; 3. That the Athanasian Creed does not recommend any Christian virtue; 4. That the Church of England is guilty of uncharitableness in respect of the Athanasian Creed; and 5. That the doctrine is itself a mystery, and that religion ends where mystery begins. To this volume also is annexed a large Appendix of Notes, abounding in valuable matter, collected and original.

It is a curious and important fact in ecclesiastical history, that the Catholics who maintained the true doctrine concerning the Trinity, always adhered to the form of baptism prescribed by our Lord; and that the heretics who rejected the true doctrine, were obliged to pervert that formulary, in accommodation to their peculiar opinions; so insuperable was the evidence, which the words of our Lord bore to the doctrine of the Trinity. In the more recent attempts to supersede this essential doctrine, various pretexts have been invented or revived, in order to weaken the authority of the formula on which it is established. Strange doubts are suggested and advertised of the genuineness of the text, in opposition to all the external evidence of versions and of manuscripts, in which there is hardly a various reading; and to the clear current of ecclesiastical tradition,

of which a summary, extracted principally from Waterland, forms the substance of one of Mr. Horne's useful notes. It is also pretended, that the formulary was not intended by our Lord to be permanent; and it is strenuously attempted to confirm the pretence, by a reference to the Acts of the Apostles, which contain records of several baptisms administered not in the name of the Father, and of the Son, and of the Holy Ghost, but in the name of the Lord, or of Christ. The learned Lightfoot answered to this objection, by appropriating the baptism in the former name to the Gentiles, who required instruction concerning the true God, and that in the latter name to the Jews, who denied that Jesus was the Christ, and whom it was therefore expedient to baptize in his name, in testimony of their belief in him. Dr. Graves argues, (and his argument is extracted by Mr. Horne, p. 126—129.) that what is not recorded, may nevertheless have been implied; and that when persons were baptized in the name of Christ, and in obedience to his authority, it is reasonable to conclude, that they were baptized according to the form which he had prescribed.

“It is alleged, in order to weaken the force of the proof, from the solemn declaration of our Lord in the text, ‘that it is evident it was not intended to prescribe an invariable formula’ in the administration of baptism, for the apostles themselves baptized simply into the name of Jesus; for this, different instances are referred to. Let us consider the principal of them distinctly.

“We are referred to one instance of certain Jews, who having been baptized into John's baptism, had never so much as heard of the Holy Ghost: on discovering which, St. Paul declared it necessary they should again be baptized in the name of the Lord Jesus. Surely we cannot suppose, that by omitting the name of the Holy Spirit in this new baptism of these converts, that great defect in their previous faith, which this very baptism was intended to remove, should be still permitted to remain; we may therefore certainly

conclude, that the entire form of baptism, prescribed by our Lord, was here observed, though thus briefly described as a baptism in the name of Christ. In truth, if we were at this day speaking of the reception of heathen converts into the church, we would naturally express it by saying, they were baptized into the name or faith of Christ, without ever supposing or meaning to imply, that the name of the Father or of the Holy Ghost were omitted at the administration of the baptismal rite. This conclusion, once established, can be easily applied to every other instance, where the same brief description is employed. And there appear additional distinct reasons, why it should be applied to that signal one, the baptism of the devout Cornelius, and those assembled with him, the first fruits of the Gentile world, to whom St. Peter, by a particular divine command, was expressly sent to instruct them in the Christian faith. Let us consider, whether the manner in which this apostle speaks of Christ on this illustrious occasion, weakens the evidence of his divinity. Of the Gospel and its divine Author, he thus speaks: ‘The word, which God sent unto the children of Israel, preaching peace by Jesus Christ, he is Lord of all, that word ye know:’ thus interrupting the direct course of his narrative, to introduce, by anticipation as it were, this declaration of the universal dominion, and by consequence the divinity of Christ; for who but God can be said to be the Lord of all, an expression so evidently equivalent to that of our Lord: ‘All power is given to me in heaven and in earth.’ He then proceeds to describe his character and miracles, in the most exalted terms: he describes him as ‘going about doing good, and healing all that were oppressed of the devil, for God was with him:’ and finally, he declares, that ‘He was ordained to be the judge of the quick and the dead, and that whosoever believeth in him, should receive remission of their sins:’ how decidedly these characters of Judge of all, and Author of the remission of sins, attest the divinity of Christ, we shall hereafter consider: they, certainly, are most signal instances of exercising that universal dominion, which the Apostle had before ascribed to our Lord. The narrative concludes with declaring, that ‘while Peter yet spake, the Holy Ghost fell on all them which heard the word, and they spake with tongues, and magnified God:’ then answered Peter, ‘Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord.’ Now,

can it be supposed, that in the baptism then administered, the name of that Holy Ghost should be then omitted, whose gifts were at that instant poured upon the converts, or the name of that God the Father, whom the influence of that Spirit impelled them to magnify? Surely, this were incredible; it is then obvious, that to be baptized in the name of the Lord, is merely a brief expression denoting most naturally the entire form prescribed by our Lord, from its most peculiar and distinguishing part, the belief in God the Father might have been part of the converts' original religion: belief in the Holy Spirit alone might have been mistaken for an acknowledgment of the gifts of the Holy Spirit; but to be baptized in the name of Christ, implied unambiguously the belief in a person distinct from the Father, and in this solemn rite, associated with him and the Holy Ghost, as partaking his divinity: and therefore this expression briefly and accurately denoted the entire form which our Lord prescribed. To affirm therefore, that this entire form was not uniformly employed, is a vain subterfuge, which serves but to expose the fallacy of the opinion it is adduced to support, and affects not the force of the argument, that the three names thus united in this solemn rite, must therefore express three divine and equal persons, forming the one Godhead, which we are bound to believe in, worship, and obey." P. 15.

Among the texts compared with the baptismal commission, the apostolic benediction addressed to the Corinthians, naturally occupies a principal place: it is attempted to elude the force of this passage, and at the same time to shew that, as a formulary, it is inappropriate to the use of modern churches, by alleging, that the fellowship of the Holy Spirit relates exclusively to the extraordinary gifts vouchsafed in the apostolic age, and by denying the continued and ordinary influences of the Spirit of God. This objection is also met by Dr. Graves.

"I must here repeat an observation made before, that it could never occur to any plain unprejudiced mind, that of the three names thus united both in the baptismal rite and in the apostolic benedictions, one meant the supreme God, a second, a created, and therefore infinitely inferior being, and the third no distinct person or being whatsoever, but merely

the miraculous spiritual gifts conferred upon the first Christians; yet such is the sense maintained by Unitarian commentators, with this singular addition, 'that it is improper to use this text as a form of benediction in public assemblies, because it is improper to express a wish for the participation of those spiritual gifts, which were peculiar to the apostolic age, and which have been long since withdrawn.' How chilling and heart-depressing is this system of opinions to the humble Christian, thus shutting him out from the communion of the Holy Spirit, and all those precious influences of divine grace, which alone can renew and sanctify his soul; how contrary to the cheering promise of our divine Lord to his faithful followers, 'I will be with you always to the end of the world:' but of this promise and this hope also, these interpreters would rob us, extending this promise of our Lord 'only to the end of the age,' that is, as they explain it, 'to the end of the Jewish dispensation, until the destruction of Jerusalem and the temple, soon after which, say they, miraculous powers were withdrawn, and no personal appearances of Jesus Christ are recorded.' As if, (taking their own meaning of the term, 'to the end of the world,') the Jewish dispensation was to terminate with the destruction of the temple; as if the Jews were not still preserved under the peculiar direction of a controlling Providence, to bear witness to the prophecies and to the truth of revelation, until the fulness of the Gentiles being come in, shall make way for the re-admission of the Jews into the Church of God, and 'Christ shall be all in all;' and with a still more glaring inconsistency, as if all the superintending care of our divine Lord over his Church, all divine assistance to diffuse the Christian faith, to assist believers in fulfilling their baptismal covenant, and enable the ministers of the Gospel to teach and the world to learn the 'observance of all things whatsoever our divine Lord commanded;' as if all this, the very vital principle and support of Christian faith and piety, was to cease and expire within forty years of our Lord's appearance on earth, before his Church had any where firmly fixed its roots, before the empire of idolatry had in any one nation or country been finally overthrown; such is this gloomy system. Happily, it is as repugnant to the rational interpretation of the Scriptures, to the truth of history, and the dispensations of Providence, as it is inconsistent with the brightest views of faith, and chilling to the warmest feelings, and most ennobling hopes of piety." P. 21.

The argument will not be weakened by a comparison of the baptismal commission and the apostolical benediction with the discourse (John xiv. 16—23.) in which our Lord promises, that upon his prayer and intercession, the Father will send to the disciples, another Paraclete to remain with them *for ever*, (ὡς μένη μεθ' ὑμῶν εἰς τὸν αἰῶνα) a period coeval with the end of the world, (Matt. xxviii. 20. xiv. 3. τῆς συντελείας τοῦ αἰῶνος) i. e. with the end of time, ordinarily so called, or more properly, of the age and times of the Messiah, commencing with his appearance upon earth, and continuing until the consummation of all things. It was during this period, that the Spirit given by the Father was to remain with the disciples; and during this period, the world was not to receive him, because it seeth him not, neither knoweth him, but “ye,” he adds to his disciples, speaking both of the Spirit’s present residence with them, and of his continuance with them for the future. “Ye know him, because he *abideth* with you, and *shall be* in you.” The reason of sending this Paraclete, was that his place might be supplied, that his absence might not be felt: “I will not leave you destitute; I am *coming* unto you. Yet a little while, and the world seeth me no more; but ye *see* me; because I live, ye shall live also.” Our Lord proceeds to describe the world as entertaining the same sentiments concerning him as concerning the Spirit: it sees not the Spirit, οὐ θεωρεῖ αὐτό; it sees him no more, με οὐκ ἔτι θεωρεῖ. It is plain therefore, that the promise could not relate to miraculous works exclusively, for these were seen, were seen by the world, and not by the disciples only: they have ceased, and therefore it could not be the intention of our Lord, to promise that they should remain with the disciples for ever: neither in the evidence which they bore to the present abode of the Spirit, and to the entrance of Christ, did they at-

test and confirm the promise of the perpetual abode of the Spirit, or of the life of the disciples. Hitherto, the discourse has been addressed personally to the disciples; and no mention has been made of any divine person, but of the Spirit and of Christ. In a subsequent clause, the discourse is enlarged: and in the definitive sententiousness and precision, which mark the writings of St. John, it is recorded, “He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself unto him.” Thus does Christ take upon himself to declare whom the Father will love, and that he will love the same person, annexing an especial promise of manifesting himself to that person, which cannot be interpreted of miracles and extraordinary gifts, for these were not designed to manifest Christ to his disciples, neither have there been authentic records of personal manifestations of Christ to his disciples, distinct from the gifts of his Spirit, sufficient to fulfil the large and comprehensive terms of his doctrine and promise. But occasion was offered, and our Lord condescended to explain his own words. One of the disciples, St. Jude, probably understanding the promise of the miracles and of the disciples of that age, asked our Lord, how he would manifest himself to them and not unto the world, plainly intimating, that in his judgment, miracles must be evident to all. Our Lord, so far from confirming the assumed limitation of his words to his disciples who were present, and such works as might be seen, replies in language the most comprehensive, and without reference to age or sex, to time or country. “If any person (ὅστις) loveth me, he will keep my commandments, and my Father will love him,” (thus repeating his former promise, to which he added,) “and we will come unto him, and make our abode

with him." Thus we are taught, in one part of the discourse, that the Spirit is to abide for ever with the disciples; in another that the Father and the Son will make their abode with those who keep the commandments of Christ: and the doctrine of the Lord concerning the perpetuity of divine influences corresponds with the benediction of the apostle. The grace of the Lord Jesus Christ and the love of God, coincides with the Father's love and the Son's love of the obedient disciple, with whom they are engaged to make abode: and the fellowship of the Holy Spirit is the same with his abiding with the disciples for ever, even unto the end of the world.

If, to apply to this passage the reasoning of Waterland upon other texts, if, in this passage, the Father and the Son are excluded in the abiding of the Spirit only, then is there a new proof of the distinct personality and operations of the Spirit; if they are not excluded, neither is it necessary to exclude the Spirit from the abode of the Father and the Son with the righteous. The same argument may be applied to the omission of the Spirit in some, and to the omission of the Father and the Spirit in other of the apostolical benedictions and salutations, upon which Dr. Graves argues with very considerable force, in proof of the divinity of our blessed Lord.

It is remarkable, however, that neither Dr. Graves nor Mr. Horne take notice of another text, Coloss. ii. 3. in which the Apostle, according to the received text and version, speaks of "the acknowledgment of the mystery of God, and the Father, and of Christ." It is true that the authenticity of this text is disputed: but let the correction of Griesbach be admitted; let the words *καὶ πατὴρ καὶ τὸν Χριστὸν* be rejected; and what does the text thus mutilated, or restored, become, but a distinct declaration that Christ is God. It is Christ, not the Father, who is the subject of the Apostle's discourse

throughout the chapter; it is Christ, not the Father, the acknowledgment of whose divinity and incarnation is, in apostolical language, a mystery duly to be acknowledged by the disciples, and worthy of a conflict in the mind of the Apostle; it was Christ, not the Father, in whom the Apostle had joy in beholding the steadfast faith of the Colossians; it was their faith in Christ of which he was fearful that any man should beguile them. The Apostle also labours throughout the Epistle, and especially throughout the second chapter, to establish the very highest notions of the divinity of Christ; and some of the various readings annexed by Griesbach, seem to show that if his correction restores the original text, the common reading is borrowed from the early and primitive application of that text to Christ.

It is not altogether irrelevant to make some observations on the different views which Dr. Graves and Mr. Horne take of the present state of the text of the Greek Testament. Mr. Horne, so far from deferring to the authority of Griesbach, preaches on the famous text of the three Witnesses, and labours to defend it on the ground of its internal evidence, referring to the work of Dr. Hales on the Trinity, for the more elaborate vindication of it. The Unitarians will take advantage of the confidence of this attempt, and with a passing compliment upon the author's boldness, will disparage the whole sermon for the offence of the text. What then is the conduct of Dr. Graves? He knows the prejudices of the Socinians, and not wishing unnecessarily to provoke them, he recites no text which is not supported by the authority of Griesbach. This method may facilitate the progress of controversy, but it is a singular concession of truth upon the shrine of liberality. Griesbach's corrections have been very great: and it is becoming every day more doubtful whether they can be sustained.

The Unitarians triumph in these corrections, and they will avail themselves of the liberality of Dr. Graves, to labour more earnestly in impressing a belief that the texts are conceded, because they cannot be maintained, and that the doctrine of the Trinity rests principally upon apocryphal authorities. It would be well, if some of the profound scholars of the English Church could be brought to combine, in a severe examination of Griesbach's corrected text, upon a fixed principle of rejecting the alterations which he has adopted, but which do not rest, and of confirming those which do rest upon sufficient authority. The materials of such a work are not wanting: those materials have been again and again examined; the necessary foreign assistance might be obtained for a reasonable remuneration; and there can be no question that there are persons competent to undertake it, in both our Universities: which might co-operate with each other, and with Trinity College, Dublin, in this work of truth and peace. The Universities have probably not the means of originating the measure, which would be worthy of any patronage, and which royalty itself might not blush to authorize and support. If such a work were worthily executed, the ordinary polemic would be no more perplexed by the necessity of contending for textual authorities, or be reduced to the hard alternative of provoking the insinuations of the learned, or exciting doubts and exceptions among the ignorant: a man might be an useful expositor of Scripture, without knowing the various readings of the New Testament.

We have digressed into a matter, which perpetually obtrudes itself into the controversy with the Unitarians: but we must return to the works before us. The different views of Mr. Horne and Dr. Graves, are apparent from this instance, and although both profess to write for the men of little learning, and little leisure, it is ob-

vious that Mr. Horne's Discourses are most adapted to instruct the ignorant and confirm the faithful; and those of Dr. Graves to re-establish the doubtful, and to reclaim those who have fallen into error. Mr. Horne's treatise is excellently adapted for conveying information to the young, and for establishing them in the first great principles of their Christian faith, and for satisfying the laudable curiosity of all who desire to know the scriptural grounds of their profession, and to give an answer and a defence to such as ask a reason of the hope that is in them. Where doubts and difficulties have been artfully insinuated, and a more elaborate argument is required to convince the mind; where the mere recitation of texts is not sufficient to establish the truth of a doctrine, without proof of the proper bearing of the text recited; where exceptions are prepared against the truth of the doctrine and the appropriation of the Scripture, there it will be useful to consult the more connected argument of the Dean of Ardagh.

The manner of Mr. Horne, in the quotation of Scripture, reminds us of the useful Treatise of Welchman on the Articles. The following passage, extracted rather than selected contains the proof of divinity exhibited in the act of raising the dead, and equally ascribed by the sacred writers to the Father, to the Son, and to the Holy Spirit.

"One remarkable declaration of Christ's Deity at that day, will be his raising the dead. This the Lord of Israel expressly claims as his prerogative.—*I, even I am He, and there is no God with me; I kill, and I make alive.* Compare this with the words addressed by Christ to the Apostle John: *I am He, that liveth and was dead, and I am alive for evermore, Amen; and have the keys of hell and death, to open the graves and liberate the dead who are therein, as the words are subsequently explained. Death and hell delivered up the dead which were in them.* Agreeably to this, our Lord says; *I will raise him (that believeth in him) up at the last day; and*

with reference to this he calls himself the *resurrection and the life*, that is the author and giver of it, and says that at the day of judgment *all that are in their graves shall hear his voice, and shall come forth; they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation.* But the blessed change which will be wrought by the resurrection, in the bodies of believers, is in an especial manner ascribed to him by St. Paul, who says, that *he shall change our vile body that it may be fashioned like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.* None but Deity can raise the dead, but this act of omnipotence is ascribed to Christ, and therefore he is God. And the same Almighty power is attributed to the Holy Spirit; *It is the Spirit that quickeneth. If the Spirit that raised up Jesus from the dead, dwell in you, He that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you.* Raising the dead is a work that requires the exertion of all those divine perfections which are necessary to creation itself, and is equally a demonstration of the proper Deity of Him who performs it. Hence the Apostle puts the quickening of the dead, and bringing things out of nothing into existence, upon the same level, as being equally divine works. *Even God, says he, who quickeneth the dead and calleth those things which be not as though they were.* Thus we see, that divine works, works which are peculiar to the supreme God, are equally ascribed to the Holy Spirit and to Jesus Christ, as the Author of them, wherefore they are both necessarily God." P. 42.

Mr. Horne's defence and statement of the doctrine of the Trinity are conducted in strict conformity with the Athanasian Creed; and the second section of his Discourse is occupied with the vindication of that Creed from various exceptions.

"Once more it is objected, that the Athanasian Creed does not enforce or commend one Christian virtue.

"This objection, it has been well observed, would lie against all formulas of belief, whether Unitarian or Trinitarian. . . . The design of a Creed, as we have already seen, is to supply a short summary of Christian faith, not to embody an assemblage of moral virtues. Now the Athanasian Creed, as it is commonly called, is a defence of the doctrines of the Trinity,

and of the Incarnation of our blessed Redeemer; and therefore an exposition of moral duties is not to be expected in it. But what is the meaning of the fortieth and forty-first verses of that venerable formula? *'At whose coming, all men shall rise with their bodies, and give account for their own works, and they that have done good shall go into life everlasting, and they that have done evil into everlasting fire.'* Is here no Christian virtue recommended? Is not the whole summary of Christian practice, as derived from its only genuine source, Christian faith, impressed in these words, by the last most awful sanctions?

"So unjust is the above objection, that in the clauses just cited, the enforcement of morality is, perhaps, more copious than is to be found in any other creed that is extant." P. 65.

In the copious Appendix annexed to this Volume, the principal and most valuable matter is contained in

"Note VI.—Testimonies that Divine Worship has been rendered to Jesus Christ and to the Holy Spirit, as well as unto God the Father, in every age of the Christian Church.

"Note VII.—Proofs that Baptism has always been performed agreeably to the command of Jesus Christ, recorded in Matthew xxviii. 19.

"Note VIII.—Testimonies from the Christian Fathers of the first three centuries to the Doctrine of the Trinity.

"Note IX.—On the origin of Creeds. A short account of the more ancient Creeds, particularly of the Apostles' and Nicene Creeds—History and Analysis of the Athanasian Creed.

"Note X.—A table, or Harmony of the Apostles' Creed, and of the Nicene Creed, together with the corresponding clauses of the Athanasian Creed, with select Scripture proofs."

These Notes are extended through more than ninety pages; and so interesting and important is the matter which they contain, so well adapted to excite and to gratify curiosity, that it is to be regretted that they are thrown into a form in which they may be overlooked. In any future edition of this work, and it is most worthy to become a popular manual of the Doctrine, the five last Notes should be recast into successive sections of the body of the

work. The fourth note on the authenticity of 1 John v. 7. should be enlarged by a summary, which no man is more able to compile than Mr. Horne, of the internal evidence in its behalf.

Reasons for continuing the Education of the Poor at the present Crisis: a Sermon preached before the Honourable the Judges of Assizes, Sir George Sowley Holroyd, Knt. and Sir John Richardson, Knt. at Shrewsbury, on Thursday, 16th of March, 1820, and published at the Request of the Grand Jury. By the Rev. William Otter, M.A. Rector of Chetwynd. 4to. pp. 42. Mawman. 1820.

The Rich and Poor shewn to be of God's Appointment and equally the Objects of his Regard. In two Sermons preached in his Majesty's Chapel, Whitehall, on Sunday the 16th and Sunday the 23d of April, 1820. By Thomas Calvert, B.D. Fellow and Tutor of St. John's College, Cambridge, Norrisian Professor of Divinity in that University, and one of his Majesty's Preachers at Whitehall. Published at the Request of the Right Honourable and Right Reverend William, Lord Bishop of London. 4to. pp. 32. Rivingtons. 1820.

MUCH has recently been said by the disaffected, and something by those to whom we trust that the epithet is inapplicable, respecting the interested and unworthy motives which induce the clergy to educate the poor. The seditious and blasphemous scribblers of the day have repeatedly declared that the sole object of the National Society, and its supporters, is to strengthen and rivet the chains in which Britons are still entangled, to retard the progress of the age of reason, and indefinitely to postpone the arrival of the age of

freedom. And if reason mean infidelity, atheism, and profligacy; and freedom mean plots, and conspiracies, and anarchy, we see no necessity for refusing to plead guilty to the charge. But in whatsoever manner we may think proper to meet it, whether with the silent contempt that it unquestionably deserves, or with the hearty contradiction that many will deem preferable, or with the free admission of its truth, which for our own parts we should adopt and recommend, two facts of some consequence are brought to our recollection by its means. In the first place, it may serve to remind every friend of education, that his efforts in the cause are, to use the softest term, quite ludicrous; if, while intent on the reformation of others, he continues negligent of his own condition. He may even be assured that he is retarding, rather than hastening, the general improvement, by the suspicions which he must naturally excite against the cause in which he has embarked, and against the motives, not merely of himself, but of all his associates and colleagues. A bad man labouring sincerely to make others good, is a sight which, once in a century, may perhaps be seen: but on common occasions, even where it is seen, it will not be followed with success, and it will diminish the popularity, and delay the accomplishment of more consistent and more promising endeavours. And where the labour is not sincere, but selfish merely, and political, the good effect will be still slighter, and the resulting mischief more extensive. This fact may well be brought to the minds of all, and bid us look to the simplicity, and singleness of our motives, as often as we hear the envenomed and exaggerated reproaches of those who wish to separate the people from the Church.

In the second place, these reproaches cannot but convince us of the importance of the undertaking by which they are called forth. They

shew that National Education is not relished by the disaffected; and they furnish us with additional motives for persevering in it steadily. We were aware, and have already said, that there were circumstances in the present times which rendered it necessary to recall, and enforce the truth of this fact. But we had not supposed that the necessity was so urgent as Mr. Otter has represented it, and we think that the reception which his Sermon has experienced, proves that his apprehensions, though assuredly not unfounded, were raised somewhat too high; and increased by his value for that which is at stake.

He tells us, in his fourth page, that the objections to National Education have been brought forward with confidence almost in every society, and that many warm advocates of the system have been observed to stop short in their benevolent career, and to enquire anxiously and doubtfully whether their well-meant exertions were indeed likely to be productive of blessings to mankind. Of this fact, asserted by a gentleman of the highest respectability, we fear it is not possible to doubt. But as the Sermon, in which he has strenuously combated the delusion which he laments, has been printed at the express desire of the Grand Jury of the County, it may be presumed that they at least, who probably consisted of the principal gentry of the neighbourhood, were either uninfected with the disease, or were willing that it should be cured by Mr. Otter's remedies. At all events, they will obtain for his Sermon that attention, to which its own merits and its author's previous labours entitle it; and if his reasoning be read and considered, he can entertain no apprehension respecting the result.

We are not, however, prepared to acquiesce in every opinion which Mr. Otter has expressed. He represents the acts against seditious meetings and writings, which were passed by the last parliament, as an

abridgment of liberty; and he says, that great care should be taken, while we are instructing the Poor, to exclude every thing which may give them a taste for the occupations, or a relish for the pleasures of the higher ranks. The former position has been maintained by several eminent statesmen, but it evidently made no impression on the nation at large. The various arguments which were adduced need not now be repeated; but there is a new one to be found in the radical meetings of the present hour. They prove that the very lowest dregs of the people have still the privilege of congregating for the purposes of debate, consultation, petition, and remonstrance, though not for those of intimidation and rebellion. The latter position has been recently controverted in this work; and, if this were a proper opportunity for renewing the discussion, there are several able passages in the Sermon before us, which we could enlist without difficulty in our service. Take, for instance, the following argument for the necessity of national education:

"1. Under other Governments less favoured by Providence than our own, the existing regulations of Society leave to the poor man little room for the exercise of his conduct and discretion with regard to his own affairs, and still less for that of his understanding and judgment in reference to his neighbour or the State. But in this free country, matters are quite otherwise. Every man comes into the world endowed with certain privileges and franchises, which he can only forfeit by his crimes: and in consequence of these, he is called upon for the exercise of many reciprocal duties, of which he cannot divest himself even if he would. In the progress of his future life, he voluntarily contracts new relations, which confer upon him other powers, and impose upon him other duties. He is the guardian and director of his own family as effectually as the greatest subject of the realm—and, so far as is consistent with the public safety, he is the master of himself, and of his own conduct. The labour of his hands, which indeed is his chief property, is also exclusively his own; he is at liberty to employ it under voluntary

covenants for such periods and in such ways as his own judgment may direct, and the circumstances of his family may require; and in whatever degree his industry and ingenuity may be superior to those of his competitors, in the same proportion may he expect to be rewarded with superior comforts, and, in process of time, to be elevated to the performance of superior duties. In many of these capacities and relations, some degree of mental cultivation is necessary to distinguish and to secure what is due to himself; and in others, much strength of moral discipline is required to preserve his integrity and honesty in his dealings with his employers, and to guide him in his conduct to the State. Above all, it is important that he should be made to know and feel the awful lesson, which Christianity strongly inculcates, that whatever portion of political power or moral influence he may possess, he holds only in trust, as a part of that talent which is committed to his care, and for which he will one day be accountable at the tribunal of our common Saviour and Judge. 'Despotism, sincere unalloyed despotism,' says a learned Prelate of our Church, 'is the only form of Government, which may with safety to itself neglect the Education of the Poor. The schemes of Nature and Providence are too deeply laid to be overthrown by man's impolicy. It is contrary to the order of Nature, it is repugnant to the decrees of Providence, and therefore the thing shall never be, that civil liberty should long maintain its ground among a people disqualified by ignorance and profligacy for the use and enjoyment of it. Hence the greatest danger threatens every constitution, when by a neglect of a due culture of the infant mind, barbarism and irreligion are suffered to overrun the lower orders.'—Unhappy, therefore, and unwise would that free nation be, which by a hazardous experiment should attempt to take refuge in ignorance, from the terrors of sedition. The calm produced by such a remedy would be deceitful and transitory: the evil thus avoided for a time, would soon appear in a more terrific shape, and the degraded people, no longer capable of rational liberty, would inevitably lead themselves as the blind or willing instruments for the establishment of despotism or anarchy. In vain would the manners among the higher and middle ranks naturally raise against such excesses, be opposed; ignorance and immorality would rush upon them like a flood,

and sweep them away with a force as irresistible as it would be calamitous.

"2. The peculiar excellence of that admirable structure of Society established in this country consists not, as we all know, in equality of rights and privileges; which, under the free and varied exertions of the human powers would be neither practicable nor desirable; but in that singular coherence and adaptation of its several parts, by which many classes and ranks of men, rising in orderly gradation, and melting as it were into each other, through the lightest shades of difference—united by a common interest, and cemented by Christian charity,—compose together one solid, well compacted, and harmonious whole—presenting a scheme as beautiful in theory, as it is valuable in practice, and productive of a far greater sum of utility and happiness, than is attainable under any other form. In this Society every one feels a sympathy not only for the persons of his own class, but for those of every other, and for the whole: for as no one is so secure in the possession of wealth or estimation, but that by imprudence or misfortune, or even by the extension of his family or connections, he, or those belonging to him, may be numbered with the class below; so on the other hand, no one is so fixed and rooted to the station in which he is born, as to be excluded from the cheering hope that, by the fair and well directed exertion of his own industry and talents, he may rise to those above. To preserve this Constitution entire and practically adequate to all the advantages it confers, it is essential, and in other respects equitable, that whenever any great and decided change, for the better, shall have taken place in the ranks above, each of the lower, in his place and order, and in due proportion, should partake of the improvement too. Upon this ground we may venture to affirm, that the time chosen by the opponents of the Education of the Poor, is in the highest degree ill considered and unpropitious: for when, from various causes, a great change has confessedly taken place, both in the extent and variety of the knowledge placed within the reach of those who are immediately above the lowest,—at such a moment it is proposed that all the efforts made for the Education of the Poor should be abandoned; and that by a strange inversion of the natural order of things, while others rise, the Poor alone should be degraded. And what is this, but to disturb and to subvert that harmony of So-

ciety from which so much strength and beauty have been derived to us—to render the poor an isolated, a disjointed, and a barbarous class; to diminish the enjoyment of their state, and to increase the difficulty of rising from it;—to weaken, in fine, the great pillars of Society at their very basement, and to endanger the safety and stability of that noble Fabric, which has been so long the source of admiration to other countries, and of prosperity to our own.” *Otter's Sermon*, p. 16.

Nothing can be better, or more appropriate, than this: but surely it shews that the occupations and pleasures of the higher ranks are not so entirely inconsistent with those of the lower, as Mr. Otter would lead us to believe. The proud place which the poor man occupies in the English Constitution; being “his own guardian and director,” and amenable only to the law; holding in his own hands the means of his own comfort and advancement, and “never excluded from the cheering hope that by the fair and well directed exertion of his own industry and talents he may rise “to a higher situation,” is, as it appears to us at least, a proof that he is perfectly capable of enjoying and improving the most beneficial occupations, and the most rational pleasures of the rich. A manual of the laws by which he holds his privileges, a brief history of the events by which those privileges were obtained, and a comparison of that history with the fate of less favoured nations and ages, might serve to quicken and to regulate the exertions of the lower orders; and they afford the commonest, and not least useful, subject for the contemplation of the higher. The elements of science not only might be known, but are known by the manufacturing labourer; and it is seldom that he makes that advance in the scale of society to which Mr. Otter admits that he may always aspire, without having paid considerable attention to scientific pursuits, and made a degree of practical progress in them

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which is not easily attained. The pleasures and the benefits of reflection and enquiry, are confined to no order or class. Mr. Otter strongly states the importance of inducing the poor to cultivate these habits, and thus virtually admits them to the pleasures and occupations of the higher classes of society.

In saying this, we are ready to admit the truth of the propositions which are sustained by the high authorities of Burke and Malthus, and we think nothing can be more important than to let such reasoning as the following be circulated as extensively as possible, among all orders of the commonwealth.

“The evil to which I allude is the pressure upon the property of the land through the medium of the poor rates. It is known to all who hear me (for there are few to whom the subject is not unhappily familiar), that a Committee of the House of Commons, selected from the most able and experienced of its members, in matters of this description, after sitting from day to day, and from session to session, have at last terminated their labours, with the virtual acknowledgment that no legislative remedy can be devised for this inveterate disorder, which has any chance of reconciling the conflicting opinions of the House: and, what is extremely important to our present subject, that no palliative can be expected, excepting from the improved habits and understanding of the poor themselves, combined with judicious parish regulations. An observation to the same purport was made long ago, by one of the most eloquent Statesmen of our time: ‘Teach the Poor Patience, Labour, Frugality, and Religion; all the rest is downright fraud.’ In the same spirit, a celebrated writer on Political Economy asserts it as a matter capable of the clearest demonstration, that there is but one class of causes from which any approaches towards a remedy can be rationally expected, and that consists of whatever has a tendency to increase the prudence and foresight of the

“What Mr. Burke means by all the rest, is all weak canting lamentation over their condition, such as calling them *the once happy Labourers*, &c. Compassion, he adds, should be shewn in action.”

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labouring classes*.' This is the touchstone to which every plan proposed for the improvement of the poor should be applied. Here, then, we have an avowal broadly and distinctly stated, upon the highest and most undoubted authority, amounting to no less than this—that the welfare of the community, in a point of vital importance to all, depends mainly upon the foresight and intelligence of that class of persons, of whom we are now doubting whether it be right to leave them in utter ignorance or not. But is it wise, is it politic, or even generous, to desist from every attempt to improve their understandings, at the very moment we are expecting from them a stronger and a more extensive exertion of it? Can we, with any degree of consistency, look to them for the exercise of prudence in marriage, œconomy before and after it—the cultivation of an independent spirit, and a regard to the future—and yet refuse them the means by which they may be enlightened as to their real situation, and their real interest? Above all, can we hope to see them practise the Christian virtues of filial piety and moral restraint under their most trying forms, and yet deny them the best incentive and best support to every virtue—a knowledge of the Bible? Such expectations would be vain and foolish, and would end in worse than disappointment. If we refuse to them those lights of heaven and of reason which would lead them, through the patient exercise of Christian virtue, to the gradual improvement of their state,—we must not be surprised that they should deliver themselves up blindly to projectors and empirics, who would flatter them with an easier and shorter method of relief, and infallibly conduct them to disappointment and despair." *Otter's Sermon*, p. 10.

Mr. Otter proceeds to contend, that the increase of Dissenters, an evil of considerable magnitude, will certainly be checked by the National System of Education; and passes from this subject to explain those precepts of the Gospel which bear more peculiarly upon the duties of civil subordination: Our limits will not permit us to follow him through this part of his discourse; but we have great pleasure in submitting the following brief extracts to the attention of our readers:

"* Professor Malthus."

"It is true indeed, that the disloyal of our own country have sometimes been disposed to disavow this connexion with infidelity, and Christian charity would lead us to hope that their assertion may be correct. But when we reflect upon the striking resemblance in the characters of the demagogue and the infidel, as presented to us in the scenes around us—the same arrogant pretensions to superior light, the same bold assumption of imaginary rights, the same vulgar contempt for every thing that is sacred in authority, or venerable in law, the same disregard of either public or private happiness, provided their own ends can be accomplished—when we consider further the sympathies excited towards each other, in their respective operations, and the mutual assistance and support rendered in each other's difficulties—above all, when we reflect upon the simultaneous movements of that moral volcano, which has scattered so much dismay over our fair cities and fruitful fields, bursting out into the flames of sedition in one place, and pouring forth the clouds and thickness of infidelity in another—diversified in the matter and in the form of its eruptions, but always pregnant with destruction to every thing that is peaceful and sacred in the institutions of mankind—the cry of "there is no God" in one place, answered by the exclamation of "let there be no king" in another—these are undoubted testimonies that the leaders of these parties are either actuated by the same spirit, and embarked in a common cause, or at least that they are attracted and united by a sense of mutual advantage in their separate pursuits." p. 17.

"'This is my commandment, that ye love one another, as I have loved you. These things I command you, that ye love one another.' Love then, love after the new commandment, is the foundation of the Christian scheme; love is that powerful element, which entering into every thought, and modifying every action of the Christian, bends the whole man to the exercise of peace and good will, in all the relations, and under all the circumstances of life; and if we add to this, humility, devotion to the will of God, patience, forbearance, and contentment—affections set on things above, not on things on the earth—of all which virtues, our Saviour was the brightest pattern, and the most impressive teacher—we shall have the character of a Christian: a character not only directly the reverse of that which has been described as belonging to the disturbers of the public peace, but presenting in the whole, and in every part of it,

the most impracticable ground for the advocates of sedition to work upon. And although it be in truth much easier to understand, than to imitate the perfection of our Lord's example, yet all Christians are directed to conform to it: and in whatever proportion these principles enter into the hearts of believers, in the same degree must they be desirous to cultivate peace and good order in society. As a proof of this, we may affirm, that in the early age of the Church, no Christian was ever found in the ranks of rebellion." *Otter's Sermon*, p. 19.

The argument is wound up in the following terms,

"Figure to yourselves for a moment, the children of the poor, belonging to the Establishment, in a populous and active district, abandoned in their childhood to ignorance by their natural protectors, in their youth liable to imbibe any information which accident or bad design might throw in their way, and without any religious knowledge or principles, excepting what they might gather from an occasional attendance upon the Church, or more probably upon the Meeting. Suppose them further at an advanced period of their lives, in a season of distress (which would be more likely to occur in consequence of their ignorance), and then exposed, with this evil principle in all its naked deformity in their hearts, to the seductions of designing men, who should persuade them that the evil which they were suffering was owing to the misconduct of others, and that the remedy was in their own power. What rational hope could be entertained of their tranquillity and good conduct under such circumstances? If, with all the safeguards and all the security which early education can give, danger is still to be apprehended in times of peril, from the hidden corruption of their nature, which would lead them, contrary to better knowledge and better principles, to listen to bad advice, what could be expected from them when they should be delivered, unarmed and defenceless, into the hands of their seducers, and, what is worse, with propensities entirely favourable to every bad design that might be imparted to them?

"Of the danger to which the poor are exposed in the busy and crowded scenes of life, from the combined effect of the corruption of their own hearts from within, and the evil excitements of others which assail them from without, the advocates of education are as strongly im-

pressed as their opponents; but the difference is, that whilst the latter would plunge them into all the known and unknown evils of ignorance, in the vain hope of avoiding temptation, which would still meet them in another shape, the former are desirous to instruct them early in the use of those spiritual weapons, which may enable them to contend with success in the Christian warfare they are afterwards destined to maintain. In the distresses which have fallen upon the poor, and in the errors to which they have been led, the advocates of Education see nothing but new reasons for additional exertions in the support of a system, which, by the blessing of God, stands the fairest chance of saving their posterity from similar distresses, and enabling them to bear patiently the evils which cannot be remedied." *Otter's Sermon*, p. 37.

The reasoning in this discourse is very powerfully supported by some useful explanatory notes, and as they serve to connect the subject of Mr. Otter's Sermon with that of the other able writer, on whose work we propose to comment, we shall extract one or two of them, as specimens of the rest.

"Let us consider under one view the principal causes, which may be supposed to have assisted either in producing or fomenting the present discontents in the manufacturing districts, for the purpose of observing in what manner the argument before us applies to each.

"1. Severe and general Distress, from Low Wages and Want of Employment.

"For this, it is at present understood, there is no immediate remedy, nor indeed any mitigation, excepting from the Patience of the Poor and the Kindness of the Rich.

"2. The effect of Seditious Writings and Speeches, which have produced an aptitude to receive bad Impressions in the present Distress.

"3. Facility of Communication from common employments, Reading Clubs, Societies, &c.

"4. Defective State of Society.

"5. Want of Management and Frugality.

"Now it is obvious that in every one of these cases, the tendency of Religious Education is either to do away the Evil altogether, or to mitigate the effects of it where it cannot be cured.

"1. Christian Instruction supplies the

strongest motives, for Patience and Resignation under Difficulties.

"2. It affords the best Security against the Seductions of Designing Men.

"3. It diminishes the quantity of bad Passion, and softens the effect of it.

"4. It teaches every man to be contented with his station, and shews that the truest Happiness is to be found in the enjoyment of Christian Faith and Hope, and in the treasure of a good Conscience.

"5. It teaches Independence, Industry, and Frugality, upon the soundest Principles and under the most awful sanctions, and thereby cuts off the strongest source of discontent. On the other hand, there is only one case in which Education can at all aggravate the Evil, viz. 2d, and we have shewn sufficiently how that is more than compensated by the other advantages attending it.

"I have said nothing of the habits of Order, Decency, and Docility, which it gives, for they are evidently advantageous in all; but I am desirous to observe, that seasons of severe distress are very rarely favourable to wholesome Instruction, and on this account it is most important to look to the rising generation." *Otter's Sermon, p. 33, Note.*

This summary is at once comprehensive and concise. And the following note contains a remark which we do not remember to have seen; and which plainly shews the advantages which may be expected to result from putting the poor in full possession of Mr. Calvert's argument.

"It appears clearly, from a variety of testimony, that a large portion of the distressed people assembled at different times for political purposes in the north, were deluded with the notion, that the Parliamentary Reform they were instructed to demand, would infallibly restore to them the happy times and high wages, which were the natural objects of their regret; and this not by a circuitous process, which was finally to terminate in such a result, but as a direct and immediate consequence; and if any thing were wanting to confirm this testimony, we might refer to the explanation, given in the defence upon the late Trial at York, of the Inscription upon one of the Banners—'*Equal Representation, or Death*,'—viz. that if this object were not obtained, the people would die of starvation—which explanation, whether it be the true one or not, shews plainly, how familiar such a connection of ideas was supposed to be in the minds of the persons engaged in those

meetings. What might have been the consequence, if the people had obtained their object, and found themselves more distressed than before? It is the observation of one of the wisest of men, that the danger of discontent in any government is not to be measured by the question whether it be just or unjust; and we may add, that when the distress is real, misapprehensions respecting the remedy have a strong tendency to aggravate both the discontent and the danger. To affirm, generally, that in a great state, nothing should at any time be altered or super-added, argues, assuredly, a want of candour or of knowledge; but, I confess, it is difficult not to suspect violently the virtue of that Reform, which should found itself upon the grossest delusion, emanate from the lowest of the people, and be directed by the demagogues who mislead them." *Otter's Sermon, p. 1, Note.*

It must be admitted indeed, by all candid observers and reasoners, that a false view of the consequences to be produced by a revolution is the great secret by which the demagogue operates upon the minds of the people. And for this view Mr. Calvert proposes to substitute sounder opinions; by convincing his readers, in the words of his text, that "The rich and poor meet together; the Lord is the maker of them all." *Prov. xxii. 2.*

He sets out by reminding us of the love of variety and gradation, which the Creator has manifested in his inanimate works, and infers that there can therefore be no ground for astonishment at witnessing similar variety in the rational world. The different orders of intellectual beings, with which Revelation makes us acquainted, and the disproportion in the mental endowments of different individuals of our own race, are urged as further proofs of the Creator's great design. The various dispositions and tempers of men, the inequality with which health and strength are portioned out among them, and the vast distance between the national advantages of different people, prove still more conclusively that it never was the intention of the Almighty to place mankind on an equal footing.

"But the distinctions of fortune, arising

ing as they do, from the institutions of society, and not immediately from the nature of man, do not carry with them the same evidence at first view of the arrangement of an all-wise and good being. A little consideration, however, will satisfy us, that this is not a correct view of the subject.

"That man was designed for society will hardly be denied.—Every thing *within* us, and *around* us, abundantly proves it. But society could not exist without the institution of property.—I mean to any extent, or for any beneficial purpose. We, therefore, conclude that the institution of property, being necessary to the welfare and well-being of mankind, must be agreeable to the will, and must have been the intention of that benevolent Being, who made us what we are. It is, therefore, immediately, though not immediately of God's appointment, and is upheld, in addition to the safeguard of human laws by his authority. In violating the sanctuary of property, we offend not only against man, but also against his Maker.

Now one effect of the establishment of property will be its unequal division. This will follow as a consequence from the laws securing to every man, (so far at least as is consistent with the well-being and support of the community at large) the exclusive possession and absolute disposal of the fruits of his own care and industry; without which security, property would cease to deserve the name. The inequality, thereby induced, though it has its inconveniences, is that which constitutes the chief value of property. It is the desire of progressive advancement in society, which keeps in movement the vast machine of human industry.—Take away this stimulus, and life would be listless and unoccupied, and so far miserable.

"This inequality, we moreover contend, is a necessary consequence of the institution itself, and *unavoidably* arises from the difference observable in the characters and conduct of individuals, the foundation of which is laid in the very principles of human nature, and clearly indicates the will of our Creator.—Had God designed that equality, which is the idle dream of some modern reformers, he would have made sure of his purpose by creating all men at first equal: he would have given them the same talents, the same strength, the same dispositions: he would have placed them in circumstances so far similar, as to lead to the formation of the same habits and character.

"But constituted as mankind actually are, supposing the visionary scheme of

equality realized, how long, we may ask, would it continue? Would the value and effects of talents, of diligence, of care and foresight, cease to be felt? Would they ever be on a level with ignorance and stupidity, idleness and profligacy?—That equality, then, or any approximation to it, which as been held out to inflame the passions, and mislead the judgment of the lower orders, is not practicable, is not desirable, is not attainable.—If by any revolutionary convulsion it should exist for a moment, the next moment it would be destroyed.

"Objections, we are well aware may be started to the established order of property, which however weak in themselves, find willing advocates among those, who imagine that they have an immediate interest in a different order of things. Although it be difficult to gain access to the understanding, when prejudices and passions oppose themselves to conviction; yet the attempt to shew the fallacy of some of these objections, as it connects itself with the subject now under consideration, and the circumstances of the times in which we live, may not prove altogether useless." *Calvert's Sermons*, p. 4.

The first objection is, that while some men are scarcely possessed of the necessities of life, others have more than they can possibly enjoy; and the answer is, that if every one had just enough and nothing to spare, the first calamity that befell an individual would cause him to perish for want. The second objection is, that property may still be too much accumulated in the hands of a few. The answer admits that this is possible, though highly improbable; for "Riches make themselves wings and fly away," and unless the laws encourage the prospective avarice of individuals, by enabling them to entail their wealth indefinitely upon their posterity, sooner or later the stores treasured up will come into circulation, and may afford a seasonable supply when other resources fail. On the two next objections Mr. Calvert shall speak for himself.

"Again, we sometimes hear riches spoken of, as if not barely the possession, but the enjoyment of them were limited to their owners. The weakness of this

objection is sufficiently apparent, when we see them applied to purposes of beneficence and charity. But, however praiseworthy such appropriation may be, we shall much under-rate their value, if we suppose this the full amount of their beneficial and salutary effects. It is indirectly as the recompence of diligence and talent, that their main importance should be estimated.—The productions of art, which adorn the mansions of the great, the splendour of their establishments, the luxuries of their tables, all derive their value from the labour that is expended upon them. In their progress and preparation, ingenuity is discovered, industry rewarded, and poverty relieved. In ministering to the artificial wants of a single affluent individual, how many families find employment, and subsistence, and comfort! How many are made happy by the diffusion of that wealth, which often fails to confer happiness on its possessor!—The rich may not always contemplate this effect:—they may frequently not look beyond their own personal gratification; but the public are not the less benefited thereby. The benefit results from the natural structure of society.—Wealth cannot be enjoyed by its owner without the participation of others.

“Nor, lastly, is there any thing (as it is sometimes objected) in the circumstances of the rich and poor, when rightly considered, which tends to alienate them from each other.—On the contrary, they are closely united together by ties of mutual connection and dependence. Their relative stations afford scope for the exercise of those kind offices, which, whilst they constitute no inconsiderable part of our moral trial, promote the charities and sweeten the enjoyment of life.

“But to return:—an unequal distribution of property appears from what has been before stated to be essential to the composition of human society; and the Author of our being, in having made us what we are, designed that it should be so.—We cannot resist his counsels: we cannot new model our nature: we must be content to confine our projects and our prospects within the sphere that he has allotted to us. It is the height of madness, as well as of impiety, to quarrel with our destiny. After all the wild fancies respecting the perfectibility of our nature, and notwithstanding the frantic schemes of visionary politicians, the purpose of the Almighty, the word of unerring wisdom, that shall stand: from the beginning to the end of time, “the rich and poor meet together.”

“It is then the will of the Almighty that ‘the rich and poor should meet together:’ but the divine word hath added for our comfort and instruction, “the Lord is the maker of them all.”

Though he has placed them in external circumstances widely different, he still claims them equally as his creatures. Looking down from heaven on the children of men, uninfluenced by the narrow views, which magnify the importance of worldly distinctions in the eyes of short-sighted mortals, he regards them all as the work of his own hands, and, in that which constitutes the main value of existence, has shewed that he is no respecter of persons.—Happiness, which is the end and aim of his rational creation, his diffusive benevolence hath placed within the reach of all.—It is not the child of fortune: it is not nursed in the lap of indolence: it is not confined to the palaces of princes: it is not ‘clothed in purple and fine linen: it ‘faeth not sumptuously every day:—Riches cannot purchase it, poverty does not exclude it. In the pursuit and the attainment of it ‘the rich and poor meet together;’ and nearly on the same level. If we limit our views to the present world, the difference between them is less than may at first sight appear, but if we extend them to eternity, it vanishes altogether.—Perhaps if any situation be more favourable than another for the attainment of solid and permanent happiness, it is that which formed the subject of the pious Agur’s prayer: ‘Give me neither poverty nor riches; feed me with food convenient for me.’ How large a proportion of the community is included in this description, it is unnecessary to notice, except with the view of exciting our gratitude to our beneficent Maker, for this proof of his abundant care and kindness.

“All ethical writers, who have made human happiness the subject of their enquiries are agreed in the conclusion, that it depends more on the gifts of nature, which are distributed promiscuously, and the use we make of them, than on those of fortune. No deep insight into the principles of our nature, no laborious process of reasoning is required to establish this truth. It lies open to common observation and experience.—Taking these as our guides, we may affirm, that happiness in the main, consists in engagement and employment:—in health;—in well regulated desires; in the exercise of the social affections;—and in the formation of simple and virtuous habits.—It is, therefore, in a great degree, independent of the outward circumstances of mankind.—We do not

mean to affirm that it is possible in a state of absolute privation and suffering, for men to be happy, or that they should look upon external things with stoical apathy. Such paradoxes the heathen philosophers may inculcate, but they form no part of Christian morality. What we contend, is, that with reference to the subject now under our notice, the main constituents of human happiness are placed within the reach of all, and that through all the gradations of fortune from the highest to the lowest, it is attainable by all, if they be not wanting to themselves." *Calvert's Sermons*, p. 8.

The second Sermon having recapitulated the contents of the first, and further reminded us of the impossibility of carrying an equal distribution of property into effect, without the most destructive struggle, proceeds to remind us of the comfort that may be derived from remembering, that though "the rich and poor meet together," yet "the Lord is the maker of them all."

"He claims them alike as his creatures, and in that, which constitutes the main value of existence, has shewn that he is 'no respecter of persons.' 'The rich he regardeth no more than the poor; for they are all the work of his hands.' Happiness, which is the end and aim of his rational creation, (that degree of it, I mean, which is befitting our present station), has been placed by him within the reach of all. In the pursuit and attainment of it, 'the rich and poor meet together,' and nearly on the same footing. Riches, we grant, may procure for us a wider range of sensual gratification; may exempt us from those laborious pursuits which constitute the ordinary and necessary employment of the great bulk of mankind. But a life of indolence and pleasure is not a happy life. The professed votaries of pleasure find their schemes of enjoyment end in disappointment: whilst a life of torpor and inactivity is almost insupportable: full of imaginary cares, and anxieties, and wants, which lie beyond the reach of removal or alleviation." *Calvert's Sermons*, p. 17.

And if these considerations prove that even in the present life only, the Almighty may be reasonably pronounced no respecter of persons, how much will our conviction of that truth be strengthened, if we take into the account the whole of our

being, and all that God has done for us?

"The word of God teaches us, that this world was not designed for a place of permanent abode.—We have here 'no abiding city.'—'We are only strangers and pilgrims upon earth.' It is a place of trial and probation; a school for training us up for heaven. And its adaptation to this purpose is worthy of its divine Author. There is just enough satisfaction and enjoyment mixed up with it to make life tolerable, and to satisfy us, that the Maker of it had our ultimate happiness in view: at the same time, so much vexation and trouble, as ought in reason to wean our affections from it, and make us look forward to a future state for that felicity which is not attainable in this.—A greater degree of happiness would probably have defeated the object of God's moral government. We might have thought less of another world, and made less preparations to secure our interests in it. Even as the world is at present constituted, we find that it has more attractions than consist with the safety of imperfect virtue.—On the other hand, if the degree of misery had been much greater, life might have been insupportable, and the hopes of mercy extinguished: if much less, we might have presumed too far on the benevolence of the Deity, and forgotten his justice.

"We cannot, therefore, with reason complain, that God has not made us happier here than we are. We should bear in mind that his main design, in the present stage of our being, is not to make us happy, but holy. Holiness is a previous and necessary qualification for the attainment and enjoyment of everlasting happiness hereafter.—If then, he has placed us in circumstances favourable for our thus qualifying ourselves, he has effectually consulted our most important interests.

"Now this view, which religion gives us of our present condition and future prospects, introduces the distinctions of fortune to us under a character very different from that, in which we have hitherto considered them. The question now is, not how far they are compatible with the enjoyments of the present life, but how far they affect our happiness through eternity. If the rich and poor be placed by their Maker in circumstances of trial equally favourable, a few temporary advantages or inconveniences (even admitting them to be more considerable than they really are) ought not greatly to elate or disturb the candidates for immortality.—If we be earnestly engaged in the work of our salvation,

these unequal and transitory allotments will be deemed of very inferior importance.—Whether rich or poor, our main concern will be ‘to lead a quiet life in all godliness.—For godliness with contentment is great gain: for we brought nothing into this world, and it is certain we can carry nothing out: and having food and raiment, we should therewith be content.’

“Knowing that we are only ‘strangers and pilgrims’ here, we shall turn our chief attention to that country to which we belong, and towards which we direct our steps. We shall not distress ourselves about our temporary accommodations. Travellers expect not the comforts of home, whilst on the road. They bear with inconveniences and hardships in the prospect of their being of short continuance, and as calculated to heighten the elish for their future enjoyments.” *Calvert's Sermons*, p. 18.

The person, character, and life of our Redeemer, afford another proof of the mercy of our Maker to those of low estate. He that appeared in the humble garb of poverty; he that associated with the poor, and chose his apostles from among them; he that represented it as a distinguishing mark of his office, that he preached the Gospel to the poor, proves abundantly that their portions in the present life cannot have been assigned them without a view to their chief and ultimate good.

“But independently of these inferences, and of the express promise of our Saviour, we have direct proof of the fatherly care of God for every branch of the universal family of mankind in the present life, deducible from the character of the religion, and the influence which it was designed to have on the principles and conduct of its members.

“Christianity was ushered into the world with the glad tidings of ‘Peace on earth and good will towards men;’ not less in a temporal than in a spiritual sense.—It may with justice be called a religion of love: of love, not only in the plan and execution of the wonderful scheme of our redemption, but also in the spirit and tendency of its institutions, doctrines, and duties. We cannot contemplate any part of this plan without admiring and adoring him, who hath done and suffered so much for us. ‘We love him, because he first loved us.’ But further, whoever runs may read in the

gospel, that next to the love of God, that of our neighbour is repeatedly enjoined. They are said to be inseparable; and the second is deduced as a consequence from God's love towards us. ‘If Christ so loved us, we ought also to love one another.’

“Now consider, I beseech you, the extent and operation of Christian love. Love worketh no ill to his neighbour—‘it cannot (in the words of a pious prelate *) work him ill; it cannot injure him in his person, his bed, his property, or his character: it cannot so much as conceive a desire for anything that belongs to him. It not only worketh him no ill, but it must work for him all the good in its power. Is he hungry? It will give him meat. Is he thirsty? It will give him drink. Is he naked? It will clothe him. Is he sick? It will visit him. Is he sorrowful? It will comfort him. Is he in prison? It will go to him, and if possible bring him out. Upon this ground wars must for ever cease among nations, dissensions of every kind among smaller societies, and the individuals that compose them. All must be peace, because all would be love. And thus would every end of the incarnation be accomplished: ‘good will to men, peace on earth, and to God on high glory from both.’

“But Christianity has not only a *tendency* to improve the temporal condition of mankind, and especially of the lower orders of the community, but has in a very considerable degree actually produced this effect. In proof of this position, I appeal to the decided superiority which Christian countries enjoy, over those which are still immersed in heathen darkness: a superiority not merely in science, literature, and the liberal arts; but in legislation, in government, and in all the essential conveniences and comforts of life. In our own country more particularly, where religion has been less debased by superstition and perverted by fanaticism, its beneficial influence may be traced and felt throughout the whole frame of society. It has rendered the distinctions of fortune less invidious, by teaching both the rich and poor that the Lord is the Redeemer, as well as the maker of them all. It has ‘brought down the high looks of the proud,’ and ‘raised the poor out of the dust.’ It would ill become a disciple of Christ to treat the poor with contumely or contempt: for theirs is a state which has been ‘dignified by the choice and sanctified by the participation of his Saviour.’

* * Bishop Horne.”

"If then, it be true, (as a celebrated writer * has remarked) 'that human life is more embittered by affronts, than injuries,' how much, even in this respect, are the poor indebted, to the example and doctrines of their Lord. But Christianity has done more. It guards them from injuries, as well as protects them from insults. It has infused its spirit into the legislature. It is embodied in the constitution. Its sacred principles are recognized throughout the whole system of our jurisprudence, and although the eternal distinctions of right and wrong exist in the nature of things, and are indelibly impressed on the consciences of men, yet the authoritative voice of revelation, and its powerful sanctions are required, to guide the decisions and to regulate the conduct of beings frail and fallible as we are. Hence it is that civil blessings in this Christian country are dispensed and diffused through every class of the community, with an impartiality and in a degree, which we look for in vain in other countries.—Nor does the influence of our religion stop here. To a legislature enlightened, and directed by the spirit of the Gospel, in co-operation with the benevolent exertions of pious individuals, we owe the establishment and support of a pure and apostolical church: an institution essential to the preservation and extension of our holy religion: by whose ministers the oracles of God are expounded, its truth vindicated, its purity preserved, and its sacraments administered. Effectual provision has thus been made for the religious instruction of those who might otherwise have perished 'for lack of knowledge.'

"We may further notice, in proof of the benevolent character of our religion, the unprecedented exertions now making to extend to all the treasures of the gospel, by the curation of the Scriptures, and the no less praise-worthy efforts to train up the rising generation in the way they should go, by placing within their reach the innumerable advantages of a Christian education.

"Lastly we may add to this account, as springing from the same source, the institutions, which have for their object the relief of our suffering brethren. These are too numerous to be here specified, and too obvious and important to require it. We trust that the persons, for whose benefit they were designed, are fully sensible of their value, and thankful to God, for 'having put into the hearts of his faithful people good desires, and enabled them to bring the same to good effect.'

"The view we have taken of the subject now before us, suggests considerations of duty, as well as reasons for contentment. If both in the constitution and redemption of the world the Deity has manifested the feelings of an indulgent parent for the universal family, we should be careful not to thwart the purposes of his goodness by refusing to act the part of dutiful and affectionate children. Above all, we exhort the poor, in these times of innovation and delusion, 'to hold fast the profession of their faith without wavering.' We have shewn how great an interest both here and hereafter they have in the religion which they profess. Let them not suffer the wily adversary, who now 'walketh about, seeking whom he may devour,' to rob them of 'the hope that is in them.' Let them mark those who strive to alienate their hearts from God their Saviour, and avoid them. We give this counsel out of pure, unfeigned affection for them. Christianity itself, now matured and established, has nothing to dread from the rude shock of ridicule and blasphemy. 'It is built upon a rock, and the gates of hell shall never prevail against it.' It was assailed in its infancy by every engine, which the power, the wit, and the malice of its enemies could bring to bear against it. But in spite of their machinations, and in the face of the most appalling persecution, it made its way rapidly in the world, and triumphed over every opposition. Although many may have embraced the faith of Christ rather on authority than argument, let them not suppose that arguments are wanting to evince its truth and excellence. Let them weigh well the practical proofs that are before them. Let them 'try the Spirits' by their Saviour's rule. 'By their fruits ye shall know them.' That religion, which the greatest, the wisest, and the best of men, in all ages since its introduction, have adorned by their lives, have established by their writings, and recommended by their faith, comes on the face of it convincing evidence of its divine origin. Though destitute of scientific attainments, they may safely steer their vessel by that chart, which has conducted so many manners 'to the haven where they would be.'

"We exhort the rich, also, to bear in mind on what terms, and for what purposes, they were blessed with the good things of the present world. They are stewards only of God's bounty, and will one day be called upon to give an account of their stewardship. Their riches were not conferred upon them to be hoarded in selfishness or consumed in sensuality; but for

"Dr. Paley."

REMEMBRANCE, No. 22.

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the nobler purpose of relieving the temporal wants, and promoting the spiritual interests, of their indigent brethren.

"We live in times, when the evils of life press heavily on the lower orders of the community, and when more than ordinary exertions and sacrifices are required on the part of the rich, to enable them to bear up under the weight of their privations and sufferings. I trust that, in this crisis of society, an appeal to their humane and charitable feelings, as men and as Christians, in behalf of their necessitous brethren, will not be made in vain." *Calvert's Sermons*, p. 23.

If it be necessary to add any thing to these excellent remarks, it must merely be to express a wish that they were earnestly and familiarly pressed upon the minds of the poor; especially in those places where their alienation from the upper ranks is most visible, and their submission to the demagogue most

complete. This has occurred, as Mr. Otter remarks, wherever the poor are assembled in large masses by themselves, without any adequate mixture of ranks. In such situations the sufferings of the distressed are not alleviated by the advice or the benefactions of the opulent; and no link seems to subsist between the different classes of society. Such links were originally formed by nature; religion is always ready to strengthen and encrease them; and civil government is inattentive to its most indispensable duty, if it does not labour in the same cause. Let the rich be encouraged to persevere in educating the poor; and to reason and remonstrate with them after the manner of the discourses under review, and the most important advantages will speedily accrue.

MONTHLY REGISTER.

Society for Promoting Christian Knowledge.

Annual Meeting of the Bath and Wells Diocesan Association.

THE annual meeting of the above mentioned association took place at Taunton, on Tuesday, August 22d, when several of the clergy from the different associated districts having met the Venerable the Archdeacon of Taunton at the Town Hall, a procession was formed from thence to St. Mary Magdalen's Church. Morning Prayer having been read by the Rev. Mr. Bower, Vicar of Taunton, a most excellent and impressive discourse in aid of the objects of the Society for Promoting Christian Knowledge was delivered by the Rev. Mr. Street Escott, after which a collection was made at the church door. The members of the Society then returned, attended by

a party of its friends to the Town Hall, where the Archdeacon having taken the chair, a very satisfactory report of the proceedings of the Association during the last year was read by the Rev. T. A. Salmon, Diocesan Secretary, and ordered to be printed.

The report was followed by the passing of sundry resolutions relative to the institution of parochial and domestic libraries, &c.; one of which was prefaced by the Rev. W. B. Whitehead, acting secretary of the Bath district, with an energetic exposition of the objects of the Association.

The business of the day being concluded, upwards of twenty persons partook of a social repast at the Castle Inn, after which the party broke up early in the evening.

It was announced that the next annual meeting of the Association would take place at Bath.

Society for the Propagation of the Gospel.

Extracts from Report continued.

"Cape Breton.

"The Rev. Hibbert Binney, Missionary at Sidney, Cape Breton, reports, that the Church has lately been prepared to a certain extent; but without assistance from government, of which hopes are entertained, the building will be incomplete. The following extract from his journal will in some measure detail the nature of his duties:—Monday, June 11. Embarked in a flat, and rowed seven miles to a place called the Forks, from thence walked six miles to the Portage, hired an open sail boat; remained all night sitting in the boat without cover.—Tuesday, 15th. Arrived at St. Peter's; left at day-break the following morn, the next day reached Antichat in a birch-bark canoe; on his return proceeded to Mire, Louisburg, and Gabarhaus, officiating once or twice each day, according to custom, when travelling; the latter place had never been visited by a minister of any description, baptized 62 persons. Since the capture of Louisburg in 1758, the old French roads have become a forest again, and the present roads are scarcely passable, on his return, his horse broke through the bridge, and he was placed in a very perilous situation. The Society had expressed a readiness to appoint a second Missionary in the island, but difficulties have occurred in the selection of a proper place of residence, in consequence of the peculiar circumstances of the island: it is probable some of them may soon be removed, by the division of the island into parishes, when arrangements will be made for the supply of additional spiritual assistance."

"Upper Canada.

"At the instance of the Bishop of Quebec, the Hon. and Rev. Dr. Stewart has been appointed Missionary for visiting in rotation those townships which are not yet prepared for an establishment, great advantages may be derived from appointments of this nature, under the present circumstances of the country, when new settlements are daily forming in various parts of the provinces, consisting of emigrants from England, whose attachment to the principles of the Church may be confirmed by the attention thus manifested towards their spiritual wants. Independently of this arrangement, new Missions have been opened at Belleville, Perth, Auburn, Amherstburg, Ernest Town, Hamilton, Upper Canada, and the appointments filled by

Messrs. Thompson, Harris, Burrage, Rolph, Stoughton, and M'Cawley, respectively; in the Lower Province, Gaspe, Drummondville, Chambly, have been erected into Missions, and Messrs. Suddard, Wood, and Parkin, are now residing at those places.

"The Rev. Mr. Knagg is placed at Stanstead as a temporary measure, and the Rev. Mr. Johnson supplies the place of Dr. Stewart at Hatley. Great exertions have been made throughout the province in the erection of Churches and Parsonage-houses; and the Society have observed, with infinite satisfaction, an increasing zeal for religion, and a growing attachment to the Church. The measures which were adopted last year, for the erection of parishes, and the endowments of Churches, wherever clergymen of the church of England are established, will secure the establishment on such foundations as may be productive of the best effects.

"The manifest advantages which have been derived from the introduction of the national system of education in the provinces of Nova Scotia and New Brunswick, have excited a similar spirit of improvement at Quebec, and the Society have not withheld their assistance. A salary of 200*l.* has been granted for the term of three years for the school-master and mistress, which will enable the trustees of the school to devote the whole of their funds to the erection of suitable premises for the accommodation of several hundred children, which a population of 12,000 cannot fail to present, as destitute of the means of education from any private resources.

"The Rev. Robert Addison, Missionary at Niagara, reports, that he had transmitted by Colonel Grant, of the 70th regiment, some observations prepared by Mr. Norton, on the subject of civilizing the native Indians. Some impediments have checked the progress of the translations in consequence of the removal of the printer;—at a meeting with Mr. Norton, which he has proposed, it is hoped these difficulties will be removed.

"The Rev. Satter Mountain, Missionary at Cornwall, writes, that the enclosure of the Church-yard has been delayed by unforeseen circumstances. His situation continues to afford him every comfort he could reasonably expect. He would certainly repeat his visit to Hawkesbury on the Grand River, in the winter, according to his engagement, were he not apprehensive that Mr. Abbot, whose residence at St. Andrew's, is so much nearer to the settlement, might consider it as an improper interference within the range of his

duty; but, if upon communication with Mr. Abbot, he should have no objection, he will keep his engagement. Mr. Mountain acknowledges the receipt of a box of books, which will furnish an ample supply for his parishioners for some time. Upwards of 40*l.* have been subscribed for painting the Church. The Lieutenant-Governor, on petition, has made a grant of the Town Lots, on which the Church and Parsonage-house had been erected. His Excellency has also given him a licence of occupation of the glebe, where such constant depredations have been committed that it is nearly stripped of its valuable timber, for which hitherto the incumbents and churchwardens have had no means of recovering damages."

"Lower Canada.

"The Hon. and Rev. Dr. Stewart gives a favourable account of the state of his late Mission at Hatley; since the erection of the Church, a Parsonage-house has been built;—the ground-floor is finished, but the upper part is still incomplete. The people have contributed 500 dollars; he himself has given more than 100*l.*, and the remainder will fall upon his successor. Dr. Stewart has accepted the appointment of visiting Missionary, under the expectation of becoming more usefully employed.

"He has lately visited Stafford and Farnham, and expects that a Church will soon be built near the limits of those two townships; he proposes to go to Eaton next month, whither circumstances of considerable interest have drawn his attention, which he hopes in the event may prove highly satisfactory to the Society. Soon after Christmas he intends to go by St. Armand and Montreal to Upper Canada, in the distant parts of which province his services may be most usefully employed.

"The Rev. Devereux Baldwin, Missionary at St. John's, reports, that the Lords of the Treasury have acceded to a proposal for the appropriation of 500*l.*, which was originally granted for a Church, to the erection of a Parsonage-house, and the purchase of a bell for the Church; it is expected that the house will be finished in September; the country is very healthy, and agrees with him better than England.

"The Rev. Micaiah Townshend, Missionary at Caldwell Manor, reports, that after considerable difficulties, he has obtained a deed of conveyance of the ground on which the Church stands, to the Protestant Episcopal Church of England. The inhabitants of Christie Manor have erect-

ed the body of a Church fifty feet by forty-eight; it is expected that it will be finished next year. Two acres of ground have been appropriated as a site for the building and the Church-yard. The congregation has increased rapidly.

"The Rev. James Reid, Missionary at St. Armand, announces, that he generally meets at his two Churches very respectable and attentive congregations, consisting of two or three hundred souls at each place of public worship. Indifference is more a subject of complaint than prejudice, but in proportion as the Gospel spreads, and the service of the Church of England becomes more known, the people are more attentive to their duties, and more serious in their devotions. During the last half-year, he regularly read prayers and preached a sermon every Sunday evening, at a distance of six miles from St. Paul's, besides the usual duty of his Churches. He has succeeded in forming a district committee to co-operate with the diocesan committee at Quebec, in connection with the Society for Promoting Christian Knowledge. The two Churches have lately been painted."

National School.

"Quebec.

A public examination of the children educated in the Central School, took place lately in the presence of his excellency Sir Peregrine and Lady Sarah Maitland, the Lord Bishop of Quebec, and the other officers of the Diocesan Committee of the Society for promoting Christian Knowledge, and several of the most respectable inhabitants of this city. The children were introduced in classes into a part of the school prepared for the purpose, and examined in spelling, reading, arithmetic, the rudiments of English Grammar, and the Church Catechism. Various questions were also put to them, with a view to ascertain their knowledge of the Holy Scriptures; and the result of the examination was, on the whole, highly satisfactory, especially when it is considered that the school has scarcely been opened six months, and that, owing to a variety of causes, the children have been very irregular in their attendance throughout the winter. The female part of the school exhibited a variety of samples of needle-work, which were much approved of by the ladies present.

Sir Peregrine and Lady Sarah Maitland were kind enough to undertake the task of distributing the prizes, consisting of appropriate books, selected from those circulated

by the Diocesan Committee, to the boys and girls who had most distinguished themselves by general good conduct, regularity of attendance at church and school, and proficiency in learning. At the close of the examination, prayers were read by one of the boys in a very impressive manner; after which the Evening Hymn was sung

by the whole of the children. The number present amounted to 129 boys and 59 girls, total 188. The band of the 76th regiment was in attendance, and played the national airs of 'God save the King,' and 'Rule Britannia,' on the arrival and departure of his Excellency.

MISCELLANEOUS INTELLIGENCE.

ECCLESIASTICAL PREFERMENTS.

The rev. Jeremy Day, M.A. to the rectory of Hethersett, with Canteloff, Norfolk.

Right hon. lord Rosmore has appointed the rev. Edward Ward, late curate of Westbury, his lordship's chaplain.

Rev. Henry Kaye Bonney, rector of King's Cliffe, and prebendary of Lincoln, is appointed examining chaplain to the lord bishop of Lincoln.

Rev. Thomas Schreiber has been instituted to the valuable rectory of Bradwell, near the sea, in the county of Essex, on the presentation of the rev. sir Henry Bate Dudley.

Rev. Thomas Calvert, B.D. and Norriston professor of divinity in the University of Cambridge, to the rectory of Winslow, or Wilmslow, in the diocese of Chester, the same being vacant by an act of simony; patron, the king.

Rev. John Holmes, A.M. to the rectory of St. Nicholas, with All Saints annexed, in Southelmham, Suffolk; patron, Alexander Adair, esq. of Pall Mall, and Flixton Hall, Suffolk.

Rev. Thomas Wynne, to the living of St. Nicholas, Hereford; patron, the lord chancellor.

Rev. Dr. Moore, rector of St. Pancras, to be one of the marquess of Camden's chaplains.

Rev. C. K. Prescott, to the rectory of Stockport, in the room of his late father; patrons, lord and lady Bulkeley.

Rev. Wm. Hardwicke, rector of Ontwell, Norfolk, to be domestic chaplain to lord Gwydir.

Rev. William Cross, M.A. is instituted to the rectory of Halesworth, with the vicarage of Chedeston, in Suffolk annexed, on the presentation of William Plumer, esq. of Gilston Park, Herts.

UNIVERSITY INTELLIGENCE.

OXFORD, August 26.—On Thursday,

Mr. Herbert Beaver, of Queen's college, was elected a fellow of that society, on the Michael Foundation.

Sept. 16.—We understand that the bishop of Salisbury intends holding an ordination on the second Sunday in October.

Sept. 23.—The rev. James Johnson, M.A. of Worcester college, in this University, is promoted to the rectory of Byford, and vicarage of Bridge Sollers.

On Monday last, the rev. George Taunton, B.D. and the rev. William Firth, M.A. fellows of Corpus Christi college, were elected city lecturers, in the room of the rev. Isaac Crouch, resigned; and the rev. Dr. Greene, deceased.

CAMBRIDGE, Sept. 21.—The earl of Guildford, chancellor of the Ionian university is coming here to take an honorary degree. The vice chancellor has appointed Sunday next for the annual forenoon sermon at Burwell, which will be preached by the rev. Charles Musgrave, fellow of Trinity college.

The rev. Frederick Leathes, B.A. was on Monday last instituted to the rectories of Great and Little Livermere, in Suffolk, on the presentation of N. Lee Acton.

The rev. Miles Bland, B.D. fellow of St. John's college, has been appointed one of the tutors of that society.

BERKSHIRE.—The first stone of the new church at Windsor was laid on the 15th inst. with religious and masonic ceremonies, by J. Ramsbottom, esq. M.P. as proxy for the duke of York. A public dinner was afterwards given at the Castle inn.

The varied and singular habiliments of the masonic fraternity; the officers of the several lodges wearing their splendid insignia; the clergy in their full canonicals; the gentlemen of the corporation in their official robes, all presented a scene of considerable richness and variety. On the stone which was laid, is the following inscription,

This church,
dedicated to St. John the Baptist,
was rebuilt
in the year of our Lord MCCCCXX,
in the first year of the reign of George IV.

and
in the mayoralty of George Davis, esq.
upon the site of the ancient church,
which had fallen to decay,
the first stone was laid
on September 13, 1820,
with masonic ceremonies,

by
His royal highness the duke of York,
acting by John Ramsbottom, esq.
one of the members of Parliament for this
Borough,
assisted by
the committee
appointed by the parish to superintend the
building.

Here follow the names of the rev. John
Graham, the vicar, those of the church-
wardens, &c.

"This is none other than the house of God."

ESSEX.—Died, the rev. Matthew Kaye,
vicar of South Benfleet, near Raleigh, in
this county.

GLOUCESTERSHIRE.—The bishop having
previously arrived at his palace, the grand
musical festival at Gloucester commenced
on the 16th inst. At eleven the service at
the cathedral commenced, and his lordship
took his seat on his throne, and the dean
in his proper place. The corporation
went in procession with their maces, the
cap of maintenance, and sword of state,
the mayor and aldermen wearing very
handsome scarlet robes, trimmed with
broad fur. The execution of the music
was above all praise, and an appropriate
anthem composed by Dr. Boyce for a full
band, was extremely well performed with
the excellent duet "Here shall soft charity
repair," and the whole concluded with the
coronation anthem. The church service
was read by the rev. Mr. Mutfow and the
rev. Mr. Webb; the sermon preached by
the rev. Mr. Wetherell, and a liberal col-
lection was made at the door for the
charity.

HAMPSHIRE.—The ceremony of laying
the foundation stone of the new church of
St. Paul's, near Landport terrace, in the
parish of Portsea, was accompanied by
a numerous body of subscribers. A large
stone having been prepared to receive a
glass case to deposit coins in, the rev. Dr.
Gauntlett, accompanied by sir Samuel
Spicer, mayor of the Borough, and by F.
Godwin, esq. architect, performed the act
of laying the stone. Another stone being
lowered from the top and finally placed,

the rev. Dr. Gauntlett offered up an ap-
propriate prayer. The building will be in
the Gothic style, and capable of containing
2000 people. Great part of the seats will
be free.

Died, in his 48th year, on his passage
from Penang to Bombay, where he had
been for the recovery of his health, the
rev. Richard Jackson, one of the chaplains
on that establishment, and son of the late
vicar of Christ church, in this county.

HEREFORDSHIRE.—The following gen-
tlemen of Cambridge university were or-
dained in the cathedral in this city, on the
6th ult.: Waites Corbett, B.A. Trinity
college; John Stewart, B.C.L. of Jesus
college; and George Coke, B.A. of St.
John's; deacons. Edward Bulmer, B.A.
of St. John's; priest.

Died, aged 75, the rev. Lewis Maxey,
M.A. rector of that parish, vicar of Bridge
Sollers, and senior minor canon of Hereford
cathedral.

KENT.—Died, at Killen, in Perthshire,
after an illness of three days, the very rev.
William Beaumont Busby, D.D. dean of
Rochester.

LEICESTERSHIRE.—The asylum for the
widows of clergymen of the church of Eng-
land, at Knossington, in Leicestershire,
which had been dilapidated thirty-eight
years, is now rebuilt, and ready for its
future inhabitants. To each gentlewoman
are appropriated a parlour, light pantry,
bed room, light closet, and coal-house; the
kitchen in common.

NORFOLK.—Died, the rev. C. R. Dade,
in the 50th year of his age, leaving a dis-
consolate wife and seven children. The
rectory is in the patronage of the master
and fellows of Gonville and Caius college.

NORTHAMPTONSHIRE.—The number of
persons confirmed by the lord bishop of
Peterborough, at his late (primary) visita-
tion, was unusually large, viz.; at Peter-
borough, 459; at Stamford, 411; at Oak-
ham, 877; at Oundle, 1043; at Kettering,
1091; at Northampton, 1725; at Daven-
try, 1499; at Towcester, 786; at Well-
borough, 694;—total, 8376.

Died, the rev. John Hebden, vicar of
Norton, near Daventry.

Died, at Brant Broughton, in his 50th
year, the rev. Richard Sutton, rector of
that place, and of Great Coates, both in
this county, and prebendary of the Colle-
giate church of Southwell, Nottingham-
shire. He was second son of the late, and
uncle to the present sir Richard Sutton,
of Norwood Park.

A beautiful monument of white statuary
marble from the chisel of the celebrated
Cauova, and recently imported from Italy,

has been erected at Belton church, near Grantham, by earl Brownlow, to the memory of his late lady, daughter of sir Abraham Hume, bart. The subject is an emblematic figure of religion, standing on a basement; the right hand pointing upwards, whilst the left is resting on a medallion of the deceased lady, supported by a fluted pedestal. The church has been much beautified under the direction of his lordship, and is worthy the notice of the passing traveller, for the number of monuments it contains.

SUFFOLK.—Died, at Bungay, the rev. Thomas Bodden, aged 77, rector of St. Nicholas, with All Saints annexed, after fifty years conscientious discharge of his pastoral duties.

SURREY.—The inhabitants of Guildford have recently presented a handsome piece of plate to their curate, the rev. Samuel Smith, as a token of their respect.

WILTSHIRE.—The lord bishop of Salisbury has lately returned to his palace, from his triennial visitation, in the course of which his lordship confirmed eight thousand four hundred and ninety seven persons.

Died, the rev. Thomas Turner, vicar of Sherston Magna, and rector of Luckington, Wilts.

YORKSHIRE.—Died, the rev. William Barnes, of Horncastle, being on his way to his parish church, to do his duty, his horse took fright, and his carriage being upset, he was unfortunately killed.

DIED, IN AND NEAR LONDON.

The rev. Leonard Chappelow, of Hillstreet, Berkeley-square.

At his residence in Gerard-street, Soho, the rev. S. Lyon, for many years Hebrew teacher to the universities of Oxford, Cambridge, and Eton college.

WALES.

The reverend the dean of St. Asaph has caused to be placed upon an old wall at Rhuddlan, which had been metamorphosed into the gable end of a row of small houses, a tablet, bearing the following inscription;

This fragment
is the remains of the building
where king Edward the first
held his parliament,

A.D. 1283,

in which passed the statute of Rhuddlan,
securing
to the principality of Wales
its judicial rights and independence.

CONGRESS OF WELSH BARDS:

An Eisteddfodd, &c. was held on the 13th and 14th inst. at Wrexham, which was attended by all the rank, wealth, and beauty of the neighbourhood. The object of this meeting, under the patronage of the Cymrodorion Society, was to rescue from oblivion the ancient lore of Cambria, to encourage living merit, and promote the interest of the principality at large. The successful candidate for the bardic chair, was Robert Davies, of Nantglyn, who also received a handsome silver medal, and a premium of 15 guineas. There were no less than eighty different compositions, many of which possessed great merit, especially those written by the rev. T. Hughes, of Bodfary, Mr. Thomas Jones, of Long Acre, London, and Mr. Jones, of Liverpool. Two essays in the English language were written by the rev. J. W. Rees, of Carcrob, Radnorshire, and the rev. J. Hughes, of Brecon; the first on the ancient history of Britain, and the other on the character and exploits of king Arthur; and both gained premiums.

Ten harpers contended for the silver harp, which was adjudged to Richard Roberts, of Carnarvon, (blind and lame) which gave great satisfaction to the crowded audience in the Town Hall, (sir W. W. Wynne in the chair.) Medals were given to the best singers with the harp, and gratuities to the unsuccessful bards and minstrels. In the evenings, concerts were performed in the Assembly Rooms, mostly consisting of Welsh melodies, arranged with English words. The vocal compositions were executed by Mr. C. Smith, Mrs. Corran, Miss Hall, Master Clough, from Liverpool, and Mr. Parry, editor of the Welsh Melodies, under whose direction the congress was held, and to whom they voted a handsome piece of plate. The week's amusements concluded by sir W. W. Wynne giving a dinner at Wynnstay, to about 500 persons, being his Annual Meeting.

IRELAND.

The lord bishop of Raphoe in the late visitation of his diocese, consecrated four churches, two of which from their remoteness have remained without consecration upwards of forty years. His lordship also inspected eighty-two churches and their glebe houses, held visitations in the thirty-one parishes, and confirmed four thousand persons.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

Speculum Gregis; or Parochial Ministers' Assistant. By a Country Curate. 5s.

A Charge delivered at the Primary Visitation of Herbert, Lord Bishop of Peterborough, in July 1820, with an Appendix, containing some Remarks on the Modern Custom of singing in our Churches, unauthorized Psalms and Hymns. 8vo. 2s.

A Charge delivered to the Clergy of the Diocese of Killaloe, at the Primary Visitation, on Thursday, August 3rd, 1820. By Richard Mant, D.D. Bishop of Killaloe, and Kilfenora. 8vo. 2s. 6d.

A Charge delivered to the Clergy of the Archdeaconry of Ely, at a Visitation held in the Parish Church of St. Michael's, Cambridge, on Tuesday, June 20th, 1820. With an Appendix. By the Rev. J. H. Browne, A.M. Archdeacon of Ely, Rector of Cotgrave, and late Fellow of St. John's College, Cambridge. 8vo. 2s.

The Necessity of amended Practice, consequent on increased Knowledge: a Sermon preached at the Archdeacon's Visitation at Agmondesham, in the County of Bucks, on Monday, August 1st, 1820. By the Rev. Charles Robert Fanshawe,

A.M. Rector of Fawley, Bucks; and Morton, Norfolk; Chaplain to his Royal Highness the Duke of Clarence, and the Earls of Errol and Harrowby. 1s. 6d.

Remarks on the Necessity of conforming to Order, with respect to the Clerical Vestments, and on the present dilapidated State of many Country Churches; in two Letters, lately addressed to the Editor of the New Monthly Magazine. By a Graduate of Baliol College, Oxford. 8vo. 1s.

Vision the First; Hades, or the Region inhabited by the departed Spirits of the Blessed. 12mo. 3s. 6d.

BOTANY.

The British Botanist; or a Familiar Introduction to the Science of Botany: explaining the Physiology of Vegetation, and the Principles both of the Artificial and Natural Systems of Linnæus, and also the Arrangement of Jussieu: to which is added, a Synopsis or View of the British Genera; in which the Derivation and Meaning of the Name of each Genus are given, the whole intended chiefly for the Use of Young Persons. Illustrated with 16 Plates. 12mo. 7s. 6d.

LITERARY INTELLIGENCE.

WORKS IN THE PRESS.

Memoirs of the Life, Writings, and Religious Connections of John Owen, D.D. some time Dean of Christ Church, Oxford, comprising Notices of the leading Events of his Time, &c. By the Rev. William Orme, Perth. In an Octavo Volume.

A Series of Sermons, on the Contents and Connection of the different Books of the Old and New Testament, with preliminary Discussions on the Mosaic, Prophe-

tic, and Christian Revelations. By the Rev. Dr. Jones. In two Octavo Volumes.

The Life of William Sancroft, Archbishop of Canterbury, compiled principally from Original and scarce Documents.

Illustration of the Liturgy of the Church of England, &c. &c. By the Rev. T. Pruett, Curate of Dursley, Gloucestershire.

NOTICE TO CORRESPONDENTS.

Jhuoa shall appear.

O. I. D. and *Philacribos* have been received, and are under consideration.

I. A. will oblige us by furnishing a direction under which a note may be addressed to him.

THE CHRISTIAN REMEMBRANCER.

No. 23.]

NOVEMBER, 1820.

[VOL. II.]

THE HOMILIES NOT CALVINISTIC.

A PART of the internal evidence upon this subject has been already adduced; before we proceed to the remainder, it seems advisable to take some notice of the external proofs, and of the manner in which they are met. In an early number of this work, we gave a brief account of Mr. Todd's work, "The Declarations of the Reformers;" and on several subsequent occasions we have quoted his documents, as elucidating and confirming the sentiments of the majority of the clergy. His work has recently been exposed to a very rude assault; of which the nature will sufficiently appear in the following pages. The object of Mr. Todd's work is thus stated and explained by himself in his preface.

"They (his documents) shew in chronological order from the beginning of the Reformation, till the articles of our religion were set forth in the reign of Elizabeth, the sentiments of our Reformers upon doctrines in these articles, which some have supposed to express the language and to breathe the spirit of Calvin; not their private and individual sentiments, but what they collectively or by authority pronounced."

By the materials thus collected, he thinks that our Articles, Homilies, and Liturgy, may be mutually explained. The result of the comparison is, that our Church so defines Predestination, as not to exclude any person whatsoever from the benefits of the redemption effected by Christ; that she unequivocally

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teaches the doctrine of Universal Redemption; that she does not take away from man the possession of Free Will, though she acknowledges that we receive all our powers from God, and stand in need of his aid for the performance of our duty; and though we are not sufficient as of ourselves to help ourselves, yet our weakness will be made strength by the grace of God disposing us to begin, and enabling us to finish the work of our salvation. The investigation further proves, that our Reformers in their definitions of justification principally laboured to exclude all claims of human merit, and to shew that Christ alone was the meritorious cause of justification; not teaching that we shall be justified by a dead and unproductive faith. They also believed and taught that the promise of Christ himself authorised them confidently to assert the regeneration and election of every infant in baptism; and they rested the necessity of the former upon the fallen state of man and the great depravation of our nature, in consequence of which evil thoughts and desires do frequently arise in the hearts of the best of men, and almost perpetually in the hearts of bad ones. These are the results at which Mr. Todd thinks we shall arrive by a fair and patient comparison of the documents that he has furnished. And for maintaining these propositions, for no other crime is or can be imputed to him, he has been very severely reprehended by the critics alluded to in our last number. First, the object of his work is

most unfairly limited and circumscribed.

"It is stated to be that of ascertaining the sense in which Cranmer used the term, or its equivalent, justification by faith, when he penned, as it is asserted he did, the Homilies involving that doctrine, or more generally, how the said doctrine was accepted by our Reformers at large, previously to the drawing up of the Thirty-nine Articles*."

He is next accused (p. 43.) of explaining our Protestant Homilies and Articles by means of a work plainly Popish, "The Necessary Erudition of any Christian Man." After eight weeks† further meditation, his offences become still more formidable, and we are assured that Mr. Todd "in point of fact has done neither more nor less than attempt to introduce semi-popish doctrines into the Church on the shoulders of the Reformers." To conclude the whole, because the critic has found the word Penance, meaning, as he himself confesses, "nothing more than our good and useful *old word*‡ repentance," in the portions of the Necessary Erudition, re-printed by Mr. Todd, he concludes that Mr. Todd is anxious to restore and enforce the rite of penance in the Church; and,

"This same piece of rusty and ill tempered armour is brought down from shelves that we will not name," (that is to say, from the shelves of his Grace the Archbishop of Canterbury), "and under the inauspicious title of 'Institution,' and 'Necessary Erudition,' offered to us once more as of mighty efficacy in repelling the pretended friends, and checking the false senses, which are attempting to impose or to be imposed upon the national faith§."

Thus lest any harm should happen to the fundamental doctrines of Calvinism, a learned and most respecta-

ble clergyman is accused of semi-popery, and the primate is implicated in the charge. We proceed to investigate its truth.

The part of Mr. Todd's work which has given most offence, is that which contains his extracts from the Necessary Erudition of any Christian Man: extracts which are more valuable than his other documents, because the book from which they are taken is expensive and rare, and he has quoted from it at greater length than from the other scarce works, "The Institution of a Christian Man," and "The Reformatio Legum." The Christian Observer undertakes to prove that these extracts are Popish: for which purpose he professes to narrate the circumstances under which the work was composed; he gives a very erroneous description of its contents; furnishes his readers with several parts of them; promises, but upon second thoughts declines, to contrast them with the Homilies; produces a description of the Popish doctrine from Hooker; and asserts that this is the doctrine of the Necessary Erudition. In support of this assertion, we have other assertions in abundance, respecting the Authentic Declarations of the English and the Foreign Reformers, and a few scanty and unconnected scraps from the declarations themselves. It is not intended to follow the critic through this tissue of misrepresentation; but as the only object is the discovery and confirmation of truth, we shall quote where he asserts, and contrast where he comments.

To begin with the circumstances under which the Necessary Erudition was composed. This work, says the Christian Observer, is "attributed by Strype mainly to Cranmer, but published according to history in conjunction with other persons of very different sentiments." P. 37. What is meant by *according to history*? We suppose that it means according to the views and opinions of the Christian Observer.

* Christ. Observ. for Jan. No. 217, p. 33.

† Ibid. for March, p. 172.

‡ The confusion in the critic's language or thoughts is remarkable: the *old word* was *penance*; and repentance was adopted in its stead for very obvious reasons.

§ Christ. Observ. p. 189.

No other conceivable sense can be discovered for the term. Strype, as quoted by Mr. Todd, says, that the disputes at this time among the Bishops, "ended in two good issues: that the Archbishop's enemies were clothed with shame and disappointment, and a very good book, chiefly of the Archbishop's composing, came forth for the instruction of the people, known by the name of *A Necessary Erudition for any Christian Man*." Burnet, as has been proved by Dr. Laurence and Mr. Todd, confounds the *Erudition* with the "*Institution of a Christian Man*." But his account of the manner in which it was drawn up, does not contradict that of Strype. He says that Cranmer at this season was exposed to the attacks of the Papists, and that they were meditating an attempt against the English New Testament.

"But they were now much better employed, though not in the way of convocation, for a select number of them sat by virtue of a commission from the king, confirmed in parliament. This first work was to draw up a declaration of the Christian doctrine, for the *Necessary Erudition of a Christian Man*." Burnet, Vol. I. p. 518. (8vo.)

He proceeds to explain the nature of the work; and makes the following remarks upon Cranmer's labours.

"When they went about to state the true notion of faith, Cranmer commanded Dr. Redmayn, who was esteemed the most learned and judicious divine of that time, to write a short treatise on these heads; which he did with that solidity and clearness, that it will sufficiently justify any advantageous character that can be given of the author." P. 52.

And then he extracts a passage which has also been quoted by the *Christian Observer*, p. 40, and pronounced to be flat popery. A little further on, p. 522, he "digresses a little to shew with what care Cranmer considered so weighty a point;" viz. the definition of justifying faith. He tells us that the Archbishop had drawn together a vast collection of

quotations from the Fathers upon the subject, and that at the end of the whole he writes these words.

"Although all that be justified must of necessity have charity as well as faith, yet neither faith nor charity be the *worthiness* nor *merits* of our justification; but that is to be ascribed only to our Saviour who was offered upon the cross for our sins, and rose again for our justification."

On the subject of the sacraments, Burnet says, that there were stiff debates, and that the opinions maintained by Cranmer were not adopted by the commission. He also faithfully abstracts the contents of the volume, never intimating that he finds fault with the article on faith, free-will, justification, or good works. And the result of the whole is very fairly drawn out in terms to which we conceive that Mr. Todd would not object.

"When this was published, both parties found cause in it both to be glad and sorrowful. The Reformers rejoiced to see the doctrine of the Gospel thus opened more and more; for they concluded that ignorance and prejudices being the chief supports of the errors they complained of, the instructing people in divine matters, though some particulars displeased them, yet would awaken and work upon an inquisitive humour that was then stirring, and they did not doubt that their doctrines were so clear that enquiries into religion would do their business. They were also glad to see the morals of Christianity so well cleared, which they hoped would dispose people to a better taste of divine matters; since they had observed that purity of soul does mightily prepare people for sound opinions. *Most of the superstitious conceits and practices which had for some ages debased the Christian faith were now removed; and the great fundamental of Christianity, the covenant between God and man, with the conditions of it, was plainly and sincerely declared.* There was also another principle laid down that was big with a further reformation; for every national church was declared a complete body within itself, with power to reform heresies, correct abuses, and do every thing else that was necessary either for keeping itself pure, or governing its members, by which there was a fair way opened for the discussion of things afterwards, when a fitter opportunity should be

offered. But on the other hand, the Popish party thought they had gained much. The seven sacraments were again asserted; so that here much ground was recovered, and it was hoped more would follow. There were many things laid down to which they knew the reformers would never consent; so that they who were resolved to comply with every thing that the king had a mind to were pretty safe. But the other party who followed their persuasions and consciences were brought into many snares." P. 552.

As the preceding extracts are not history, it is possible that this last is not criticism. Yet is it at least as correct as Collier's estimate of the Necessary Erudition, on which we suppose that the Christian Observer relies. Collier certainly says,

"Under the sacrament of the altar the Erudition speaks plainly for transubstantiation, which the Institution doth not. But now we are to observe the Six Articles were enacted, and farther that Cranmer and his party who opposed the passing the Six Articles were overruled in the composition of this Necessary Erudition."

But let it be remembered that for all that is material in this declaration, we have no better authority than Collier's bare word. The Six Articles had certainly been passed between the publication of the Institution and the Erudition; and the effect of them may be traced in the sacramental opinions of the latter. But the Six Articles only referred to transubstantiation, receiving under one kind, vows of chastity, private masses, celibacy of the priesthood, and the necessity of auricular confession: and they left untouched the other parts of the Institution in which most assuredly Cranmer had not been overruled. It is to be observed also, that though still in force, one of them, that which asserts that private masses are authorised by the word of God is entirely omitted in the Erudition; and another auricular confession is very much softened. Heylyn moreover, who is so frequently quoted by Collier, says that the Institution,

"Having lien dormant for a certain time, that is to say, as long as the Six Articles were in force, was afterwards corrected and explained by the king's own hand; and being by him so corrected was sent to be reviewed by Archbishop Cranmer, by him referred (with his own emendations on it) to the Bishops and Clergy then assembled in their Convocation, Anno 1543, and by them approved. Which care that Godly Prelate took, as he himself confesseth in a letter to a friend of his, bearing date, January 25th, 'because the book being to come out by the king's censure and judgment, he would have nothing in the same that Momus himself could reprehend.'" Heylyn's Hist. of Reformation. p. 19.

And for this quotation the author refers to MS. de Eccles. in Biblioth. Cot. p. 5.

The authority of Strype therefore is set aside by the Christian Observer on the unsupported assertions of Collier; who, if he had been correct might have quoted and refuted his predecessors, Heylyn, Burnet, and Strype, and produced his authority for rejecting their statements. It would be necessary that this authority should be precise and unquestionable; because he informs us, as Burnet has already done, that in the very same year Cranmer's authority was evidently on the increase and the rigour of the Six Articles was abated. We need not repeat the well known anecdote of the attempt to ruin Craumer; and of its failure; but the following passage is too important to be passed over in silence.

"The king being acquainted that several persons were burnt for religion at Windsor seemed displeased with the rigorous execution of the law. Whether he thought such methods of severity unsuitable to the Christian religion, or whether he was apprehensive his government would lie under hard imputations by holding on this course, it is not easy to determine. But whatever the motive was, it was plain his mind was altered, for he gave his pardon to Sir Thomas Cardine, Sir Philip Hobby, and some others who had fallen under the forfeiture of the Six Articles. And for a further proof of a gentler persuasion, he withdrew his favour from the Bishop of Winchester, this Prelate

being represented of a prosecuting temper." Collier, vol. 2, p. 199.

If these events are supposed to have occurred early in the year, they will serve to confirm the opinion of Strype, that the appearance of the Erudition was a triumph to Cranmer. And the Christian Observer reminds us that Gardiner disclaims any hand in that work, "having been out of town" at the time. Might not out of town be another word for out of favour? And even if this supposition be incorrect, it is still plain that Cranmer was not in disgrace: and probable, that he did not disapprove of the work.

In 1545, when the conspiracy against him had failed, Collier tells us "that his interest was established; that the prosecution upon the Six Articles began to slacken: and those inclined to the Reformation had better usage." He pressed for and obtained a mitigation of the penalty; and "his reasoning and resolution made such an impression upon the temporal lords and the king that they agreed to moderate the rigour of the statute." Collier, p. 201. It was to the same quarter no doubt that we must attribute "some farther advances in the Reformation," p. 203. which the king made in the same year. He wrote a letter to the Archbishop, blaming sundry superstitious practices, kneeling to the cross, Vigils, covering of images, &c., and adds in reference to the service book which had been referred to Cranmer,

"Forasmuch as you make no mention of creeping to the cross which is a greater abuse than any other; for there you (that is the service book corrected by you) say, *Crucem tuam adoramus, Domine*, and the Ordinal saith, *Procedant Clerici ad crucem adorandam nudis pedibus*, and after followeth in the same Ordinal, *ponatur crux ante aliquod altare ubi a populo adoretur*, which by YOUR OWN BOOK CALLED A NECESSARY DOCTRINE, is against the second commandment, therefore our pleasure is that the said creeping to the cross shall likewise cease from henceforth, and be abolished."

While this passage is conclusive upon the point of Cranmer's approbation of the Erudition, it also shews his great weight and influence with the king: and we are told in the next page, that he had nearly succeeded in passing the "*Reformatio legum Ecclesiasticarum*" into a law. The draught had been drawn up by him and his associates, according to an Act of Parliament passed for the purpose; and nothing was wanting but the king's signature to the Letters Patent. Gardiner succeeded in preventing the king from giving it, by writing from Germany that it would interrupt the league then concerting with the emperor.

Another melancholy symptom of the times that witnessed the birth of the Necessary Erudition, is thus pathetically announced in the Christian Observer, p. 171. "It was set forth at a time when all the *books of the Old and New Testament of Tindal's Protestant Translation were forbidden to be kept or used in the king's dominions*." These words are printed between inverted commas; but no reference is given, and we cannot trace them to their source. However, as it is asserted that their truth has been proved from History; we may be permitted to investigate the truth of this assertion.

Burnet's account of the printing and distributing the English Bibles is short and consistent. The injunction to set them up in churches was issued in 1538; the Six Articles were enacted in 1539: but in the same year

"One very remarkable thing was granted at Cranmer's intercession. There was nothing could so much recover reformation that was declining so fast as the free use of the Scriptures. And though these had been set up in churches a year ago, yet he pressed and now procured leave for private persons to buy Bibles and keep them in their houses." Burnet, p. 489.

Gardiner opposed this all he could, but, "the king took him up sharply, and told him that Cranmer was an old and experienced captain,

and was not to be troubled by fresh men and novices." In 1540, a new impression of the Bible was finished; a new proclamation for fixing and reading it in churches was issued; and so decided was the king upon this subject that Bonner caused six of these great Bibles to be fixed up in St. Paul's. Burnet, p. 548. And the following is the account of what passed in 1542.

"In the convocation that sate at that time, which, as was formerly observed, Fuller mistakes for the convocation in the thirty-first year of this king; the translation of the Bible was brought under examination, and many of the Bishops were appointed to peruse it: for it seems complaints were brought against it. It was certainly the greatest eyesore of the Popish party; and that which they knew would most effectually beat down all their projects. But there was no opposing it directly, for the king was fully resolved to go through with it. Therefore the way they took was, once to load the translation then set out with as many faults as they could, and so to get it first condemned, and then to promise a new one: in the making and publishing of which it would be easy to breed many delays. But Gardiner had another singular conceit: he fancied there were many words in the New Testament of such majesty, that they were not to be translated; but must stand in the English Bible as they were in the Latin. A hundred of these he put into writing, which was read in convocation. His design in this was visible; that if a translation must be made, it should be daubed all through with Latin words, that the people should not understand it much the better for its being in English. A taste of this the reader may have by the first of them: *Ecclesia, pœnitentia, pontifex, ancilla, contritus, olocausta, justitia, justificatione, idiota, elementa, baptizare, martyr, adorare, sandalium, simplex, tetrarcha, sacramentum, simulacrum, gloria*. The design he had of keeping some of these, particularly the last *save* one, is plain enough; that the people might not discover that visible opposition, which was between the Scriptures and the Roman Church, in the matter of images. This could not be better palliated than by disguising these places with words that the people understood not. How this was received, Fuller has not told us. But it seems Cranmer found that the Bishops were resolved, ei-

ther to condemn the translation of the Bible, or to proceed so slowly in it, that it should come to nothing; therefore he moved the king to refer the perusing of it to the two Universities. The Bishops took this very ill; when Cranmer intimated it to them in the king's name; and objected, that the learning of the Universities was much decayed of late; and that the two houses of convocation were the more proper judges of that, where the learned of the land was chiefly gathered together. But the Archbishop said he would stick close to the king's pleasure, and that the Universities should examine it. Upon which, all the Bishops of his province, except Ely and St. David's, protested against it; so soon after the convocation was dissolved." Burnet, p. 570.

This passage is followed by a copy of Bonner's instructions issued not long after these events; one of which is, that his clergy "should instruct the children of their several parishes, and teach them to read English, that they might know how to believe, and pray, and live according to the will of God." And in the year 1544, the king being about to cross the seas, and having appointed the queen, regent, with Cranmer and others, who favoured the Reformers to assist her, "he did a thing which wonderfully pleased the whole party; which was the translating of the prayers for the processions and litanies into the English language." Burnet, p. 600. Nothing further can be found in this historian upon the subject of the English Bibles during the reign of Henry VIII.

Collier furnishes some slight pretext for the opinion which we controvert, though nothing like an historical attestation of its accuracy. He tells us, p. 153, that the Bible printed in 1539 was reprinted into a larger volume in 1540.

"It was translated mostly by Tindal with the assistance of Coverdale, afterwards Bishop of Exeter. Tyndal suffering for his religion in Flanders before he had gone through the whole work, the Apocrypha was translated by John Rogers, with the addition of some marginal notes. This was called Matthew's Bible to make

it pass the better, because Tyndal lay under the imputation of unsound opinions. This impression for the large volume was revised by Coverdale, who compared the translation with the original, and corrected several places. And now to make it less offensive, the notes were omitted, and a preface of Cranmer's added, which I suppose is the reason of calling it his Bible."

Cranmer's unsuccessful attempt in 1542, to prevent a more correct translation of the Bible, is described by Collier in the same manner as Burnet; the former adding, that the proposed review of the last translation fell to the ground in consequence of the dispute between Cranmer and the Bishops. He further shews, that in January, 1542, an act of Parliament was passed relating to the decision of controversies in religion.

"The preamble sets forth that many seditious and ignorant persons had abused the liberty granted them for reading the Bible; that great diversity of opinions, animosities, tumults, and schisms have been occasioned by perverting the sense of the Scripture. To retrieve the mischiefs arising from hence, it is enacted, that a certain form of orthodox doctrine consonant to the inspired writings, and the doctrine of the Catholic and Apostolic Church, shall be set forth as a standard of belief; that Tindal's false translation of the Old and New Testament, and all other books touching religion in the English tongue contrary to the articles of faith, or that summary of doctrine published by the king in 1540, or any time after during his majesty's reign be suppressed, and forbidden to be read in any of the king's dominions." P. 188.

"The reading of the Bible is likewise prohibited to all under the degrees of gentlemen and gentlewomen, with a proviso, that it shall be lawful for all persons whatever to read or teach all such doctrines as is or shall be set forth by his majesty since 1540."

Whatever may be thought of restricting the reading of the Bible to gentlefolks, there is here clearly no suppression of the Protestant Bible. Tyndal's Bible, as published by Coverdale under the sanction of Cranmer, was called as we have just seen Cranmer's Bible. The

Bible, or rather the parts of the Bible, that were printed by Tyndal, and were known by his name, were deformed, as will appear hereafter, with the grossest errors, conveyed in the insinuating shape of prologues and notes. And as a revised edition of this Bible had been published by authority, it was not very surprising, as long as there existed an imprimatur, that all others should be suppressed. Another proclamation to this effect is mentioned at p. 211. as having been made about 1545; and yet it is plainly absurd to suppose that it refers to the authorised translation, since only three pages before, Henry VIII. in his last speech to his Parliament in 1545, had declared the very reverse. First he blames the clergy for their disputes, saying, "Your charity and discretion is quite lost in vehemence and satyr: some are too stiff in their old mumpsinus, and others too busie and curious in their new sumpsinus." Next he rates the laity, and says,

"Nor lay so much stress upon your vain expressions and fantastical opinions. In such sublime matters you may easily mistake. 'Tis true you are allowed to read the Holy Scripture, and to have the Word of God in your mother tongue; but then this permission is only designed for private information, and the instruction of your children and families, but never intended for mootings and dispute, nor to furnish you with reprimanding phrases and expressions of reproach against priests and preachers."

Here then the English Bible was evidently acknowledged. Heylyn confirms this view of the question. He says expressly, that the Necessary Erudition

"Was countenanced by a proclamation that made way unto it, bearing date 6th of May, 1541; whereby it was commanded that the English Bible of the larger volume should publicly be placed in every parish church of the king's dominions; and here we are to understand that the Bible having been translated into the English tongue by the great pains of William Tyndal (who after suffered for religion, in the reign of this king) was by the king's

command suppress; and the reading of it interdicted by proclamation; the bishops and other learned men advising the restraint thereof as the terms then stood. But afterwards the times being changed, and the people better fitted for so great a benefit, the bishops and clergy assembled in convocation in 1536, humbly petitioned the king that the Bible being faithfully translated, and purged from such prologues and marginal notes as formerly had given offence, might be permitted from henceforth to the use of the people. According to which godly motion his majesty did not only give order for a new translation, but in the interim, he permitted Cromwell, his Vicar General, to set out an injunction for providing the whole Bible, both in Latin and English, after the translation then in use; and which was called commonly by the name of Matthew's Bible, (but was no other than that of Tindall somewhat altered,) to be kept in every parish church throughout the kingdom. And so it stood (but not with such a general observation as the case required) till the finishing of the new translation, printed by Grafton, countenanced by a learned preface of Archbishop Cranmer, and authorised by the king's proclamation of the 6th of May, as aforesaid." Heylyn's History, p. 20.

The reader may now judge of the truth of the assertion, that the Popish Necessary Erudition was published at a time when "all the books of the Old and New Testament, of Tindal's Protestant translation, were forbidden to be kept or used in the king's dominions." If this be true of 1543, it is equally true of 1547. If Henry VIIIth's Bibles were not Protestant, no more were Edward VIth's; for they were either precisely the same; or at least they never differed materially. Both wanted the "note and comment" of W. Tindal; which is doubtless right dear to the Christian Observer; and Edward's New Testament was still further gone in Popery, for it was accompanied with the Anti-Calvinistic Paraphrase of Erasmus, a fact sufficient to determine the nature of Cranmer's unbiassed opinions.

But there are other arguments from which the Critic infers the Popery of the Necessary Erudition; and we proceed to point out their

irrelevancy, or insufficiency. Great stress is laid in the first place upon the incompleteness of the Reformation, under Henry VIII.; a fact which no Protestant has ever called in question; and by which the disputes among Protestants can never be decided. Cranmer, indeed, as well as many others, ceased not to desire and seek a completion of the work that had been begun, and it is a matter of some importance to ascertain their views on this subject. Immediately after the publication of Henry's first Articles of Religion, which took place in 1536, Cranmer, according to Burnet, presented a paper to the king, entitled, "Some Considerations to induce the King to proceed to a further Reformation." Burnet, vol. i. p. 395., and Records, vol. i. p. 479. In these the Archbishop insists upon the mischiefs which have arisen, and will arise from too hasty, and too peremptory a decision of controverted points; and he alludes particularly to the celibacy of the priesthood, and the Pope's authority. "Lastly," he says, "there be other opinions not spoken of, which have made, and yet will make, as much variance in your grace's realm as any of them treated of," and he enumerates Purgatory, Invocation of Saints, Tradition, with other satisfaction besides that of Christ; and "Whether Free-will by its own strength may dispose itself to Grace of a conveniency, or as it is said, *de congruo*." He goes on to mention the Kissing Images, &c. but does not add one word respecting Justification, or its kindred doctrines. And as the Necessary Erudition decides the question stated by Cranmer, in the very way which all Protestants would wish to see it decided, can we doubt that the book speaks his sentiments, and that he was satisfied with what it contains on the subject?

Another of Burnet's documents in the same volume, p. 486., is a letter from Melancthon to the king,

dated April, 1539, in which the "pride and glory of Germany" urges Henry to a further Reformation. But the points on which he enlarges, are, Image-worship, the Denial of the Cup to the Laity, the Celibacy of the Clergy, the Invocation of Saints, and other branches of Popish idolatry. Not a syllable is to be found on Justification or Free-will.

The next argument furnished by Burnet, is "a letter written by the German ambassadors to the king, against the taking away of the chalice, and against private masses, and the celibate of the clergy." Records, vol. i. 490. This letter, dated 1538, is of great length; and is answered at greater by Henry. But neither party adverts to what the Christian Observer would represent as the most important of Henry's errors.

We have another proof of his innocence on this subject in his cruel and illegal treatment of Barnes, Jerome, and Gerard. (Burnet, vol. i. p. 536.) Gardiner had preached at St. Paul's against the Lutherans, Barnes answered him; the dispute became notorious; and was carried before the king. The immediate result was, that Barnes and his colleagues signed a paper, given by the historian in his Appendix, in which they promised to abstain from such indiscretions for the future, and to submit to the king. The articles were,

"First, That, though we are redeemed only by the death of Christ, in which we participate by faith and baptism; yet by not following the commandments of Christ, we lose the benefits of it, which we cannot recover but by penance.

"Secondly, That God is not the author of sin, or evil, which he only permits.

"Thirdly, That we ought to reconcile ourselves to our neighbours, or forgive before we can be forgiven.

"Fourthly, That good works, done sincerely, according to Scripture, are profitable and helpful to salvation.

"Fifthly, That laws made by Christian rulers ought to be obeyed by their sub-

jects for conscience sake; and that whoever breaks them, breaks God's commandments.

"It is not likely that Barnes could say any thing directly contrary to these articles; though, having brought much of Luther's heat over with him, he might have said some things that sounded ill upon these heads. There were other points of difference between Gardiner and him about justification: but it seems the king thought these were of so subtle a nature, that no article of faith was controverted by them; and therefore left the Bishop and him to agree these among themselves, which they in a great measure did." P. 537.

To the disgrace of Gardiner and his master, these men were afterwards included in a bill of attainder, and burnt without any further trial.

We have thus shewn how completely the Christian Observer has misrepresented the share which Craumer took in the Necessary Erudition, as well as the state of the Reformation at the death of Henry VIII. If, in that part of the Calvinistic cause which rests upon transactions under Edward VI., the critic shall not appear to have been quite as much at a loss for *historical* materials, he will still be convicted of having used them with greater unfairness.

The contrariety between the Erudition and the first book of Homilies, is the point which he proposes to establish; and having done this to demonstration, by telling us to read them, and see how different they are; he furnishes us, in the next place, with a more ingenious argument. Collier, as usual, is made to stand his friend; but the historian, as might be expected, is a reluctant ally. He tells us, it is true, that Gardiner resisted the alterations which were made immediately after the death of Henry VIII., and complained particularly of the imposition of the new Homilies. Gardiner asserts that they contradict the Necessary Erudition; and lays hold of an expression, which we suppose had been used by Cranmer, that the late king had

been seduced into the adoption of that work. The words, however, of the Archbishop, do not appear; and as the king, in speaking to him, had said, "It is your own book," there is reason to believe that Cranmer spoke of those parts alone to which he was notoriously hostile. Gardiner, however, had a plausible case; for the Archbishop had certainly assented to some doctrines which he did not hold, and was forced to submit in silence to his adversary's reproaches upon the subject. But did it never occur to the Christian Observer that these taunts and sneers would have been totally inapplicable to Cranmer, if it had been notorious that he and his friends were overruled in the composition of the Necessary Erudition. Gardiner asks, why should you so soon forget your old knowledge of Scripture as set forth in the Necessary Erudition, and advise a change? The question cannot imply that Cranmer was overruled in composing it; it evidently strengthens the contrary supposition. It is remarkable also that Cranmer's answer to this taunt, though adduced with his usual fairness by Collier, is passed over with his usual fairness by the Christian Observer.

"Cranmer urged a resolution of the Convocation of 1542, that the Bishops and Clergy then assembled, agreed to draw up some discourses for public instruction, and prevent the spreading of error occasioned by ignorant and indiscreet preachers. To this Gardiner replies, the late king by publishing a form of belief, had superseded the use of this expedient. For proof of this he refers the Protector to his answer to Cranmer, Collier, II. p. 223.

It will throw some light hereafter upon the cause of this omission, to shew that the ignorant and indiscreet preachers alluded to by Cranmer, are the true orthodox Protestants of Calvin and the Christian Observer; and that many passages in the Homilies are directly levelled

at their errors. For the present it will suffice to observe, that Gardiner must have been somewhat at a loss, when he was driven to say that a form of belief was a substitute for discourses for public instruction.

But more and worse remains behind. Collier admits the validity of Gardiner's objection to the Homilies, viz. that they explain Justification, &c. in a different manner from the Necessary Erudition; and he adds, that one reason why Gardiner was imprisoned, and not allowed to take his seat in Convocation, might have been that he would have overset Cranmer in the dispute about Justification. For in Collier's view, when the Scriptures mention justification by faith, the word *faith* is synonymous with the New Covenant, and the word *law* with the Old. "However," he concludes, "Cranmer and the Lutherans had a pious meaning at the bottom of their notion." And here the Christian Observer stops. Collier proceeds thus.

"They conceived the mercy of God, and the merits of our Saviour were more advanced by resting the point wholly upon belief, as to the act of Justification. Neither did they exclude the necessity of regular practice. So that upon the whole the Controversy seems to lie more in terms and language, than in meaning and substance."

The truth of this assertion, as far as it effects any controversy between the Necessary Erudition, the Homilies, and Collier, may be very easily defended upon a fitting occasion; but we apprehend that no fit occasion will ever occur for defending the gross misrepresentation which we have just pointed out. The critic represents Collier as his decided opponent, as one "from whose authority Mr. Todd will not appeal," as one "who is much of Mr. Todd's opinion in the controversy itself, of grace and works;" his authority, on these accounts, becomes very considerable; and therefore his paragraphs are quoted

by halves ! And what is there in the fortunate half which has emerged from its folio obscurity into the pure light of a periodical Miscellany, to entitle it to this great promotion ? Is it to be believed that Cranmer was really actuated by the unworthy and pusillanimous motives attributed to him by Collier ? Had he not argued stoutly against the Six Articles, when the clergy, and the Convocation, and the clever and bloody king were his respondents ? And when the tide was turned, and he was at the height of power and reputation, could he be unwilling, or could he be unable to defend the *articulum stantis vel cadentis ecclesie*, against a few discomfited Papists ? The supposition is more worthy of the Christian Observer than of Collier.

The former, however, has not yet finished. He tells us that,

"Further on in Collier we find Gardiner's reasoning at full length against Cranmer's positions, particularly those in the Homily of Salvation, penned by Cranmer. He mentions one of Cranmer's arguments used to prove that only faith justifies. Then we are justified by faith without all works of the law. Charity is a work of the law. Therefore we are justified without charity. This argument Gardiner undertakes to answer at his peril, provided Cranmer would send it under his own hand." Christian Observer, p. 45.

To begin with the full length at which Gardiner's reasonings are reported further on. They occupy, most unquestionably, nearly three of Collier's very close pages. But there are not four lines about Justification by faith ; a large portion is occupied in censuring Erasmus's paraphrase ; and a larger in shewing that the Injunctions and Homilies, being authorized merely by proclamation, cannot be safely complied with.

"The Homilies and the Paraphrase," he says, "have no harmony of doctrine in them ; they differ in material articles. The Homilies make Justification depend wholly on Faith, exclusive of Charity. But Erasmus's paraphrase affirms that Jus-

tification requires both these qualities ; and that faith must have love or charity joined with it. The Homily of Salvation maintains that remission of sins is accepted of God for perfect justification. The doctrine of the Parliament (meaning the Necessary Erudition) teaches us that Justification, as to the compass of the notion, includes more parts than remission of sins ; and that though remission of sins is in some sense a justification, yet the entireness of that idea is not comprehended in it." Collier, p. 330.

This is not the proper opportunity for shewing the incorrectness of the first, or the vagueness of the second of these assertions. But the reader may be assured that the only additional full length reasoning against Justification in Gardiner's letter, is a demand "to produce any antient Father affirming that Faith excludeth Charity in the Office of Justification." The remainder consists of an invective against Erasmus's paraphrase, and accuses it of contradicting the Necessary Erudition on the subject of Palms, candles, and holy bread ; and of many other high crimes and misdemeanours.

We were for some time at a loss to conceive, why so much, and at the same time so little, notice was taken of this letter : but the difficulty may be thus explained : Gardiner having contended that the Homilies contradict the Necessary Erudition, this is good evidence to shew that Cranmer could not be the voluntary author of them both. This strengthens certain rickety historical proofs, that "his authority was so low in 1543, that he could not carry things his own way, or as far as he wished ; consequently we are prepared for a diversity between his public acts and his private sentiments." But then Gardiner advances somewhat further than this, and dragging forward Erasmus's Paraphrase, (the book, of all others, least loved by Calvinistic Churchmen) pronounces the same weighty sentence of divorce between that and the Homilies, which he had previously pronounced between the Homilies and the Er-

dition. The argument therefore of the Christian Observer is stopped, by its manager's modesty, far short of its conclusion. "He is prepared to prove, (and we are sure he would willingly do so), that Cranmer could not have ordered Erasmus's Paraphrase to be fixed up in all the churches in the country; or at least that if he did, it was when he had not *his own way*, when he could not go as far as he wished, when he was circumscribed by a popish clergy, and a tyrannical king: but alas, it was at this very time that he published the Homilies!!

The plain fact is this: Gardiner's authority upon the question is worth very little; he differed with Cranmer upon what was the great subject of dispute, *the Sacraments*; in this respect Cranmer's open or secret sentiments were changed; and Gardiner, with the view of carrying the war into the enemies' quarters, said, you have not only renounced transubstantiation; but you have fallen into solifidianism. The first was true, and, in a slight degree, dishonourable; the second was palpably false, and was merely urged as a make-weight. Another inference is important: if Cranmer put out two books at the same time, which Gardiner thought irreconcilable, why may he not have put out a third book, viz. the Necessary Erudition, which, to our shrewd and honest critic, has the same appearance of inconsistency, and which, nevertheless, is substantially the same as the other two?

A few more trifling misrepresentations, and for the present we have done. As Gardiner had objected to the Homilies on Salvation, &c. and contended that they were at variance with the authorised doctrines of the Erudition, it is not unimportant to inquire what course was pursued by him and his colleagues, when Mary's accession gave them once more the upper hand. If they simply discarded the Homilies, and restored the Erudition to its original place,

they would bear a strong testimony to its papistry and false doctrine. What did they do according to the Christian Observer, and what did they do according to fact?

"Upon the accession of Popish Mary, and the professed return of the Church to the doctrine and ritual of her father, Henry VIII. this new book of Homilies was as a matter of course laid aside with the 'schismatical ordinal' of Edward VI.; and a new 'profitable and necessary doctrine' was substituted by Bonner and others, after the heads of the 'Institution and Necessary Erudition.' 'It differed, however,' says Collier, 'in manner,' as might be expected, 'being more particular and more polemical.'" Christian Observer, p. 171.

It is here clearly intended to make the reader believe, that the only difference between the "profitable doctrine" of Bonner, and the Institution and Erudition of Henry, was, according to Collier, a difference of manner; the former being more particular and more polemical. The sentence, as it stands in Collier, is this:

"This summer Bp. Bonner set forth several Homilies, for the use of his diocese. They were drawn up partly by John Harpsfield, archdeacon of London, one of Bonner's chaplains; partly by Henry Pendleton, already mentioned. The titles of them are as follows: 1. Of the Creation and Fall of Man. 2. Of the Miserie of all Mankind, and his Condemnation to Death. 3. Of the Redemption of Man. 4. How the Redemption in Christ is applicable to Man. 5. Of Christian Love and Charity. 6. How dangerous a Thing the Breach of Charity is. 7. Of the Church; what it is, and of the Commodity thereof. 8. Of the Authority of the Church. 9. Of the Supremacy. 10. Of the Supremacy. 11. Of the true Presence of Christ's Body and Blood in the Sacrament of the Altar. 12. Of Transubstantiation. 13. Of certain Answers against some common Objections made against the Sacrament of the Altar.

"Some little time before the printing these Homilies, a book called a 'Profitable and Necessary Doctrine,' &c. was published by Bonner, for the diocese of London. It begins with an exposition of faith, and goes upon the heads of the Institution and Necessary Erudition, set forth in the reign of king Henry VIII. The manner of handling these points, is somewhat dif-

ferent from the tracts above-mentioned. For instance, this book is more particular in some cases, and more polemical in others. Under the Sacrament of Orders, the ordinal made in the last reign, is censured, &c." Collier, p. 382.

Is it conceivable that any one should have read this passage through, and supposed that Collier was comparing Bonner's Profitable, not with his above-mentioned tracts or Homilies, but with the Institution and Erudition? Not one word does Collier say respecting the comparative contents of the first, and the last; and we regret our inability to furnish such a comparison at the present moment. On a future occasion, we shall endeavour to supply the deficiency.

The next person grievously misrepresented, is Mr. Todd; and as he has not thought it worth his while to interrupt his learned and valuable labours, for the purpose of exposing the arts of his Christian critic, we will venture to extract a passage from his "Introduction," together with the representation given of it throughout the review which we are considering.

"This book too (the Necessary Erudition), (as the earliest Articles and every other document in this collection more or less do), especially defines Justification, Faith, and Works; and claims equal attention with the three discourses in the book of Homilies; * 'wherⁱⁿ, if any where so briefly,' it has been rightly said, 'a man may meet with the true *medulla patrum* in those points. And it were to be wished, that all Homilies that have been since set forth, had been so divine and catholic without any tincture or leaven of affected composition.' While these Homilies leave no subject untouched, which any parts of the public declarations here given, notice, they indeed particularly shew that our Reformers † 'supposed not only the possibility of the existence of good works prior

to our justification, which a Calvinist can never do consistently with his general principles. But that they also required the actual pre-existence of them as necessary conditions, though they excluded them as meritorious causes.' This is the argument of Dean Tucker, supported by a reference to the first of these Homilies, where ‡ 'the true understanding of this doctrine' is perspicuously laid down, and which he desires, an injunction that cannot be too often repeated, may be read with attention." Todd, p. xlix.

Now whatever may be thought of the pre-existence of good works, for which Dean Tucker thus contends, we suspect that none of our readers will have any doubts about Mr. Todd's meaning, when he talks of the *Medulla Patrum*, and the Divine, and Catholic Homilies. If they construe his words strictly, the first expression is applied to the three discourses in the book of Homilies, and to nothing more. If they prefer a looser interpretation, it may relate both to them and to the Necessary Erudition: but the latter expression, 'divine and catholic,' and the wish that precedes it, cannot, by any ingenuity or any perverseness, be understood of another subject than the three fore-mentioned Homilies. The words "these Homilies," immediately follow: Dean Tucker refers "to the first of these;" and Mr. Todd, in his note, sends us to p. 58—60 of his documents, which contain a portion of the Homily on the Salvation of Mankind.

The Christian Observer having quoted and garbled the Necessary Erudition, proceeds in the following terms,

"These are a few of those sentiments, which, on the authority of Dr. Martin, late Dean of Ely, Mr. Todd in his introduction, calls 'the true *medulla patrum* in these points;' and 'it were to be wished,' he adds, 'that all Homilies that have been since set forth,' meaning, we suppose, our own authorized ones, 'had been but so divine and catholic without any tincture or leaven of affected composition.'" Christian Observer, p. 42.

Further[†] on, in p. 192, Mr. Todd is represented as speaking of the

* Dr. Martin, late Dean of Ely, his Opinion concerning the Difference between the Church of England and Geneva, &c. 12mo. 1662. p. 65.

† Letters to Dr. Kippis, p. 111.

‡ See the whole passage in this volume, (viz. Mr. Todd's) p. 58—60.

Erudition and Institution, as of the old Homilies; and it is added,

"Well might Dean Martin have wished that all Homilies appointed since the Institution and Erudition had been equally divine and catholic*, without any leaven of affected composition, although it is surely bold in a Protestant divine to say he wished that Cranmer had been as divine and catholic in his new Homilies under Edward VI. as he had been in the older ones, composed by the help or sanction of Gardiner and the Papists."

Having presented our readers with these extracts, we shall not venture to add a single comment: we trust that no writer would have made such gross mis-statements intentionally; yet are we at a loss to conceive they can have originated in a mistake.

But the circumstances under which the Necessary Erudition was composed, are not the only external evidence on which the Christian Observer rests his cause. The composition and publication of the Homilies, furnish further subjects of triumph and self congratulation. And to these he has the greater claim, because he has earned them by his ingenuity alone.

"Mr. Todd," he says, at p. 192, "has given us no explanation whatever of the many difficulties that must arise from his view of the case, viz. that the formularies of Henry VIII. and those of Edward VI. were meant to be identical. If so, whence arise their verbal differences? Why were the former, if so clear, &c. as Mr. Todd thinks, not adopted as they stood?"

These questions, and many that follow, are meant to be very convincing; but they assume a fact which is not proved, and which must be laughed at whenever it is mentioned; that Mr. Todd maintains the identity of Henry's formularies, which teach seven sacraments,

* One might almost believe that the writer had never heard of the Catholic Church; and that he understood the epithet to be synonymous with Popish: for wherever it occurs in the documents under Henry VIII. he very slyly and significantly puts it in italics, *Catholica* Institutio, &c.

transubstantiation, the celibacy of the clergy, and the communion under kind, with the formularies of Edward, which reject them all. The word identity is never used by Mr. Todd; he says, as we have already stated, that the documents which he has quoted, shew in chronological order, the sentiments of our reformers upon those doctrines in the Thirty-nine Articles, which some have supposed to express the language and breathe the doctrine of Calvin. To which documents, he says, in another place, "the framers of the Articles directed their attention, with the spirit of which they concur, and the words of which they almost literally adopt." And then he cites a passage from the Twelfth Article, Of Good Works, and shews by references that it obviously agrees with the Necessary Erudition, the Homily on Faith, the Catechismus Brevis, and the Apologia of Jewell, as well as the Confession of Augsburg. All, therefore, that Mr. Todd can possibly be understood to say, is, that a very strong similarity of sentiment upon the topics now called Calvinistic, may be traced through all the documents he quotes; and for this purpose, he manfully appeals to the documents themselves. His critic, cautious of confronting, betakes himself to circumstances, and having offered a plausible, but most incorrect statement, respecting the authors of the Necessary Erudition, proceeds with equal plausibility, and somewhat less unfairness, to comment upon the difference between that work and the Homilies. Why is the article on Free-Will left out of the latter; why are the articles on Justification, and Faith, and Good Works, different in the different works? These questions contain the substance of the best argument brought forward by the Observer; and they admit of the following answers.

In the first place, Cranmer himself, as we have already heard from Collier, explained the circumstance

to Gardiner, by saying, that the Homilies were intended for popular instruction; and that the intention of publishing them, had been long entertained. In the second place, discourses for popular instruction, would naturally be composed in a manner little adapted to controversial purposes; and it is for controversial purposes chiefly that Mr. Todd, and those who think with him, appeal to the technical and scholastic definitions of the Necessary Erudition. Cranmer always endeavoured to keep controversy out of sight: this is evident both in the Homilies and Articles: but in spite of his endeavours, disputes have arisen; and *his sentiments*, among other things, are warmly and pertinaciously contested. If both parties appeal to his *popular discourses*, is it unfair in one of them to make a further search into his opinions, and quote his more polemical works? In the third place, it is certain, that both the Homilies and the Erudition maintain the true and Protestant doctrine, upon the only question of which Cranmer is known to have spoken as undecided in King Henry's first Articles of Religion. He told the King, as we have already proved, that the doctrine of *congruous merit* was not set at rest by that formulary. It was set at rest by the Erudition; and was left at rest by the Homilies; and this is a strong proof that they both speak his sentiments. In the fourth place, we neither know, nor can conceive a reason for maintaining that Cranmer might not have thought the same in 1543 and 1548, and yet have been pleased in the latter year to express his thoughts after an amended form. Even if his formularies differ, may not the difference, as Collier has declared, be a mere dispute about terms? or may not there be a variation in the arrangement and the words of an argument, without any substantial alteration in its purport? Lastly, the truth of the matter is probably this. Cranmer, though he

neither held absolute predestination, consummate depravity, final perseverance, or irresistible grace, did not desire to inflame and alienate those that did. Among such men, he might have perceived many true friends to the Reformation: men with whose aid he could not dispense, men whose characters he respected, men whose persons he loved, and with whose errors, his temper, confessedly somewhat too compliant, made him apt and ready to bear. Without compromising the truth therefore, he declared it in the least offensive manner. His positions did not contain an express renunciation of Calvinism; but they were silently and stubbornly irreconcilable with it. Where they are embraced, the true doctrines of the Gospel must be gradually imbibed, or at least could never consistently be rejected; and his pupils would thus be led to truth by a sure, even though a circuitous route. His definition of Free Will, would have awakened all their prejudices, and procured his immediate condemnation as a Papist, or a Pelagian. His Homilies on Faith, and Good Works, and Declining from God, are offensive to no Protestant who professes a belief in the Scriptures: they are *catholic*, and all may receive them. Abstracts of their contents have already appeared in this work; the next Number will contrast them with the Necessary Erudition; but the reader must beware how he assents to our anti-Calvinistic interpretation of them, lest he fall under the following charitable and truly Christian condemnation. "If we quarrel with the ordinary, worldly, and indefinite statements of mis-called Protestantism, it is because we believe them to be equally and *intentionally* levelled by their authors against the genuine cause of good works, and scriptural holiness." —Christian Observer, p. 192.

Since the preceding remarks were written, our attention has been accidentally called to a circumstance

which may illustrate the last quotation, and shew what this journalist means by good works. He has already been convicted of taking great liberties with Collier and Mr. Todd; and we think ourselves much honoured by a similar treatment. The *Christian Observer* for August, p. 561, contains, under the head of Religious Intelligence, a long account of the proceedings of the Church Missionary Society. "The letters and journals, it is said, which are constantly arriving from the various stations of the Society, furnish many interesting and important facts connected with the progress of the Gospel among the heathen. We proceed to give a specimen of these communications, beginning with *India*. A clergyman writes from Calcutta: 'Great things are going on here, and in five years' time this will be an altered place,' &c. &c. 'OUR SCHOOL SYSTEM will soon be considerably enlarged,'" &c.

It will appear hardly credible that this letter should have been copied from the *Christian Remembrancer*; but such is the fact. It may be found in the 18th Number, p. 371, in our review of Bishop Middleton's Sermon; the original having been communicated by a much respected friend, whose correspondent, as it will be easily believed, is in no wise connected with the Church Missionary Society, but is actively engaged in the service of the Society for promoting Christian Knowledge, and it is of *their* schools (for an account of which see the Register for the present month) that such pleasing anecdotes are related. The Church Missionary Society, which has given substantial proofs of good-will to the Bishop of Calcutta and his undertakings, will not feel much pleased with the "genuine good works and scriptural holiness" of its advocate.

(To be continued.)

BIBLICAL ILLUSTRATIONS.

(Continued.)

"And king Solomon made a navy of ships in Ezi-ongaber, which is beside Eloth, on the shore of the Red Sea, in the land of Edom.

"And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon.

"And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to king Solomon." 1 Kings ix. 26, 27, 28.

Many doubts have arisen about a port called Ophir, whence the immense quantities of gold and silver came, which were necessary at this time, when provision was making for building the temple of Jerusalem. In what part of the world this Ophir was, has not yet been agreed. Connected with this voyage too, was one to Tarshish, which suffers the same difficulties; one and the same fleet performed them both in the same season. In order to come to a certainty where this Ophir was, it will be necessary to examine what Scripture says of it, and to keep precisely to every thing like description which we can find there, without indulging our fancy further. First, then, the trade to Ophir was carried on from the Elanitic Gulph, through the Indian Ocean. Secondly, the returns were gold, silver, ivory, but especially silver, (1 Kings x. 22.) Thirdly, the time of the going and coming of the fleet was precisely three years, (1 Kings x. 22.) at no period more nor less. Now if Solomon's fleet sailed from the Elanitic Gulph to the Indian Ocean, this voyage must of necessity have been made by monsoons, for no other winds reign in that ocean. And what certainly shews this was the case, is the precise term of three years, in which the fleet went and came between Ophir and Ezion-gaber. For it is plain, so as to supersede the necessity of proof or argumentation, that had this voyage been made with va-

riable winds, no limited term of years ever could have been observed in its going and returning with variable winds; the return precisely in three years was not possible, in whatever part of the world Ophir might be situated in. Neither Spain nor Peru could be Ophir; part of these voyages must have been made with variable winds, and the return consequently uncertain. The island of Ceylon in the East Indies could not be Ophir; the voyage thither is indeed made by monsoons, but we have shewed that a year is all that can be spent in a voyage to the East Indies; besides, Ceylon has neither gold nor silver, though it has ivory. St. Domingo has neither gold, silver, nor ivory. When the Tyrians discovered Spain, they found a profusion of silver in huge masses, but this they brought to Tyre by the Mediterranean, and then sent it to the Red sea over land, to answer the returns from India.

These mines of Ophir were, probably, what furnished the East with gold in the earliest times; great traces of excavation must therefore have appeared; yet in none of the places just mentioned are there great remains of any mines that have been wrought. The ancient traces of silver mines in Spain are not to be found, and there never were any of gold. John Dos Santos, a Dominican friar, says, that on the coast of Africa, in the kingdom of Sofala, there are mines of gold and silver, than which none can be more abundant, especially the silver. They bear the traces of having been wrought from the earliest ages. They were actually open and working when the Portuguese conquered that part of the peninsula, and were probably given up since the discovery of the new world, rather from political than other reasons.—John Dos Santos says, that he landed at Sofala in the year 1586; that he sailed up the great river Cuána, as far as Teté, where, always desirous to be in the neighbourhood of gold,

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his order had placed their convent. Thence he penetrated above 200 leagues into the country, and saw the gold mines then working at a mountain called Afura. At a considerable distance from these are the silver mines of Chicoma; at both places there is great appearance of ancient excavations. It is a tradition which generally obtains in this country, that these works belonged to the Queen of Saba, and were built at the time, and for the purpose of the trade on the Red sea: this tradition was common to all the Cafres in that country.

Eupolemus, an ancient author, quoted by Eusebius, speaking of David, says, that he built ships at Eloth, a city of Arabia, and thence sent miners, or, as he calls them, *metal men*, to Orphi, or Ophir, an island in the Red sea. Now by the Red Sea he understands the Indian Ocean, and by Orphi he probably meant the island of Madagascar; or Orphi might have been the name of the continent instead of Sofala, that is, Sofala, where the mines are, might have been the main land of Orphi. The kings of the isles are often mentioned in this voyage; Socotra, Madagascar, the Commorras, and many other small islands thereabouts, are probably those the Scripture calls the Isles. All then reduces itself to finding a place, either Sofala, or any other place adjoining to it, which avowedly can furnish gold, silver, and ivory, in abundance, has large tokens of ancient excavations, and is at the same time under such restrictions from monsoons, that three years are absolutely necessary to perform the voyage, and that it needs no more, and cannot be done in less, to prove that this is Ophir. *Bruce's Travels*, Vol. I. p. 434.

Mr. Bruce then proceeds to prove, in a very able manner, that on a calculation regulated by the monsoons, the voyage to Sofala would take up the time of three years, according to the scriptural account. The

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whole being too long for extraction, the reader is referred to the original. Vol. I. p. 434.

"And it came to pass at the seventh time, that he said, behold there ariseth a little cloud out of the sea, like a man's hand. And he said go up, say unto Ahab, prepare thy chariot, and get thee down, that the rain stop thee not." 1 Kings xviii. 44.

At this season of the year it is not uncommon, towards the evening, to see a small black cloud rising in the eastern part of the horizon, and afterwards spreading itself to the north west. This phenomenon is always attended with a violent storm of wind, and flashes of the strongest and most vivid lightning, and heavy thunder, which is followed by rain. These storms sometimes last for half an hour, or more, and when they disperse they leave the air greatly freshened, and the sky of a deep, clear, and transparent blue. When they occur near the full moon, the whole atmosphere is illuminated by a soft but brilliant light, attended with gentle airs, as Shakspeare has expressed—

"When the sweet wind did gently kiss the trees,

"And they did make no noise."

Hodge's Travels in India, p. 35.

"And the hand of the Lord was on Elijah, and he girded up his loins and ran before Ahab, to the entrance of Jezreel." 1 Kings xviii. 46.

"And thou shalt make the girdle of needle work." Exod. xxviii. 39.

"A girdle of fine twined linen." Exod. xxxix. 29.

"And Elijah was girded with a girdle of leather." 2 Kings i. 8.

One of these hykes is usually six yards long, and five or six broad; serving the Arab for a complete dress in the day, and for his bed and covering in the night. It is a loose, but troublesome garment, being frequently disconcerted and falling upon the ground, so that the person who wears it is every moment obliged to tuck it up, and fold it

anew about his body. This shews the great use there is for a girdle in attending any active employment; and in consequence thereof the force of the Scripture injunction alluding thereunto, of having your loins girded. *Shaw, Thalaba, note*, Vol. I. p. 196.

The girdles of these people are usually of worsted, very artfully woven into a variety of figures, and made to wrap several times about their bodies; one end of them, by being doubled, and sewn along the edges, serves them for a purse, agreeable to the acceptance of the word zary in the Holy Scriptures. The Turks and Arabs make a further use of their girdles, by fixing their knives and poignards in them. Whilst the Hogias, *i. e.* the writers and secretaries, are distinguished by having an inkhorn, the badge of their office, suspended in the like situation. *Shaw, Thalaba, note*, Vol. I. p. 205.

This account of the girdles agrees exactly with that given by Josephus, describing those worn by the priests, Exod. xxviii. 48. The Spanish peasantry, in all the southern provinces of the peninsula, have girdles of a similar description, in which their knives are occasionally fixed. They, like those of the chief priests, are twisted, and of various colours, enfolding their bodies. It is most probable that this custom is of Moorish origin, as being in general use in those parts where the Moors were chiefly resident. How far they are prevalent in the north, where intercourse with the Moors was less frequent, I cannot say.

To the Editor of the Remembrancer.

Sir,

IN an able Charge to the Clergy of his Diocese, in June, 1819, Bishop Gleig has very happily expressed a principle of the utmost importance to all who are intrusted with the

duty of Christian edification. "The Principles of our Holy Religion are not a collection of independent truths, with which every Clergyman may store his memory from the Old and New Testaments, and afterwards retail them in his sermons or other discourses, in whatever order he may find most convenient for himself. They must be *studied* in regular order, and communicated to our people in the same order.".... The necessity, indeed, of a *system of edification*, will naturally occur to every pastor who anxiously reflects upon the most effectual methods of discharging his duty of preaching or lecturing; and it will occur to him that without some system, it would be impossible to preserve any thing like proportion among the parts, and consequently any consistency in the whole of his doctrine. It has more than once been suggested, that the subjects pointed out for consideration by our Church, in her services for the Sundays throughout the year, form a regular and consistent plan of teaching. "The whole Christian year seems meant to be divided into two parts. The design of the first is to commemorate successively, those great events belonging to Christ's life on earth, from which result the several great truths of the Christian system; the intention of the second is to teach us to live after our Lord's example. The first part takes up the time from Advent to Trinity Sunday.... The second contains the time from Trinity Sunday round to Advent again.".... [The Christian Year. Sermon IV. Christian Guide. By John Miller.] With regard to the former of these divisions I cannot but consider it as a striking fact, that although the events of our blessed Lord's life were scattered through a space of more than thirty years, yet their anniversaries in one year fall in the order of the events themselves; and, perhaps, it is not too much to infer, that this order was ordained

for the express purpose of facilitating a systematic arrangement of the doctrines derived from those events. With respect to the second, I doubt whether any Teacher of Moral Philosophy has ever constructed so regular a scheme of moral teaching as that contained in the Proper Lessons, Epistles, and Gospels for the Sundays after Trinity; a brief outline and elucidation of which I subjoin, not without hope that it may excite attention to a subject which has, perhaps, received less than it deserves.

List of Subjects for Twenty-five Sundays after Trinity.

- I. Love of God.
- II. Of our Neighbour.
- III. Humility.
- IV. The Fruits of Humility.
- V. Submission and Obedience.
- VI. Repentance unto Life.
- VII. The Wages of Sin and the Gift of God.
- VIII. The Evidence of the Spirit.
- IX. God and Mammon, or Baal.
- X. Encouragements to Conversion through the Spirit.
- XI. Appointed Means and Powers that be.
- XII. The Glory of the Law, and of the Gospel.
- XIII. The Promise Prior to the Law and Paramount.
- XIV. Vengeance and Salvation.
- * XV. Implicit Obedience necessary, not meritorious.
- XVI. Death of Sin, and Life of Righteousness.
- XVII. Against Divisions.
- XVIII. Obedience to the Law through the Gospel.
- XIX. Christ all-sufficient against the World.
- XX. Preparation for Judgment.
- XXI. The nature of Preparation.
- XXII. The advantages of Preparation.
- XXIII. The folly of neglecting Preparation.
- XXIV. Faith.
- XXV. Righteousness.

I. Josh. x. Prop. Less. sets forth what great things God hath done for his people. Ep. 1 St. John iv. 7. exhorts us to love Him in return. Gosp. Luke xvi. 19. in-

* Or, Undivided Service of God.

structs us that without loving Him, we cannot be converted by signs and wonders.

II. Judges iv. exalts the virtue of zeal for God's people. 1 St. John iii. 13. spiritualizes this zeal into Christian Charity. Luke xiv. 16. threatens the deficiency of brotherly love and communion with God's wrath.

III. 1 Samuel ii. reproves arrogance and presumption. 1 Peter v. 5. enforces Humility. Luke xv. 1. encourages the humble penitent to hope that God careth for his soul.

IV. 1 Samuel xii. shews the displeasure of God against those who are deficient in reverence and humility towards Him. Romans viii. 18. shews the patient yet earnest expectation of a better state produced by genuine humility. Luke vi. 36. points out the moderation in judging, and the candour which are the fruits of humility.

V. 1 Samuel xx. shews the vanity of pretending to serve God without submission to His Commands. 1 Peter iii. 8. describes the character of such as submit thereto, and declares God's favour towards them. Luke v. 1. instances the reward bestowed upon those who obeyed the divine command, without consideration of the human reason which was opposed to it.

VI. 2 Samuel xii. gives an illustrious example of Repentance. Romans vi. 3. describes the effect of Repentance in raising us from the death of Sin to the life of Righteousness. Matthew v. 20. teaches that unrepented Sin cannot be pardoned.

VII. 2 Samuel xxi. instance of Death the wages of Sin. Rom. vi. 19. describes the wages of Sin, and the Gift of God. Mark viii. 1. adumbrates the bread of Life, whereby the Gift of God is sustained.

VIII. 1 Kings xiii. illustrates the Vanity of pretending to be "of God" whilst acting in opposition to His Commands. Romans viii. 12. describes the true testimony of the Spirit that we are "of God," when we live, not after the carnal will, but after the Spirit. Matthew vii. 15. Gives us a test whereby to distinguish true, from false pretensions to be "of God."

IX. 1 Kings xviii. recommends to God's people to consider the choice betwixt God and Baal. 1 Corinthians x. 1.

exhorts them to take warning from the example of the Israelites' folly and perverseness in this matter. Luke xvi. 1. contrasts the zeal with which men serve Mammon with the indifference displayed in the service of God.

X. 1 Kings xxi. affords encouragement to the worst of sinners to turn from Baal to God. 1 Corinthians xii. 1. instructs them, that all good desires, and power to bring them to good effect, are the gift of the Holy Ghost. Luke xix. 41. sets forth the fatal consequences of neglecting the gracious calls to conversion from Baal to God, which proceed from the self-same Spirit.

XI. 2 Kings v. shews the folly of despising the appointed means of grace. 1 Corinthians xv. 1. establishes the Church upon the foundation of the Apostles and Prophets. Luke xviii. 9. rebukes that spiritual Pride which usually causes the neglect of appointed means and established powers.

XII. 2 Kings x. displays the Glory of God in the fulfilment of His threats upon his enemies. 2 Corinthians iii. 4. argues that if this "ministration of death" was glorious, the ministration of grace must exceed in Glory. Mark vii. 31. gives an example of the manifestation of God's glory, by the ministration of the Prince of Peace, and Giver of all grace.

XIII. 2 Kings xix. shews God's regard to his promise in saving a remnant of His Church. Galatians iii. 16. explains that this Promise which refers to the Gospel is prior to the Law, and paramount over it. Luke x. 23. declares the blessedness of those upon whom the fulfilment of the Promise hath come, and shews how superior the charitable benevolence of the Gospel is to the literal obedience of the Law.

XIV. Jeremiah v. teaches that God's wrath and vengeance hangs over sinners. Galatians v. 16. describes the works which call down vengeance, and also the deeds of such as escape it. Luke xvii. 2. shews by what means sinners may flee from wrath to come.

XV. Jeremiah xxxv. enforces the necessity of implicit obedience. Galatians vi. 2. cautions us against glorying in our works. Matthew vi. 24. shews that implicit obedience to God is not attended with temporal inconvenience and want.—or—Less, undivided obedience to God.

Ep. crucifixion of worldly affections. Gosp. resignation of worldly interests.

XVI. Ezekiel ii. threatens rebellious sinners. Ephesians iii. 13. comforts true converts. Luke vii. 2. adumbrates the change from a state of rebellion to true conversion by the raising of a corpse to life.

XVII. Ezekiel xiv. threatens such as depart from God's established worship. Ephesians iv. 1. exhorts Christians to Unity. Luke xiv. 1. rebukes that pride which causes divisions.

XVIII. Ezekiel xx. relates the rebellions under the Law. 1 Corinthians i. 4. returns thanks for the Grace of obedience granted under the Gospel. Matthew xxii. 34. explains how the Law ought to be obeyed, and insists on the Divine Authority of Him who came to fulfil it.

XIX. Daniel iii. incites us to suffer reproach and oppression rather than bow down to the Idols which the Prince of this world hath set up. Ephesians iv. 17. describes how we ought to walk in order to prove that we will not obey that Prince. Matthew ix. 1. answers the question which Ep. naturally occasions—"Who is sufficient for these things?" by teaching us that the Son of Man hath power to forgive sins, and to heal the palsy of the soul, giving it strength to perform all duties.

XX. Joel ii. declares that God's judgments are terrible. Ephesians v. 15. exhorts to avoid those terrors by a due preparation. Matthew xxii. 1. teaches that Preparation to be safe should be legitimate.

XXI. Habakkuk ii. declares that the Wisdom of this world ends in destruction. Ephesians vi. 10. instructs us what kind of wisdom will stand in the evil day. John iv. 46. enforces the great power and value of that Faith which is the Wisdom of the perfect.

XXII. Proverbs ii. assures us that true Wisdom is Righteousness. Philemon i. 3. expresses the beauty and pleasure of such Wisdom. Matthew xviii. 21. contrasts the amiableness of such Wisdom with the selfish temper of false professors.

XXIII. Proverbs xi. enforces the superior value of eternal over temporal pursuits. Philemon iii. 17. shews the danger of the latter. Matthew xxii. 15. Teaches how to render God the due pre-

ference without defrauding the world of its claims.

XXIV. Proverbs xiii. teaches the advantages of Faith. Colossians i. 3. the fruits of Faith. Matthew ix. 18. the power of Faith.

XXV. Proverbs xv. God delighteth in Righteousness. Jeremiah xxiii. 5. Christ is our Righteousness. John vi. 5. Christian Righteousness exceeds that of Law, and is bountiful, which shews Jesus to be the Christ—or—In what senses Christ our Righteousness is taught. Less. by His instructing us to fear and obey God, feeding us with the bread of life. Ep. clothing us in his merits.

A similar scheme might be shewn to have dictated the choice and arrangement of the Proper Lessons for Evening Service; and a great variety of changes might be rung upon the Lessons, Gospels, and Epistles for the Morning, by taking them jointly or separately; but I feel persuaded that the more they are considered, the stronger will be the conviction that they were selected with a view to a *system of regular edification*, upon which much of the real and permanent usefulness of preaching and lecturing will depend.

I remain,

Sir,

Your very obedient Servant,

JHUOA.

UNPUBLISHED LETTERS OF ARCHBISHOP CRANMER.

AMONG the Lansdowne MS. in the British Museum, there is a collection of sixty-eight letters of Archbishop Cranmer. The originals were discovered among the MS. of Sir Henry St. George, Knight, by Strype; who transcribed them; and it is this transcript which is now in the Museum. The letters appear to have fallen into the hands of Strype after the publication of his life of Cranmer, and not to have been used by him. Eleven of the most important are now presented

to the reader; and it is intended to follow them up by other documents of a similar description.

No. II. *A Letter to the King to grant Licence to proceed to the Trial and Examination of Queen Katherine's Marriage, and to pronounce Judgment accordingly. Dated April 11, 1533.*

Please it your highness that where your grace's great cause of matrimony is, as it is thought, through all Christianity divulged, and in the mouths of the rude and ignorant common people of this your grace's realm so talked of, that few of them do fear to report and say, that thereof is likelihood hereafter to ensue great inconvenience, danger, and peril to this your grace's realm, and much uncertainty of succession. By the which things the said ignorant people be not a little offended. And forasmuch as it hath pleased the all-wise God and your grace of your abundant goodness to me shewed, to call me, albeit a wretch and much unworthy, to this high and chargeable office of primate and archbishop in this your grace's realm, wherein I beseech Almighty God to grant me his grace, and so to use and demean myself, as may be standing with his pleasure and the discharge of my conscience; and to the weal of this your grace's said realm: and considering also the obloquy and brunt that daily doth spring and increase of the clergy of this realm, especially of the heads and presidents of the same; because they in this behalf do not foresee and provide such convenient remedies, as might expell and put out of doubt all such inconveniences, perils, and dangers, as the said rude and ignorant people do take to be imminent.

I your most humble orator and beadsman, am in consideration of the premises, urgently constrained at this time, most humbly to beseech your most noble grace, that where the office and duty of the archbishop

of Canterbury by you and your progenitors' sufferance and grants, is to direct, order, judge, and determine causes spiritual in your grace's realm; and because I would be right loth, and also it shall not become me (forasmuch as your grace is my prince and sovereign) to entertain any part of my office in the same weighty concern touching your highness, without your, grace, favour, and licence, obtained in that behalf. May it please therefore your most gracious majesty, in consideration had to the premises, and to my most bounden duty towards your highness, your realm, succession, and posterity, and for the discharge of my conscience toward Almighty God, to license me according to mine office and duty to proceed to the examination, final determination in the said great cause touching your highness. Eftsoones as prostrate at the feet of your majesty, beseeching the same to pardon me of these my bold and rude letters; and the same to accept and take in good sense and part, as I do mean; which, calling our Lord to record, is onely for the zeal that I have to the causes aforesaid, and for no other intent or purpose.

From my manor at Lambeth, yⁿ xi day of April, in the 1st year of my consecration.

No. III. *A Letter of Archbishop Cranmer to the King upon pronouncing the Sentence of Divorce.*

Please your highness to be advertised that this xxiid day of the month of May, I have given sentence in your grace's great and weighty cause. The copy whereof I have sent unto your highness by this bearer, Richard Watkins. And where I was by the letter of Mr. Thurlesby, your grace's chaplain, advertised of your grace's pleasure, that I should cause your grace's council to conceive a Procuracie (that is an Appeal) concerning the 2d matrimony; I have sent the same letters unto them, and required them

to do according to the tenor thereof: most humbly beseeching your majesty that I may know your grace's further pleasure concerning the same matrimony; as soon as your grace, with your council, be perfectly resolved therein. For the time of the Coronation is so instant, and so near at hand, that the matter requirerth good expedition to be had therein. And thus our Lord have your highness evermore in his blessed tuition and governance. From Dunstable, this xxiiid day of May, &c.

NO. XVI. *A Copy of a Letter of the Archbishop's sent unto Master Hawkins, Ambassador with the Emperois Majesty, concerning the King's Divorce and the Coronation of Queen Anne, 1533.*

In my most hearty wise I commend me unto you, and even so would be right glad to hear of your welfare, &c. These be to advise you, that inasmuch as you now and then take some pains in writing to me, I would be loth you should think your labour utterly lost and forgotten for lack of writing again. Therefore and because I reckon you be some deal desirous of such news as hath been here with us of late in the King's Grace's matters, I intend to inform you of a part thereof according to the tenour and purpose used in that behalf.

And first concerning his final determination, and concluding of the matter of divorce between my Lady Katherine and the king's grace. Which said matter after the convocation in that behalf had determined and agreed according to the former consent of the Universities, it was thought convenient by the king and his council, that I should repair unto Dunstable, which is within four miles of Ampthill, where the said Lady Katherine keepeth her house; and there to call her before me to hear the final determination in the said matter. Notwithstanding she would not at all obey thereunto, for when she was by Dr. Lee cited to

appear by a day, she utterly refused the same, saying, inasmuch as her cause was before the Pope, she would have none other judge: and therefore could not take me for her judge. Nevertheless the 8th day of May, according to the said appointment I came unto Dunstable, my Lord of Lincoln being assistant unto me, and my Lord of Winchester, Dr. Bell, Dr. Claybrooke, Dr. Trygonell, Dr. Hervey, Dr. Oliver, Dr. Britten, Mr. Beden, with divers others learned in the law, being counsellors in the law for the king's part. And so there at our coming kept a court for the appearance of the said Lady Katherine, where we examined certain witnesses that certified that she was lawfully cited and called to appear: who for fault of appearing was declared *contumax*, as the process of the law thereunto belongeth, which continued fifteen days after our coming thither. And the morrow after Ascension-day, viz. the 23rd of May, I gave the final sentence therein; how that it was indispensable for the Pope to license any such marriage.

This done, and after our returning home again, the king's highness prepared all things convenient for the coronation of the queen, which also was after a manner as followeth:

The Thursday next before the Feast of Pentecost, the king and queen being at Greenwich, all the crafts of London being thereunto well appointed in several barges decked after the most gorgeous and sumptuous manner, with divers pageants thereunto belonging, repaired and waited all together upon the mayor of London. And so well furnished came all unto Greenwich, where they tarried and waited for the queen's coming to her barge. Which so done, they brought her to the Tower, trumpets, shambes, and divers other instruments all the way playing and making great melody; which, as is reported, was as comely done as ever was like at any

time by the remembrance. And so her grace came to the Tower on Thursday at night about five o'clock, where was such a peal of guns, as hath not been heard the like a great while before. And the same night, and Friday all day, the king and queen tarried there. And on Friday at night, the king's grace made eighteen knights of the bath, whose creation was not alone so strange to hear of, as also their garments strange to behold or look on. Which said knights, the next day, which was Saturday, rid before the queen's grace throughout the city of London towards Westminster Palace; over and besides the most part of the nobles of the realm, which would accompany her through the city: she sitting in her chair, upon a horse-litter richly apparelled, and four knights of the five ports bearing a canopy over her head. And after her came four rich chariots, one of them empty, and the three other furnished with divers ancient old ladies; and after them came another train of divers ladies and gentlewomen: which said progress from the beginning to the ending, extended half a mile in length by estimation, or thereabouts. To whom also as she came along the city, were shewed many costly pageants, with many other encomyes spoken by children to her: wine also running at certain conduits plentifully. And so proceeding through the streets, passed forth to Westminster Hall, where was a certain banquet prepared for her; which done, she was conveyed out of the backside of the Palace into a barge, and so unto York Place, where the king's grace was before her coming. For this you must ever presuppose, that the king's grace came always before her secretly in a barge, as well from Greenwich to the Tower, as from the Tower to York Place.

And then on Sunday was the coronation; which all was of such a manner. On the morning there as-

sembled with me in Westminster Church, the Bishop of York, the Bishop of London, the Bishop of Winchester, the Bishop of Lincoln, the Bishop of Bath, and the Bishop of St. Asse, the Abbott of Westminster, with ten or twelve more abbotts, which all revested, or else in our *pontificalibus*, and furnished with our crosses and crosiers, proceeded from the Abbey in a procession unto Westminster Hall; where we received the queen apparelled in a robe of purple velvet, and all the ladies and gentlewomen in robes and gowns of scarlet, according to the manner used aforetime in such business. And so her grace, sustained on each side with two bishops, the Bishop of London and the Bishop of Winchester, came forth in process unto the Church of Westminster: she in her chair, my Lord of Suffolk bearing before her the crown, and two other lords bearing also before her a sceptre and a white rod: and so entered up into the high altar: and divers ceremonies used about her, I did set the crown upon her head, and then was sung *Te Deum*, &c.; and after that was sung a solemn mass. All which time her Grace sat crowned upon a scaffold which was made between the high altar and the choir in Westminster Church, which mass and ceremonies done and finished, all the assembly of noblemen brought her to Westminster Hall again: where was kept a great solemn feast all the day, the good order whereof were too long to write at this time to you.

But now, sir, you may not imagine that this coronation was before her marriage. For she was married much about St. Paul's day last. As the condition thereof doth well appear, by reason she is now somewhat big with child. Notwithstanding it hath been reported throughout a great part of the realm, that I married her. Which was glaringly false; for I myself, knew not thereof a fortnight after it was done.

And many other things be also reported of me, which be mere lies and tales.

Other news have we none notable; but that one Frith that was in the Tower in prison, was appointed by the king's grace to be examined before me, my lord of London, my lord of Winchester. Whose opinion was so notably erroneous that we could not dispatch him; but was fain to leave him to the determination of his ordinary, which is the bishop of London. This said opinion is of such a nature, that he thought it not necessary to be believed as an article of our faith, that there is the very corporal presence within the oste, and sacrament of the altar, and holdeth of this point much after the opinion of Ecolumpadius. And surely I myself sent for him three or four times to persuade him to leave that his imagination. But for all that we could do therein, he would not apply to any counsel had. Now he is at a final end with all examination; for my lord of London hath given sentence and delivered him to the secular power; where he looketh every day to go unto the fire. And there is also condemned with him one Andrew, a taylor of London, for the selfsame opinion.

If you have not heard of our ambassador lately gone over, you shall understand that my lord of Norfolk, my lord of Rochford, Master Paulett, Sir William Bryan, Sir Anthony Browne, and Dr. Goodrich, Dr. Aldrych, and Dr. Thyrlby, be gone into France to the French king, and I suppose they go from him to the pope.

Further you shall understand, that there is many here wish you to succeed your uncle. Notwithstanding I would that you should not think the contrary but that there be a great sort which wish it should not come to pass. Nevertheless you be neither the nearer nor further off through such idle communications.

REMEMBRANCE, No. 23.

Finally, I here send unto you a bill for the banks of 400 duckets *de largo*. Which sum I would that you should not take it up before you have need thereof. And therefore I send it you for your commodity and necessity. For it is none of the king's grace's money, nor his said grace knoweth nothing thereof, but alonely of my benevolence to serve your purpose, in case, as I said, you should lack the same. And thus fare ye well. From my manor of Croydon, the xviith day of June, (1533.)

No. XLIII. *The Archbishop to the King's Ambassador Abroad, Archdeacon Hawkins; of occurrences in England. The Holy Nun and her Miracles, &c.*

My Archdeacon, in my most hearty wise I commend me unto you. There be to ascertain you of such news as be here now in fame among us in England. And first you shall understand, that at Canterbury, within my diocese, about eight years past, there was wrought a great miracle upon a maid, by the power of God and our lady of Curtupstrete. By reason of which miracle there is established a great pilgrimage. And ever since many devout people have sent to the devout foresaid lady of Curtupstrete.

The miracle was this. The maid was taken with a grievous and continual sickness. And during her said sickness she had divers and many trances: speaking of many high and godly things, telling also wondrously, by the power of the Holy Ghost, as it was thought, things said and done in other places; whereas neither she was herself, nor yet heard no report thereof. She had also in her trances many strange visions and revelations; as of heaven, hell, and purgatory, and the state of certain souls departed. And among all other visions one was that she should be conveyed to our lady of Curtup-

strete; where she was promised to be healed of her sickness, and that Almighty God should work wonders in her.

And when she was brought thither and laid before the image of our Lady, her face was wonderfully disfigured, her tongue hanging out, and her eyes being in a manner plucked out, and laid upon her cheeks, and so greatly disordered. Then was there a voice heard speaking within her belly as it had been in a turt, her lips not greatly moving; she all that while continuing by the space of three hours or more in a trance. The which voice when it told any thing of the joys of heaven; it spake so sweetly, and so heavenly, that every man was ravished with the hearing thereof. And contrary when it told any thing of hell; it spake so horribly and terribly, that it put the hearers in a great fear. It spake also many things for the confirmation of pilgrimages, and trentals, hearing of masses and confessions, and many other such things.

And after she had lain there a long time she came to herself again, and was perfectly whole, and so the miracle was finished; and solemnly rung, and a book written of all the whole story, thereof, and put into print; which ever since that time hath been commonly sold and gone abroad among all people.

After this miracle done she had a commandment from God in a vision, as she said, to profess herself a nun. And so she was professed; and hath so continued in a nunnery at Canterbury, called St. Sepulchre's, ever since. And then she chose a monk of Christ's church, a Doctor in divinity, to be ghostly father. Whose counsel she hath used, and evermore followed in all her doings. And evermore since from time to time hath had almost every week, or at the most every fortnight, new visions and visitations. And she hath had often times trances and rapt; by reason where-

of, and also by reason of the great perfectness that was thought to be in her, divers and many great men of the realm as (well as) mean men; and learned men, but especially divers and many religious men had great confidence in her; and often resorted unto her, and communed with her, to the intent they might by her know the will of God, and chiefly concerning the king's marriage, the great heresies and schisms within the realm, and the taking away the liberty of the church. For in these three points stand the great number of her visions, which were so many, that her ghostly father could scarce write them in three or four quires of paper.

And surely I think she did marvelously stop the going forward of the king's marriage; by the reason of her visitations which she said were of God; persuading them that came to her how highly God was displeased therewith; and what vengeance Almighty God would take upon all favourers thereof. Inasmuch that she wrote letters to the Pope, calling upon him in God's behalf to stop and let the said marriage; and to use his high and heavenly power therein as he would avoid the great stroke of God, which then hanged ready over his head if he did the contrary. She had also communication with my Lord Cardinal, and with my Lord of Canterbury, my predecessor in this matter; and in my opinion, with her feigned visions and godly threatenings, she stayed them very much in the matter.

She had also secret knowledge of divers other things; and then she feigned that she had knowledge thereof from God. Inasmuch that she contrived letters and sent them forth; making divers people believe that these letters were written in heaven, and sent from there to earth by creatures.

Now about midsummer last, I hearing of these matters sent for this holy maid to examine her; and

from me she was had to Mr. Cromwell, to be further examined there. And now she confessed all; and uttered the very truth; which is this. That she never had vision in all her life, but that all that ever she said was feigned after an imagination only to satisfy the minds of them that resorted unto her; and to obtain worldly praise. By reason of which her confessions, many and divers religious men and others be now in trouble. Forasmuch as they consented to her mischievous and feigned visions, which contained much perilous sedition, and also treason; and would not utter it; but rather further the same to their power.

She said that the king should not continue a king a month after he were married; and within six months after, God would strike the realm with such a plague as never was seen, and then the king should be destroyed. She took upon her also to shew the condition and state of souls departed; as of my Lord Cardinal, and of my late Lord of Canterbury, and divers others. To shew the whole story of all the matter, it were too long to write in two or three letters. You shall know further thereof at your coming home. As touching the bishopricks that be void, you shall know that Dr. Salcot, the Abbot of Hyde, is elect Bishop of Bangor, Dr. Lee the lawyer, is elect Bishop of Chester. There is as yet none elected Bishop of Ely. You shall know at your coming who shall be. (*It was himself.*) The Parliament is not holden this term: but is prorogued to the 15th day of January. The queen's grace was brought to bed about the 13th or 14th day of September, of a princess. I myself was godfather; and the old Duchess of Norfolk, and my lady Marchioness of Dorchester, were godmothers. The Duke of Richmond hath married my lady Mary, the Duke of Norfolk's daughter. From Lambeth, 20th of December, Anno 25 Reg. (An. Dom. 1533.)

No. XLVI. To Mr. Lutymer, Parson of West Kynton, in Wiltshire. Licence for preaching committed to him.

In my right hearty wise, I commend me unto you, and where that in April last past, upon urgent grounds and causes reasonable thereto moving, both I and other the Bishops within my province, caused an exhibition to be had for preaching in every of our dioceses, specially to the intent that the malignity of divers preachers might not have place in the minds of the common people, which intending then as well to hinder the king's grace's just cause of matrimony, as well to deprave the acts and statutes made by the Parliament; it did appear that in their sermons they rather preached sedition than edification, whereupon it was among us concluded that thenceforward no Bishop nor Bishop's officer should licence any to preach without special injunction in that behalf to them declared in such manner; that is to wit, that all such as shall take on them the office of preaching, should neither preach any thing which might seem prejudicial to the same matrimony, whereby the king's issue might come into question and doubt among the vulgar people, nor likewise reprehend in their sermons any such ordinances, acts, or statutes heretofore made, or by the said High Court of Parliament, hereafter to be ordained. Therefore, inasmuch as at your instance and request I have licensed divers to preach within my province, to whom I have neither given such injunction according as is before specified, nor yet though I mind so to do, conveniently I could not, without their intolerable charges and expences reverting so far unto me for the same. I will that you, for my discharge herein, in my name and for my behalf, do take upon you the administration of those said injunctions for all such as have already

had, or hereafter shall have, my said licence to preach at your said request and instance. Wherein I would that you were right circumspect that they may be well observed, or else to send me such licenses again of whom ye doubt for the observation thereof. Thus fare ye well.

No. XLVII. To the same, appointed by the King to preach before him the next Lent.

I commend me unto you, &c. These be to certify you of the king's pleasure that his grace is contented that you shall be admitted to preach on all the Wednesdays this next Lent, before him. Whereupon I thought it very expedient, for divers considerations, reasonably me moving thereunto, to admonish you of certain things in no wise to be neglected and omitted on your behalf, in time of your preaching. Which to observe and follow according to mine advice hereafter to you prescribed, shall at the length redound to your no little laud and praise.

First, therefore, take this order. (if ye wilt reading on the book.) You take for your purpose some process of the Gospel, Pistle, or any other part of Scripture in the Bible; and the same to expound and declare according to the pure sense and meaning thereof. Wherein, above all things, it will be most convenient that ye do not at all persuade for the defence of your own cause and matters, lately on controversy. But that ye rather do seem utterly to pass over those your accusations, than now in that place any spark or suspicion of grudge, should appear to remain in you for the same.

This done, that likewise you be very circumspect to overpass and omit all manner of speech, either apertly or suspiciously sounding against any special man's facts, acts, manners, or sayings, to the intent your audience have none occasion thereby; namely, to slander

your adversaries. Which would seem to many that you were void of charity. And so much the more unworthy to occupy that room. Nevertheless, if such occasion be given by the word of God, let none offence or suspicion be unrepended, especially if it be generally spoken, without affection.

Furthermore, I would that you should so study to comprehend your matter, that in any condition you stand no longer in the pulpit than an hour, or an hour and a half at the most. For by long expence of time, the king and the queen shall peradventure wax so weary at the beginning, that they shall have small delight to continue throughout with you to the end. Therefore let the effect of the premises take no place in your mind; especially before this circumspect audience. To the intent that you in so doing need not to have any other declaration hereafter against the misreports of your adversaries.

And for your further instruction in this behalf, I would that ye should the sooner come up to London, how to prepare all things in a readiness according to such expectation as is had in you.

No. XLVIII. To the Dean of the Chapel. Notice to him of Latymer's and Shaxton's preaching before the King.

Mr. Dean, in my right hearty mode, I commend me unto you. And whereas Mr. Latymer, a man of singular learning, virtuous example of living, and sincere preaching the word of God, hath lately been endangered, and suffered great obloquy; and also I myself, for justly licensing him to preach within the precincts and limits of my province, have been likewise misreported. I, intending evermore the furtherance of the truth, the pure dispensation of the word of God, in consideration of my discharge, declaration of Mr. Latymer, and satisfaction of such misreporters, have most humbly de-

sired and sued unto the king's highness, to grant unto the said Mr. Latymer licence to preach before his grace all the Wednesdays this next Lent ensuing.

Therefore this shall be to desire and require you, upon the king's pleasure thus known for to discharge the assignment already appointed or hereafter to be, to any person in that behalf. And require further, if any such be, to be contented with the same. For I, upon the king's pleasure thus willing, have admonished the said Mr. Latymer to provide therefore.

Furthermore this shall be heartily to desire you also, that my old acquainted friend Mr. Shaxton, the queen's grace's almoner, may likewise be assigned to preach the third Sunday in Lent before the king's grace. And that you will forthwith, upon the sight hereof, ascertain my request. For thus doing, you shall have me ready to accomplish conglignly your requests, and shew unto you like pleasure from time to time. At Oxford, the 9th day of January.

NO. LI. *To Dr. Coke, my Chancellor. In the Case of one suspended.*

In my right hartly wise I commend me unto you. And whereas the bearer hereof hath been suspended, and as he thinketh further process made against him, for a suit of certain 10*l.* you demand of him, before my commissary at Canterbury, and as he reporteth unto me, hath been always conformable to agree with your deputy and farmer at Egerton, for such his duties as have been customably required of him; and others for a time, untill now of late, for certain things as me seemeth of small value, he hath been sued at the law; whereby so constrained by the rigour of the same, he sueth unto me for a more quiet and charitable end in this behalf.

I therefore advise you, and thereunto exhort you, considering such forwardness in him; that especially in this cumbrous world, you do en-

treat and handle as well him as others your parishioners and neighbours, after some other more charitable means, avoiding as much as in you is, the obloquy of such enormities wherewith the whole clergy is daily reproached and slandered. And rather that some charitable course should now seem to come of you, than he thus to be enforced to seek for the same.

NO. LIII. *To the Lord Cromwell. Concerning a Priest committed for Words spoken against the Archbishop.*

My Lord, in my most hartly wise I commend me unto your good lordship. And whereas I am credibly informed, that at your commandment, one Sir Thomas Mounteford, priest, is committed to the Fleet, for certain words as is reported of him, spoken against me; which now he utterly refuseth, and thereto offereth himself to prove the contrary in that behalf, by divers that were there present, when the same words should have been spoken of me.

I most heartily desire your lordship at this my instance and request, you will discharge him for the time of this his trouble and vexation. For surely of all sorts of men I am daily informed, that priests report the worst of me. And therefore so to be reported of by a priest, it should very little grieve me, although he had confessed it; much less then would I (cause) this his trouble for the same, he withal reporting the contrary. Wherefore eftsoons I require you to be good lord to him; and that the rather at my instance.

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The remainder of this letter is unimportant.

NO. LVI. *To Dr. Thirlby, Archdeacon of Ely. In Answer to a Letter from him for some Preferment from the King.*

Mr. Archdeacon, I commend me unto you, signifying unto you that I have received your letters, and a

billet from the king's highness in them enclosed. Whereby among other things I perceive your ambitious mind in seeking your own glory and advancement of your name, and that unjustly and without any desert, in that you desire to have me confess by writing your diligence; laying to my charge, that heretofore I have been a testimony of your negligence. If you had hitherto been accounted negligent, there is nothing as me seemeth as yet commended and done in your behalf, whereby you do not declare yourself in deed the same man that I spake in word. Although you have changed your kind of negligence from a slow negligence to a rash negligence. For so negligent you have been of heed in this matter, that you have advertised me never a word of those things which I desire to know the king's pleasure in. For there be three places specially noted in the same bill, one in the margin of the first leaf, another in the second, wherein be divers words to be inserted; touching the process of the which I would you should know his gracious pleasure, whether he would also those words there or no. The third place is over the second side, in the fourteenth line. Whercof I would have known likewise if the king's grace would have left out (miracles), which all the bishops do think good to be left out. And for the same purpose, the self-same place in the book of parchment is void.

Of the king's grace's advertisement in these three points, I would ye had declared your diligence. But to obtain the said bill of his grace, the premises never the more declared, was rather after mine opinion a rash negligence, than worthy to be reputed and taken for any manner of diligence. And therefore, according to your desire, when you were in time past esteemed but negligent in declaring, now you shall obtain a more ample name, and be called also negligent by imputency and precipitation in your most expe-

dition. Notwithstanding forasmuch as you would fain obtain some other better name, to prove again your diligence, I have sent the said billet again to you; to the intent when you shall know the king's pleasure, you may advertise me thereof after such manner as in that behalf you may deserve to have your name changed, and not augmented as it is now.

And where I wrote not unto you before so amply as I do now, is not to be imputed to my negligence, but to yours, because you did not consult with Dr. Shaxton or Dr. Butts fully on this matter. Nor yet have I instructed you by these letters in all things; but further you must learn by mouth of Dr. Shaxton, who knoweth all my whole mind herein.

And where you write that the king's grace supposeth that I have these articles in parchment subscribed of his council with hands; surely at what time I was left at Lambeth, Master Cromwell sent to me for it in the king's name. And since as yet, I hear nothing thereof, wherefore I think it convenient that you enquire thereof, because it may be forth coming; and not enquired of me, where it is not, as it is thought to be.

Furthermore ye may shew Mr. Vice Chancellor of Cambridge, that I have lost his print of Paul's Cross, and therefore I look for him these holidays to bring me another; not doubting but that you will bear him company. At which, your resort, we shall commune of your preferment and of your diligence. And if you lack therefore, you shall hear of me at such time as you shall appoint by this bearer. Thus, fare you well.

From Croydon, the 24th May.

NO. LIX. *To a certain Parson, to see that certain of his Parishioners for Crimes, performed their Penance.*

I commend me to you, and where certain of your parishioners were lately before me at Knol, for certain

crimes and causes as you do know, and to some of them I have enjoined certain penance as by a book enclosed within these my letters, you shall at large perceive; I therefore will and require you, that upon Sunday, which will be the last day of February, you see that the said persons do their penance penitently; according to the purport of the said book: and that you certify me duly thereof by this bearer my servant; from whom you shall receive a monition for all such persons as can and will gainsay to the purgation of John Manny, assigned to be made according to the contents of the said monition.

NO. LXVIII. *To my well beloved the Inhabitants of Hadleigh; exhorting them to have Agreement. Sir Thomas Ross their Curate accused.*

In my right hearty wise I commend me unto you. And sorry I am to hear there is lack of charity, and also be many grudges among you, all being Christian men, which should be of such charity and unity as if you were but one body. And to the intent you should be so, and that you should the rather be induced to concord, and especially against this good time, I have desired this bearer Master Hugh Vaghan to take the pains to come unto you now with these my letters, and to exhort you all in my name, and on my behalf, and most especially in the name of our Lord, that you, and every one of you, put away such grudges as ye have one against another, and become lovers one of another, as children of God ought to do. For whosoever is out of charity, do what he will, it is not acceptable in the sight of God. And how can he love God that hateth his Christian brother, which is the creature of God. So continue in charity in this world together, as the sons of one Father, our Lord in Heaven, that ye may be beloved of Him after in Heaven.

And where Sir Thomas Ross hath

been before me for these words, which as it is surmised he spake in the pulpit, they are these here following: "A man's goods spent for his soul after his death prevaileth him not:" forasmuch as I am credibly informed that no small number of you that were present at that Sermon, (when these words were spoken as is pretended) do affirm that he said not so, but these, "That a man's goods given out of charity, and so being a child of damnation, spent after death shall not prevail his soul." And forasmuch as I understand that this said curate, as soon as he heard that such matter was surmised against him by such as have not been his friends and favourers heretofore, as I am also credibly informed, went into the pulpit, and said that he neither said nor meant of any other but of such as died out of charity, and were buried in hell as the rich glutton was in the Gospel, of which place he treated when those words were spoken; and also to the intent that the more charity should continue among you:

I have sent the said curate to you again, desiring you that have not been his friends to leave your grudges, and you all to accept him favourably, the rather for this my writing. Not intending hereby but if you or any of you shall have just cause against him hereafter, you shall and may prosecute the same according to justice, if it be justly prosecuted without great and probable suspicion of malice and calumnious accusation. And if any of you shall have at any time hereafter any just cause to sue before me, you shall be sure of such favour as I may lawfully shew unto you. At Lambeth, this 22d day of March.

WELSH CHURCH IN LONDON.

To the Editor of the Remembrancer.

SIR,

I HAVE had very great pleasure in receiving monthly at my quiet habi-

tion at the foot of one of the loftiest mountains in Wales, your most excellent publication. I read it to my family with much interest. I thank you for the notice you take of Welch Literature, &c. &c. We poor Welchmen are not forgotten by you. Whether it be a little native pride or no I can hardly tell, that makes us so pleased with the Records you give of what we were and are, sure I am, that we are not a little gratified. You have heard of our hospitality, if you ever travel this way, I shall be happy in rendering you a proof of it. You shall have plain fare and welcome. That is the treatment we invariably give to strangers.

But, forgive me for talking in my own way so long on this subject. I wish to be civil as it becomes a Welshman to be. I took up my pen for the purpose of writing to you a complaint (pardon my Cambrian phraseology), respecting your English neglect of us poor Welshmen in London. About a year ago I had occasion to go up to London with my good friend our County Member. We were several Welshmen in all. We were much pleased with London until Sunday came. We then wished to go to Church, as usual, to pray and hear a good sermon. But, my good Sir, the service was entirely in English in every Church in London; and it might, so far as most of us were concerned, have been in Arabic. This was a sad thing to us. We had always been accustomed to hear our admirable Prayers read with such devotion by our good Curate, and such Sermons preached, that we were now "like fish out of water," when we were without them. All the week we were quite sad, and asked the Esquire every day if Parliament would not soon stop, that we might go back to Wales, and enjoy the Service of the Church.

To complete our misery, a distant relation who had been in London some years, came one day to see

me, who, upon my complaining that there was no Church Service, told me that there were several Welsh Chapels in London, and that he would next Sunday take us there. He was true to his word. So we all followed him. But, to our great surprize, he took us to a Dissenting Meeting House, where there was not a scrap of the excellent Prayer-Book read!!! You have heard perhaps of Welsh blood; could you have seen it that morning, you would have seen it as hot as possible! "What," we cried out, "must we become Dissenters when we go to London! Of all the fine Churches, is there not one for the Welsh?"

My dear Editor, pardon a plain, honest man! So it is. I am told that all foreign nations have Churches in London: but we poor Welsh have none!!! If we say our public prayers at all in this great city, we must become Dissenters, which is as bad as if we turned out Radicals. This is my opinion. There are thousands of us in London, and yet no man careth for our souls.

New Churches are going to be built, let one be erected for the Welsh. Pray, do tell the Commissioners for building Churches to remember us, and build us a Church—
A WELSH CHURCH IN LONDON.
God bless you.

I am, Sir,
Your humble Servant,
HOWEL DDA.

ON THE INTERMEDIATE STATE.

To the Editor of the Remembrancer.
Sir,

A NOTE subjoined to your analysis of Bishop Bull's Sermons on Primitive Christianity, (Christian Remembrancer, p. 607.) recalled to my mind the following passage from an author who is probably very little known. The insertion of it in your miscellany will greatly oblige your obedient servant,
W.

Extract from Serm. VI. p. 122, on Matt. xxii. 37, 38. By Charles Peters, M. A. Rector of St. Mary's, Cornwall. 1776.

Having stated the occasion of the answer of the Lord, as given in the text, he thus proceeds,

“Our blessed Lord but just before (as we learn from the foregoing part of this chapter), had put the Sadducees to silence by proving to them from the books of Moses the resurrection of the dead—for the Sadducees, though they believed the writings of Moses, yet they denied the resurrection of the dead, the immortality of the soul, and, in short, every thing of a life to come.

Our Saviour therefore, to convince them of their error and impiety, out of those very Scriptures, which they themselves acknowledged and believed, produces that text where God is said to speak to Moses after this manner ;

“I am the God of Abraham, the God of Isaac, and the God of Jacob ;” and then tells them, “God is not the God of the dead, but of the living.”

The plain drift and force of which argument is this—

That Abraham, and Isaac, and Jacob, were all of them dead and buried long before the time of Moses, and yet God, when he spake to Moses in the bush, declares himself, even at that time, to be their God ;

“I am the God of Abraham, the God of Isaac, and the God of Jacob.” Now if Abraham, or the rest at that time had been utterly extinct—had there been nothing remaining of them then but what was dead and rotten in the grave, how could God be said, at that time, to be their God ? For to be a God to them must certainly imply some blessing or another, some felicity which they enjoyed by having him for their God ; and consequently they must still be living to enjoy it. “God is not the God of the dead, but of the living.” How can he be the God of those, who have no life or being, no sense or perception, who can neither own him for their God, nor receive any benefit or kindness from him ? And therefore when he declares himself to be “the God of Abraham, of Isaac, and of Jacob, it follows, that, though these holy men were dead, though their bodies were corrupted, and consumed in the grave, yet their souls must have a being and existence somewhere—they must be still alive and happy, or they could never be said to have the Lord for their God.

This argument was indeed so very strong and convincing, that the Sadducees could have nothing to reply to it ; and it is said the multitude of those that were about him, when they heard this, were astonished at his doctrine.”

REVIEW OF NEW PUBLICATIONS.

Various Views of Death, for illustrating the Wisdom and Benevolence of the Divine Administration, in conducting Mankind through that awful Change. By the Rev. Thomas Watson. 200 pp. Longman. 1819.

IN the partial and conflicting systems of popular religion, it is often seen, that an exclusive and separate

attention is paid to the Divine Being, either as the God of nature, or as the God of grace. Some, whose pleasure it is to dwell upon the sacred mercies and influences of the Gospel, seem to be unmindful of the operations of the Divine Providence ; and others, whose piety is employed upon questions of religious philosophy or natural theology, are almost

Indifferent to the truths and the promises which are revealed. The discipline of a purer and more comprehensive faith, will contemplate with becoming gratitude the blessings of creation and of preservation, while he offers a more especial thanksgiving for the inestimable love which has been shewn in the redemption of the world, for the means of grace, and for the hope of glory. The work before us might seem to comprehend both these views of religion, and the author who would take correct as well as various views of death, for the ostensible purpose of illustrating the wisdom and benevolence of the divine administration in conducting mankind through that awful change, can hardly be insensible of the peculiar consolations which the doctrines of Christianity reflect upon that momentous trial. The title of the work is adapted to attract the most powerful attention: the subject is one in which all men are interested and concerned, and from the investigation of which, those who are familiar with scenes of death, may hope to derive to themselves new arguments of piety and self-possession, and to be furnished with topics from which they may strengthen the hopes of dying men, and assuage the sorrows of their surviving friends.

The general subject is suitably expressed in the title: the method of the inquiry is less distinctly and comprehensively announced.

"Viewing then death in connection with another and a more perfect life, considering its consequences as an entrance upon eternity, these views and considerations should increase greatly the interest of the inquiry, and command our attention to a subject where all are concerned. An inquiry of this kind should have for its object practical purposes, to increase our attention to the great duties of religion, to influence and regulate our moral conduct. And whilst these are carrying forward, we shall have an opportunity of contemplating the wisdom and goodness of Providence in preparing men for this awful event, and in conducting ~~men~~ through this gloomy vale,

by means the most proper and kind; and the result, we trust, will be a full conviction, that our condition here could not have been otherwise, without greatly increasing our misery and distress." P. 16.

It is not easy to exhibit the form and order of the general argument, or of the several chapters into which the work is divided. In a prefixed table of contents, the subjects discussed in the several sections are briefly detailed, but as we find that these do not always correspond with the matter in the text, we shall endeavour to collect the substance of every chapter.

Chapter I. It is shewn, that to communicate the principle of life, is the wonderful, and at the same time, the exclusive and peculiar property of Almighty God, to whom alone it belongs to preserve life, and who hath endued various animals with a singular tenacity of the living principle, and with a power of repairing injuries, and of sustaining privations, fatigue, and disease. These positions are illustrated by a collection of instances, highly interesting and instructive.

"There is nothing which furnishes us with a stronger evidence of the providence of God, than the preservation of human life, considering the diseases and accidents to which it is exposed, and how little is requisite to extinguish the vital spark. The contemplation of a vast assembly of men, collected in one place, all living in health, in sound sense, and understanding, all rational and active, is an astonishing proof of the beneficence and care of God, and a call for us to respect his preserving goodness. Were we to witness this vast multitude smitten at once by the hand of death, without any accident, without either fire from heaven, or destruction from this earth, we should be astonished and terrified, and ready to acknowledge the miraculous hand of God. But is it not more wonderful when we reflect that all these are living, and in full enjoyment of all the blessings of life? This should call on us to acknowledge his gracious interference in preserving life. Their destruction would only testify that God had withdrawn his care, and death must follow: but the continuance of all this assembly in the complete possession of life, and all their powers and fa-

cutities, is an evidence of his interference in upholding and preserving this world." P. 3.

Chapter II. Death considered as the unavoidable passage to eternity, is a subject in which all are interested, and which all are concerned to improve. If it had not been appointed that all shall die, men must nevertheless have been removed out of this world, and death, in fact, prevents many greater evils, which under the present constitution of things must otherwise have occurred. The same divine Providence which hath introduced death, hath wonderfully apportioned the life of man to the productions of the earth, first, by limiting its duration, which hath hardly varied from the time of Moses (see Psalm xc. 10.) unto the present day, and by regulating the increase of population, which, whatever be the theories or apprehensions of political economists, must be left to God, and to the principles and passions which he hath appointed, and which he alone can control. In this chapter, Mr. Watson has taken that view of population, which every man who acknowledges a superintending providence, will naturally take; but in imagining that population is rather locally fluctuating than universally progressive, he seems to forget that there hath been a gradual increase from the deluge to the present time, which shall proceed until every part of the globe shall be adequately inhabited. When the large and fertile portions, which are now barren and unoccupied, shall be tenanted and brought under cultivation, it will be time to fear lest the fruits of the earth shall be insufficient for the wants of man. But there is a consummation of all things to be expected, and in the interval, the increase of population does but fulfil the designs of providence in the colonization of the world.

Chapter III. Diseases, personal and epidemic, vary in different times and countries, and are often inadequately corrected under the skill

and care of men, who are nevertheless required to use the means of precaution and prevention, (as inoculation and vaccination), leaving the issue to the divine providence. The divine administration is also seen in devising various means of checking the increase of the inferior animals, and in keeping down population by means of death. The life of man is most uncertain; but this uncertainty is preferable to a fixed period, of which the conclusion could not be contemplated without extreme dejection, and of which the progress would be unfavourable to a preparation for eternity, and would also be an aggravation of the passing troubles of life. By the death of persons of all ages, a proper mixture of old and young is kept up in society, (but would not the same mixture be otherwise kept up by the succession of births and of deaths?) the humiliations of extreme debility are prevented; and the religious spirit is invigorated. Man would have been more vigorously constituted, if this life had been intended for his enjoyment, rather than for his probation.

The death of infants, and of very young children, is one of the most mysterious of the divine dispensations, and it would be difficult to assuage the pangs of separation which the surviving parent feels, without the knowledge that life and death are the appointed price of immortality. There are few readers who will not feel the force of Mr. Watson's reasoning upon this and upon a kindred subject.

" Infinite wisdom selects the removals, and provides also the best means for accomplishing this purpose. Many of those things, which appear to us at first sight dark and inexplicable, upon a little attention and research, we see are not random appointments, but managed with the most perfect design, and that design is benevolent. Other things, which appear to be severe, are found to be kind; and some things, which inconsiderate men charge as evils are, the greatest good; and some things, which the rash and thoughtless cen-

ture as devoid of wisdom, upon better information are found to be conducted with the most perfect wisdom and skill. And the discovery of wisdom so perfect, and goodness so evident, in things which at the first view of them appeared otherwise, should keep us from censuring rashly many things, which at present we may not be able perfectly to understand. All God's works and appointments, upon our knowledge being increased, will be found to be equally wise and good. Some of us may be complaining, that God has taken from us our children before we had an opportunity of enjoying their worth, and that they were of the best and most excellent dispositions, and promised to be useful and virtuous. But we may be assured, that the task for which they were sent here was finished, and that this was known to God alone, and their removal in the days of innocence, is an assurance that they were prepared for a happy state. This removal, in taking them away from the snares too often laid for youth, has, perhaps, prevented much sinning into which they might have fallen, or perhaps God, of his infinite kindness, has removed them from some miseries which he saw approaching. The same train of reasoning will apply to all similar complaints. And therefore our duty is to acquiesce in perfect resignation, and to say, 'Not our will but thine be done.'

"When human life is prolonged beyond its usefulness, it presents a humbling view of man; when he becomes useless to the world, and burthensome to his friends, and no more remains but the remembrance of what he was, then the most desirable fortune that can befall him, is to take shelter in the silent mansions of the dead. Affection and friendship, in many cases, wish for his continuance, but the language of affection is not always the language of reason, not always what accords with the will of God: and therefore, whilst the affections plead for the continuance, the voice of reason and of duty calls upon us to resign ourselves and our friends to the disposal of God.

"Man frequently survives not only his usefulness and his strength, but his faculties also. It often happens that the powers of the mind are equally exhausted, memory blotted out, the judgment gone, and miserable man reduced even below a second childhood, that he knows not his nearest friend. Such particular cases are presented to us by providence, that we may learn from them to form an estimate of the condition of society, were all men before death to be reduced to the same abject and melancholy state." P. 48.

Chapter IV. is ill-digested, and might be improved, and rendered more agreeable to the index by a transposition of some of the sections. Its design is to shew, that the progress of disease exhibits various measures of divine goodness and of power, in supporting the constitution under protracted illness, when all human assistance is vain, when the faculties of the mind and the body are benumbed and almost mortified. It may be, that in these cases the patient is supported by consolations unknown to other men, even as the phrenzy of the maniac is gladdened by visions of which he alone can partake, and by which the affliction of the late king is said to have been so rapturously alleviated. These are pictures of human weakness and of divine power, operating physically as well as spiritually, in the extremity of that weakness, and it should incite the gratitude of man, that the casualties to which all are liable are actually experienced but by few. Disease is also useful in shewing that the condition of mankind is not unequal; in exciting compassion, by the sense of common infirmity; and in producing patience, resignation, and other virtues in the sufferer. Disease also is the natural means of abating and overcoming the love of life and the fear of death, so as to render a delicate young woman desirous of dissolution, and to obtain the concurrence of her friends in her prayer. There are also some observations on the death of the convict, which do credit to the author's humanity and benevolence, if they do not prove his experience and discretion.

"Death seems to be most terrible to those who are condemned to an ignominious death by the laws of their country. They have often to support a long period of horror, and a fearful looking forward to that fatal day when their worldly existence is to be terminated by a public execution, and that fatal day is fixed. Such are generally taken away in the midst of health, in the full exercise of reason; and the bitterness of death is increased by the dis-

grace affixed to their situation, and by the awful account they have to give in before the Judge of all the earth. And yet we find that men are often wonderfully supported even in such situations. They do not always manifest that horror and dread which might be expected. It has been frequently remarked, that the night before the execution, some men enjoy a profound and undisturbed sleep. This may be accounted for, from nature becoming now nearly exhausted, and all the feelings worn out and sunk down to rest: or does infinite goodness make some provision and support to enable them to meet the awful scene with some kind of composure? The effects produced upon the spectators of such executions are creditable to human nature, excepting some hardened and unfeeling wretches, who by the depravity of their principles are accustomed to consider such sights as sports and entertainments. The spectators in general sympathize with the criminal, and in their pity they forget the crime, even though great, and feel disposed to extend to him pardon." P. 62.

The frequency of capital punishments, extorted by the increase of crime, and by the necessarily slow, and frequently obstructed progress in the revision of the criminal law, is a subject of very painful reflection. The convict himself does not always contemplate "the fatal day" with the solemn fear which the occasion requires; and the effect upon the spectators, whom an idle curiosity or a worse principle draws together, is so trivial, that the crime of the convict has been repeated upon the morning of the execution, at the foot of the gallows, or in the chamber in which his dead body is deposited. Nor is it a favourable sign, that the spectators "sympathize with the criminal," that "they forget the crime even though great, and are disposed to extend pardon to him." The great purpose of capital punishments is to excite terror in the beholder, and if they fail to produce this effect, they are worse than nugatory, because they familiarize the mind with the circumstances, the acts, and means, and instruments of death, which it was the wise purpose of many of our institutions to remove from public sight. A public execution is sel-

dom an edifying view of death. How far it may please the Divine Providence to mitigate the sufferings, or compose the mind of the convict, we venture not to inquire: but we feel the full force of the affecting petitions of the Psalmist: "Let the sorrowful sighing of the prisoners come before thee; according to the greatness of thy power, preserve thou those that are appointed to die."

Chapter V. War, in itself unquestionably an evil, and through the violence of human passions, often unavoidable, may nevertheless be an instrument of providence for the production of good, by laying a restraint upon population, (i. e. by the waste of war, and military habits, rather than by the actual loss in battle, in which the divine providence seems to interfere and abate the force of the destructive weapons, and to diminish the proportion between those that are slain and those that are engaged, as the author argues in another chapter.) In the midst of private misery, war calls forth virtuous energies; it rouses slothful nations, which have been enervated by peace, as was the case of Holland, and of Italy: it contributes to the diffusion of knowledge, as did the Crusades; and it may be the means of reforming sinful nations, such as revolutionary France. — We ask, whether in the Scriptures war is not always represented as a judgment, and a scourge, the companion of pestilence, and of famine?

Chapter VI. Death is an occasion of terror to all men, especially to the wicked, although some from various causes seem to overcome its terrors, of which the uses are most important.

"We may wish that there should be no terrors or fears in death, that the path should be light and cheerful; but how distressing would this prove to the world, and what misfortunes would it entail on society? How much wiser and better adapted to the situation of man is it, to make death awful and the object of our dread and aversion? The more we know

On God's works, and the more we examine into such measures of his administration, as are subject to our capacity and knowledge, the more evidences do we meet with of his wisdom and goodness, and with more confidence should this inspire us, in our judgment of those parts of his proceedings which we cannot so clearly see, of some which may be passing before us, but not terminated. The instances of man breaking through those strong barriers which are placed to guard the unseen world, are so rare, that such examples can have but very feeble influence upon the world. It is not the power of reason; it is not the sense of duty; it is not even obedience to the commands of our Maker, that keeps men to their stations: but it is the love of life, deeply implanted in the hearts of all men; the dread of death, and the darkness, and gloom, which cover the eternal world, which prove the most powerful of all ties, and but very few indeed are found able to break through these strong fetters." P. 88.

Chapter VII. Suicide cannot be contemplated without the most painful conflict of mind; nor is it true that it is of more frequent occurrence in England than in other countries. The character and act of Cato, as represented by Addison, is placed in a just and strong light, and powerfully contrasted with the conduct of Darius. The power of the Divine Providence is seen in restraining the desperation of suicide, and in refuting the pretences which are alleged in its behalf, through the natural instrumentality of the fear of death: nor is man at liberty to renounce that life which is the gift of God, whatever be the conditions with which the gift is incumbered.

Chapters VIII. IX. These chapters treat of the same subject, and some redundancies might be avoided, if the chapters were consolidated. The argument is, that our ignorance of all the circumstances, the time, place, and manner of our death, is an arrangement worthy of the divine benevolence, which, wisely counteracting the attempts of astrology, divination, and dreams, in the pursuit of information, which if it could be acquired, would be

too painful to be borne, hath at the same time provided many kind, instructive, and necessary warnings, of life's uncertainty. This uncertainty is another benevolent appointment, whether it concerns the sufferer, who under a different arrangement would be unfitted for necessary exertions; or his friends, who could hardly contemplate the known period of his decease without an intensity of grief, which would interrupt the attentions which he might require.

The affecting argument of these chapters would not be injured, by a more detailed and copious view of the infinite variety of the modes of death, the *mille viæ mortis*. A few and coarse are the methods which man has invented for the accomplishment of the fatal purpose, whether of suicide or of public execution; while the same delicately graduated variety, which pervades all the works of God, is seen especially in the chambers where "parting life is laid." Diseases are multiplied and diversified almost beyond calculation; in their operations, they are slow, and they are rapid; at one time resisting, at another yielding to the power of medicine, and in the end, most gentle, most easy, or most painful to behold. They who have most experience in cases of mortality, seldom witness the repetition of a scene precisely and in all circumstances the same; and thus while no painful recollections are revived, no fearful anticipations are excited, and the attendant contemplates the dying man, without that deep and inward fear and aversion, which he could not but feel, if in the dissolution of his friend and neighbour he read the lines and characters of his own decease.

Chapter X. Ignorance of the nature of the soul doth not disprove its existence. There are in death many topics of consolation, with which different men will fortify themselves, without betraying any indications of their private charac-

ter. The unknown pains of death may be generally less than they are apprehended to be; even sudden death, hath its mercies and advantages, nor is the Divine Providence implicated in the want of preparation, for an event which all must expect, and the imputed advantages of a death-bed repentance are often most precarious, and are certainly not countenanced by the example of the penitent thief. Death does not extinguish the rational powers, although the union of the functions of body and of soul is dissolved, which while it lasts is sustained by a power peculiarly divine.

"Man has been enabled to take both an enlarged and minute view of the works of his Creator. He has traced out the paths of the heavenly bodies, and with much correctness has foretold, for ages to come, all their various appearances. He has predicted with amazing exactness, the eclipses of the sun and moon, the duration and quantity of each eclipse; he has pointed out the time of the ebbing and flowing of the seas; he has performed surprising things in mechanism to assist the labours of man; he has presumed to draw down the thunder from the clouds; and has even averted the lightning of heaven from his habitation. But he has never yet presumed to create thought, memory, reason, or conscience. These are works which the Almighty has reserved for himself alone, and which he has not delegated to any mortal, perhaps * to no created existence. It has been the general opinion, that the same disease which destroys the fabric of the body, does not affect the mental powers, or produce any injury to the immortal inhabitant. Whilst in some diseases we see the powers of the mind greatly disordered, by the organs through which they act being much injured, yet in other diseases we see the mental powers clear and correct, and maintaining their full lustre and vigour to the very latest period of mortal existence. In many diseases, which terminate in death, we see the memory powerful and retentive, the understanding sound, the judgment clear and correct, and the soul feeling the waste of its companion, soaring upwards to that all-perfect and good Being, to whom it shall

soon ascend. Hence, the destruction of the body may not affect the spirit, but it may be raised after the separation to a higher degree of perfection and enjoyment." P. 130.

In this chapter there is a confused application of the words of our Lord (Luke xxiv. 39.), and a cursory allusion to the doctrine of identity, which might be mistaken for a denial of the doctrine of the resurrection of the body, which it cannot be the intention of the author to call in question. See p. 184. The chapter concludes with observing, that as putrefaction is the unequivocal sign of death, all funereal and sepulchral honours are vain.

Chapter XI. The conclusion of the last chapter is resumed, and a more distinct view is taken of the various modes of disposing of the dead, of which interment is the most common, (as it is most natural, and most agreeable to the divine appointment, that dust shall return to the dust from which it was taken). It is happy that no method has been invented of preserving the dead, in counteraction of this divine appointment; and it is vanity in man to endeavour to perpetuate the fame of a putrified body. Who built the pyramids? or whose body is enshrined in the mummy, which is but an article of commerce, a toy in the cabinet?

Chapter XII. The introduction of this chapter, concerning the uses of affliction, disease, and old age, and concerning the natural types of a future state, has been anticipated in other parts of the treatise. The introduction is succeeded by anecdotes of the conduct of Hume, Addison, Doctor Leechman, Rousseau, and Johnson under the approach of death, and of appropriate reasoning upon these anecdotes. It might have been prudent to suppress the example of Rousseau: the condition of Doctor Johnson is well described.

* *Why perhaps?* Is not the fact sufficiently certain? The doctrine unquestionable? Rev.

"There are some men of that melancholy cast of mind, that they cannot think

of death, but as the king of terrors; and in spite of the arguments of reason, and of the soothing consolations of religion, can never contemplate this event, but as the greatest of evils. This is said to have been particularly the case with Doctor Johnson, a man of the strictest morals, an eminent defender of religion, and strict, even to a superstitious observance of all its exercises, punctual and regular in his worship of God, and in compliance with all the ordinances; yet never could he divest himself of the terrors of death. In his character, it is said of him, that his veracity was strict, even to severity. His purse and his house were ever open to the indigent; his heart was tender to those who wanted relief, and his soul was susceptible of gratitude, and of every kind impression. But his constant dread of death was so great, that it astonished all who had access to know the piety of his mind, and the virtues of his life. His apprehension on the near prospect of the account to be given, viewed through his constitutional and morbid melancholy, often excluded from his sight the brightest beams of divine mercy. And yet it appears after all, that when the time of his dissolution drew near, and he was certain of its approach, all his fears were calmed, and he died full of resignation, strengthened by faith and full of hope. Hence, in many other cases, the dread of death may arise from some constitutional infirmity, or from the depressing nature of the disease, which brings on the dissolution." P. 158.

We have often had occasion to remark the general ease and composure of men, who have been lying upon a bed of sickness in imminent danger of death, without hope of recovery: and in endeavouring to account for this *phenomenon*, we have been forcibly struck with the observations of the amiable Beattie, in an answer to a complaint of Sir W. Forbes, that in a dangerous illness he did not feel that acute sensibility, and fear of death, which he judged proper to the occasion. His words are:

"The account you give me of your thoughts and feelings, when your disorder was at the height is very interesting. That insensibility, which you complain of, and blame yourself for, is, I believe, common in all similar cases, and a merciful appointment of providence it is. By deadening

those affections, to which life is indebted for its principal charm, it greatly alleviates the pangs of dissolution. In fact, the pains of death to a man in health, appear much more formidable than to a dying man. This at least is my opinion, and I have been led into it by what has been observed of some people's displaying a fortitude or composure at the hour of death, who had all their lives been remarkably timorous and weak-minded. The proximate cause of this I take to be, that same stupor, which gradually steals upon our senses as our dissolution draws near: and that the approach of death should produce this *stupor*, needs not surprise us, when we consider that the approach even of sleep has something of the same effect; and that the keenness of our passions and feelings, in general depends very much, even when we are in tolerable health, upon our bodily habit.—We have good reason to think, that the connection between our soul and body is very intimate, and may therefore admit the probability of what I now advance, namely, that when the powers and energies of the human body are disordered by the near approach of death, it is scarcely possible that the soul should perceive, or feel with its wonted acuteness. The *stupor* therefore, you mention, was something in which your will had no part, but the natural and necessary effect of a cause purely material. I ask pardon for all this philosophy, which however I cannot conclude, without one remark more; which is, that this doctrine, if true, ought to be matter of comfort to a good man, as well as an alarm to such as are not of that character. To the former, it promises an easy dissolution; and it ought to teach the latter, that of all places on earth a death-bed is the most improper for devotion or repentance." Forbes's Life of Beattie, Vol. ii. p. 149.

Chapter XIII. There is every where the same aversion from death, the same desire of continued existence, and wherever there is but the faintest sign of religious belief, there is also a hope full of immortality; which hope is invigorated by the experienced vanity of all sublunary bliss. The language of our Saviour concerning death, especially in John xvii. (which is not very strictly applied,) is very consolatory, and besides the various divine interpositions recorded in the Old Testament, the circumstances of our

Lord's transfiguration, afford decisive proof of the existence of departed spirits. The history and character of our Saviour himself present a most pleasing image of death, which image is confirmed by the manner of his death and of his resurrection. It is certain, that if the apostles had not been most confidently assured of the future state, they would not have persevered with such unbroken constancy in their Master's service, or so resolutely have resisted every temptation to apostasy, and it is probable that some secret conviction of the truth of the resurrection operated on the mind of their persecutors.

In this chapter the circumstances of our Saviour's death might have been more minutely and forcibly detailed, and might have exhibited an exemplary lesson of resignation, charity, and piety. It is from the contemplation of his human nature only, that we can be called to imitate the example of his death; but we nevertheless venture to ask, whether under all the circumstances of the representation, the human nature is not in this chapter too exclusively insisted on. It is Christ, the prophet, and the righteous man, not the incarnate God who gave himself a propitiation for sin, who is presented to the view. It is true, that there is not the faintest denial of the doctrine; but we wish that there had been some allusion, some insinuation, however cursory and superficial, which might encourage a hope, that the suppression is not meant for a denial of the truth.

Chapter XIV. To the objection, that we do not know in what the future state consists, it is answered, that the ignorance of the babe unborn does not disprove the certainty of human life and human faculties, and that the state of man is progressive.

"The different states of men have a close connection one with another. The state in the womb prepares for our state in this world: and our present state is a state

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of preparation for that more perfect state which awaits us in the eternal world. The state in the womb is limited to nearly a determined number of days; the present state is a period of uncertainty, the longest duration extends to three or fourscore years, but in some cases extends considerably beyond this period; but the duration of the future world is everlasting. If this then be the case, death will not be the termination of our existence, but the beginning of a more perfect state, and to good men the entrance upon an endless state of bliss; and upon this principle there can be no cessation of our existence, and no such thing as death, properly so called, but the different stages of our life rise higher and higher, and good men ascend nearer and nearer to the fountain of life, of perfection, and of happiness. Such are the ravishing prospects reserved for the faithful disciples of Christ, when the earthly house of this tabernacle shall be dissolved. These prospects give to us the most gratifying and satisfactory account of the state of man whilst here. Why has the infinitely good Creator implanted in man the most ardent desire for the continuance of his existence. Such wishes serve only to distress us, if there be nothing beyond the present state; but if another world, all is well; and these passionate desires point out to us the dignity of our nature, and tell us, that we belong to God's everlasting family." P. 180.

The nature of the transition from the present to the future state, is inferred from 1 Cor. xv. and from the supposed change which the body of our Lord underwent before his resurrection. The happiness of the future state is supposed to consist in enlarged knowledge, especially of the works of God; in a temper of perfect love; in exemption from all suffering; in a recognition of friends; in union with the good of all ages. The consciousness of sin, which aggravates the fear of death, may be abated by considering the known equity of the Judge, established by the candour of his judgments upon earth. An objection to the penal consequences of original sin, as inconsistent with the divine equity, introduces some strong but just observations on the reported conversions of malefactors, and on the fatal effects of the popular taste in

religion, and the necessity of improving and reforming it.

It does not appear, however, that the doctrine of original sin, as propounded in the *Scriptures*, and compared with a co-extensive redemption, is in any degree inconsistent with the divine equity. The author's avowal of this opinion confirms the suspicion, which the omissions in his former chapter excited, and which is not abated by the view which he takes of our Saviour's equity, merely upon the ground of the candour of the judgments of his earthly ministry, and of the peace which the penitent experiences in contemplating these candid judgments, without any reference to the atonement. In a future edition, it is desirable that these omissions should be supplied, and that the author's opinions should be expressed with less ambiguity and reserve. The work requires revision. There are many typographical errors, and some grammatical anomalies, such as the connexion of a relative with its antecedent by a conjunction, without any other relative intervening, and the obsolete use of a participle adverbially or absolutely, which in a writer of Mr. Watson's experience can only be attributed to haste and inattention. There are also some redundancies in the argument, which might be removed on a more elaborate revisal; and some parts, which admit of a more easy, more perspicuous, and more forcible arrangement.

It is far from our intention to depreciate the merits of the work, by pointing out these blemishes and deficiencies. The author appears to have been transported by the beauty of his thesis, and to have written without sufficient leisure to correct his composition. The subject is not only delightful as a matter of private contemplation; its practical uses are of the highest importance; and we desire to see the work executed in such a manner, as to be worthy of unqualified commendation.

The subject is of universal interest, and we envy not the man, who availing himself of Mr. Watson's instructions, can meditate upon it, without being reconciled to the condition of his birth; without raising his love to that Being, who both physically and spiritually first loved us; and without acknowledging the wisdom and benevolence of the divine administration, in conducting mankind through the valley of the shadow of death.

Classical Excursion from Rome to Arpino. By Charles Kelsall. Geneva. 1820.

IF it had pleased Charles Kelsall to ask our advice on the propriety of making a Classical Excursion from Rome to Arpino, we should have had no hesitation in approving the project, as one which was worthy to occupy the time and attention of a man of taste and talent. If, when he had made his tour, he had proposed to commit his observations to the press, and to inspire mankind with some portion of his enthusiasm in behalf of Marcus Tullius Cicero, his ambition to be an author might have met with no obstruction, except a friendly hint, "ne sutor ultra crepidam," and a secret admonition not to exceed his proper province, or interfere in questions, which it is plain that he does not understand. If, when he had published his narrative, he had offered it to our perusal, he would have had no need to fear the fastidiousness of criticism, if his work had been what it professes to be, A Classical Excursion from Rome to Arpino. If we could not always have praised, we would never have wantonly condemned the profusion of pun and *paronomasia*, with which it has been thought expedient to enliven the tediousness of a Classical Excursion; and our muscles should rather have been relaxed into a smile, than con-

tracted to a frown, even if the humour had issued from no better source than the following specimen :

" It will be remembered, that our Blackstone was son of a *dier*. It would appear that the *diers* are destined to furnish the great expounders of law, and consequently to be deathless." P. 69.

In this pithy sentence are no less than three instances of the *invention* which is inseparable from genuine wit. The *diers* are mistaken for the *dyers*, which is an improvement in orthography; the deathlessness of the sons is imputed to the fathers, by a very ingenious neglect of the grammatical construction; and Blackstone is made the son of a *dier*, to the irreparable prejudice of his mother, who has hitherto been deemed a virtuous and prudent woman, but she was not the wife of a *dyer*. But English grammar and English biography are not essentially requisite, they may be violated with impunity in a Classical Excursion from Rome to Arpino. Other studies are more congenial to the author's mind: and we will not determine, whether by the excess of quotation from the Latin writers, the author is himself more ambitious of the display of erudition, or more liable to the imputation of pedantry. With a very commendable jealousy for the honour of the many worthies who adorned the annals of the arts and arms in ancient Rome, he has endeavoured to retrieve their pure names from the familiar vulgarity of modern language; and not only is the eye again and again refreshed with the ancient and venerable orthography of Pompeius and Antonius, which the rude innovation of barbarians has converted into Pompey and Antony, or even Anthony, but there is a choice enumeration of names, which some at least of the great men who bore them, would not blush to recognize :

" The testimonies of Plinius, Valerius Maximus, Velleius Paterculus, Catullus, Lucan, Silius Italicus, Juvenal, Cornelius

Severus, St. Jerom, Aurelius Victor, and Cassiodorus, convey tributes of nominal applause to Cicero."

It is unquestionably proper to call Plinius, Plinius; and Pompeius, Pompeius. But if Charles Kelsall is indeed a root and branch reformer, or if he proceeds upon system and principle in restoring the old nomenclature, we humbly suggest, that it was also usual in elder time to call Lucan, Lucanus; Juvenal, Juvenalis; St. Jerom, Hieronymus; and Augustine or Austin, Augustinus. In the just restoration of the final syllable to those to whom it belongs by indefeasible title, and who have been so long and so unworthily deprived of their lawful inheritance, we must enter our protest against the wicked attempt to deprive the Saxon Ernesti of his final *i*, for the purpose of introducing upon more than one occasion the Roman Ernestus. It is very possible that we are mistaken; but the only gentleman, with whom we are acquainted, as the editor who deserved well of Cicero, did assuredly subscribe his name at Leipsic, Ernesti: and if there be any other Ernestus, who is equally deserving, we regret that we have not the benefit of his acquaintance.

It is however to Ernestus, *nominatus* and principally, that Charles Kelsall proposes to dedicate the monument, which in his romantic admiration he conceives should be erected to M. T. Cicero, at the expence of some 70,000*l.* to be raised by subscription throughout Europe, and deposited in the hands of a banker at Rome. The project is no doubt very feasible; and if it should be carried into execution, the original projector will have a fairer chance of immortality, by the inscription of his name in some niche or corner of the meditated temple, than promises to gratify the author of a Classical Excursion from Rome to Arpino. We do not mean to contend with the author upon the fine feeling of enthusiasm which he

entertains for the fair fame of Cicero; we will not condemn the anxiety with which he labours to redeem the personal character of Cicero from every exception; we will not object to the estimate which he forms of his talents as a writer, or even to the minute classification of his writings. If he had laboured to flatter Cicero more than Cicero would have flattered himself, we would have been content to concur in the adulation, or we would have reserved our exceptions for private reflection or private conversation.

We now intreat the reader to examine the title of the work prefixed to the present article. When he has read it, and reflected upon its probable meaning and intent, we will ask whether he is prepared to infer from it, that Charles Kelsall is a theological disputant, and that the Classical Excursion from Rome to Arpino, involves various points of religious discussion? Born and educated, as we are informed in the Protestant country of England, and publishing his lucubrations in the Protestant city of Geneva, Charles Kelsall has nevertheless seen the manners of Catholic countries, and being unable to distinguish the mummeries of Romish superstition from Christian truth and piety, he has thought proper to controvert the beneficial effects of Christianity, and to disparage them by a degrading comparison with the systems of the Heathen and the Turk. The reader shall now judge of the religious tenets which are developed in a Classical Excursion from Rome to Arpino.

"Voltaire was the first individual in modern Europe who had the magnanimity to erect a temple to the Deity. The spirit of the Catholic doctrine is too contracted to allow paying due respect to the first cause. It must be bestowed rather on St. Basil, St. Leo, St. Prassedi, St. Ignatius in preference. The religion of ancient Greece and Rome was far superior in this respect, to the Catholic; for the ancients, by deifying the attributes of the Deity, and the different modifications of his power, displayed here on earth, referred in fact all

adoration to Him. But whatever may be the sentiments of the upper ranks of the Catholics, the middle and lower classes when they prostrate themselves before the shrines of St. Antonio of Padua, or Santa Rosa di Viterbo, think more of those individuals, who have sprung from the *Camera del Papagallo*, than of the fountain of power, goodness, and truth. Go to Constantinople, you will see there it is true, a people inattentive to good government, and to the developement and melioration of mind; but you will not see the mufti waving his wand, and absolving people from their sins, like the priests in St. Peter's. The principal mufti canonizes no Saint, and orders no bones or toes to be kissed. Mahomet, however defective may be his doctrines in other respects, sends his followers to the temple of the Deity, and bids them prostrate themselves there, without asserting that he is any more than a prophet, or interpreter of God's word, a title which he can hardly be refused if we consider the extraordinary effects, which his Koran has occasioned. We can only estimate religions from the more or less good of which they are productive to man, contemplated in his individual and social relations. Friendship of a devoted kind is not uncommon in Turkey; in Rome it is certainly rare. The testimonies of numerous travellers concur in stating, that a low shopkeeper in Turkey scorns to ask even of a Christian, a greater sum than he would ask of a Turk. Most of the Roman shopkeepers turn foreigners to the best account they can. The Turk will sometimes rob by open force, but he scorns pilfering, as common at Rome, as in London and Paris, and easily expiated by a kiss of the brazen feet of St. Peter, a wave of the magic wand from the confessional boxes, or a bow to the waxen virgins surrounded by their flower pots. The Turk having performed his ablutions, kneels to the most High, and only suffers himself to be acquitted by the testimony of his own conscience. The Turk never turns his temples into charnel houses, like the Roman. Whether noble or mechanic, he enters his mosque with sentiments of devotion and awe. The Roman on the contrary, often laughs at several of those ceremonies which his conscience will upbraid him for neglecting. The Romans are still a finely-disposed people, and I have often had occasion to admire the estimable qualities of some individuals. To what then are the above ills to be attributed, and which press more especially on the lower classes. To the system, so long adopted by Rome, of intertwining religion with politics, and chiefly

to this. But no further digressions on this delicate subject in which it is so difficult to steer the middle course, and to which I have been insensibly led by a dislike of the superstitions which degrade and obscure doctrines, the *essentials* of which are necessary to the welfare of individuals and nations." P. 13.

What temple Voltaire erected to the Deity we have yet to learn: the annals of the French revolution have recorded what he destroyed. He weakened the foundations of bigotry and superstition, and built upon their ruins the foul structure of Atheism and infidelity. The tendency of his numerous writings was to eradicate all religious principles from the minds of those who admitted their pernicious influence, and thus to prepare them for the contemplation and perpetuation of every evil. An Englishman, residing at Geneva, might have recollected the names of some who in an earlier period, and with a better judgment, refuted prevailing errors, and recommended the truth; and the names of Wickliffe, Cranmer, Latimer, and Ridley, of Luther and of Calvin, had certainly prior claims to Voltaire for honourable remembrance, for the magnanimity which they displayed, not in erecting, but in repairing and strengthening the temple of the Deity. Little are the obligations of modern Europe to Voltaire; and less are the obligations of ancient Europe to the religions of Greece and Rome. There are some to whom it may seem liberal to commend the equal and indiscriminate worship of "Jehovah, Jove, or Lord," but while the Heathens were visibly offering an idolatrous service to many gods and many lords, it does not appear that there were many pure and enlightened spirits, who could develop the popular mystery, or who thought of deifying the attributes of the Deity, and of referring all worship to him. A traveller of more judgment and experience than Charles Kelsall, observed, that the Athenians erected an altar to the unknown God, and

that the Romans and the Gentiles in general, changed the truth of God into a lie, even the glory of the incorruptible God into an image made like unto corruptible man, and to birds, and to four-footed beasts, and to creeping things. So far were they in his judgment from worshipping the modifications of divine power; and it has been the work of more recent times to draw out the mystical systems of their philosophers, and to impute generally to the multitude those opinions of the truth of which their authors had not sufficient conviction to think of teaching them to the people, or of destroying the errors cruelties, and licentiousness of the popular religion.

But Mahomet teaches the unity and sole supremacy of God, a holy doctrine, which, however he perverted it, he did not learn but in the schools of the Christian Church, and from the revelation of that prophet, whose divine mission he did not venture to deny. We do not wish to put a rigorous interpretation upon Mr. Kelsall's words, nor will we insist, that there is a concealed ambiguity in the loose language of his statement, that Mahomet does not assert "that he is *any more than a prophet*, or interpreter of God's word, a title which can hardly be refused, if we consider the extraordinary effects which his Koran has occasioned." It is no common arrogance in the eastern impostor to call himself a prophet at all; of what word of God he is the interpreter, or how the effects produced by the Koran, propagated at the edge of the sword, can establish his claim to a prophetic character, it may require more talent than Mr. Kelsall possesses to demonstrate. Buonaparte has equal claims with Mahomet.

But the Mahometan religion is good, because it produces good, and friendship is more common in Turkey than at Rome. There are not many instances of devoted or passionate friendship upon record, but the

Christian annals are not deficient. The love of the primitive Christians was proverbial, and there is one description of friendship, the friendship of wedded life, which is peculiar to Christianity. Mr. Kelsall admits that the Turk will rob by force; he is also suspected of playing the pirate upon occasion, and of committing some other unseemly deeds, but he will not pilfer, as they do in Rome, and Paris, and London, and other places, where priestly absolution is or is not respected, and where the temples are or are not turned into charnel houses. Mr. Kelsall nevertheless acknowledges, that "the Romans are a finely disposed people, and he has had occasion to admire the estimable qualities of some individuals;" and it is with the superstition only that he is offended. Why then did he not follow the example of the amiable Eustace, who had no scruple in exposing the errors and defects of his own communion? In this attempt he needed not to injure and degrade by offensive comparisons, the general excellence of the Christian religion, which in many places of its dispersion, is free from the alleged superstitions, and which can in no place be so contaminated by them, as was the religion of the Heathens by the vicious rites of idolatry.

But there was a classical beauty in the ancient superstition, which Mr. Kelsall regrets, and he almost sighs for its restoration:

"As we stopped to bait the horses under Algidum, I could not help contrasting the actual appearance of the village, with what it must have exhibited formerly. The priestesses and virgins moving in procession to venerate that modification of power developed by the Deity in the woods and mountains, to which were added the beautiful attributes of chastity, and all the paraphernalia of the chase, one of the healthiest and most pleasing recreations of man; the gates of the temple of the Algidensian goddess flung open and displaying a Grecian statue not to be adored itself as some sentent and self-interested hypocrites would induce us to believe, but merely exposed

as a visible type of the above attributes, which by a greater extension were afterwards identified with the silver orb of night, not to be contemplated without inspiring ideas of purity, and thus gradually lost in the unknown first causes. The chorusses of healthy and white clad virgins making the woods resound with the hymn

"The actual appearance of the village consisted in three or four priests yelling rather than chanting, service before a Madonna, crowned with a bit of tin, and attired as if by the vulgarest *lavandaija* of Trevastere; some ten or dozen paupers lousing themselves, on the steps of a plastered church, a happy production of one of the Borrominis of the country, and exhaling an odour compounded of the putrefaction of carcases and adulterated frankincense; the building itself dedicated to some *Vaticani montis imago*, or to speak synonymously, some saint, whose hooded effigy or *os sacrum* it was meritorious to kiss. I considered and compared.

"Nothing was wanting to complete the picture, but a Calvinistic missionary or sour Presbyterian, to menace the whole village with eternal tortures." P. 127.

It is not in the power of "the vulgarest *Lavandaija* of Trevastere" to conceive any thing in worse taste, than this description, or of any sour Presbyterian to speak with less humanity of the wants and the woes of these paupers of Algidum. We have no partiality for sour Presbyterians, or superstitious devotees, and certainly none for scoffing unbelievers, who would be thought philosophers. But in what respect does modern Italy lose by this comparison? In what respect are the priestesses and virgins moving in procession, and often dragging a reluctant victim to the altar more refined than the three or four priests of modern times? In what respect is the Grecian statue preferable to the Madonna, both frequently of unequal execution? Or upon what pretence is the worshipper of the image to be acquitted of adoring that image, and they who prostrate themselves before the picture to be convicted of idolatry? Mr. Kelsall is the apologist of the ancients; the Catholic doctor of the moderns, and it is possible, that nei-

ther is infallible. Our attention is again attracted to some undefined "modification of power developed in the woods and mountains," to the beautiful attributes of chastity, and to the visible type of those attributes which were afterwards identified with the silver orb of night. Mr. Kelsall seems to invert the history of idolatry, of the worship of the creature instead of the Creator, which probably originated in the adoration of the host of heaven, of Baalim and Ashtaroth. If Mr. Kelsall should hereafter extend his excursions, he will find occasion to explain what modification of divine power was implied in the worship of the *Vesuvius* Erycina, in Sicily; under the rod of Mumbo Jumbo in Africa, and under the car of Juggernaut in India. In all these cases there are "some canting and self-interested hypocrites," as Mr. Kelsall gently denominates them, who lead us to believe that idolaters of all ages and countries do actually worship idols without any intention of deifying the divine attributes, and without any conception of the modifications of divine power. Why did the Deity himself forbid prostration before an image, if the homage of the worshippers was referred to him? Or what was the offence of the great transgression of the Jews, if, as they were most capable of doing, they bowed before an idol with hearts impressed with some modification of the power of the Most High?

But Mr. Kelsall himself can forget his mystical interpretations of the ancient idolatry, and transform the heathen deities again into the likeness of men.

"It would be well if a new Janus or Saturnus could re-appear in the Apennines and propagate just ideas of social order, for here are an unreasonable number of the priesthood and the same *exitiabilis superstitio* as in the capital." P. 55.

Whatever be the ignorance of monks, they are not less skilled in the arts of civilization than were Janus and Saturnus. The monks of

Saint Bernard have on many occasions rendered good service to the traveller, and in the early periods of their institution, the lands which surrounded the monasteries were examples of agricultural improvement to the surrounding waste. The citation of the words of Tacitus is a wanton insult to the Christian name: the spirit which dictated them was agreeable to the circumstances and condition of the author, but neither he nor any of the ancients have alleged any thing in support of the imputation which they convey. If they had been quoted by Carile, the quotation might have been palliated by the known ignorance of the reciter. In the citation of Charles Kelsall, they have no excuse; he knows their force and meaning. *Proh superstilio!* exclaims the excellent Brotier, before he exposes the injustice of the insinuation. The peevishness and petulance of Mr. Kelsall at the supposed failure and inefficiency of Christianity do not however prevent him from admitting that the manners of men have been improved, although he omits to mention the cause of the improvement. In speaking of Tiberius he says;

"Such anecdotes present a deplorable picture of those times, and often make me think that the world is better now than it ever was." P. 234.

The rigour of Mr. Kelsall's hostility to the cause of truth, is in some degree abated by the weakness of the illusions which he is disposed to entertain. This indirect and insidious censor of the truth and righteousness of Christianity is not ashamed to acknowledge a secret predilection for the metempsychosis and astrology.

"Tullius seems to agree with some philosophers, that man was created to expiate crimes committed in a previous state of existence; a dogma, which it might be rash implicitly to adopt, but which from moral appearances in the physical and moral worlds, it would be difficult to refute. At all events it sounds more plausible than the

"literal acceptation of the Mosaic apple"
P. 178.

"Suetonius tells us that Tiberius was circa Deos ac religiones negligentior, persuasione plenus, cuncta fato agi. Revolving as I often have these things within my mind, it may be questioned, whether or no after all, there be not some truth in the sidereal influences. We know that the most transcendent spirits of antiquity often disregarded the priest sacrificing at the altar, while the skilful astrologer always made them pause, often tremble. It is perhaps one of the knottiest speculations that can occur by the human mind, which the feebleness of our reasoning prevents us from implicitly believing, the mysterious links of the system to which we belong from rejecting."
P. 242.

We intreat Charles Kelsall to revolve these things again in his mind, and to pause and tremble at the offence and the mischief which he hath already done, before he attempts to pass another series of sceptical insinuations under the name of a Classical Excursion from Rome to Arpinum. The attempt is not original; some of the very same comparisons are found in the Travels

into Albania, and were exhibited in the first number of the Christian Remembrancer. There is an art and a dissingenuousness in this mode of propagating infidelity, which cannot be too earnestly opposed. A volume of travels will be read by many, who would turn with abhorrence from a number of the Deist, and insinuations will be gradually admitted, where more direct objections would be prudently avoided or confidently denied. There is perhaps no reason to fear, that Charles Kelsall or John Cam Hobhouse will ever prevail with men to renounce their faith, and profess themselves Turks and Heathens; but it is no unnatural effect of their exceptions, to reduce men to a state of indifference to the great question, What is truth? when they are accustomed to read that religion and superstition are convertible terms, and that the faults which sect imputes to sect are the intrinsic and unavoidable faults of the system.

MONTHLY REGISTER.

Society for Promoting Christian Knowledge.

FROM the Annual Report just published, it appears that the members of this Society now amount to upwards of 14,000; that the Diocesan and District Committees amount to 216; and that the general affairs of the Society continue in a very prosperous state.

The Appendix contains some very interesting information from the East Indies, from which we subjoin the following extracts:

"Native School Department."

"The Calcutta Diocesan Committee are fully aware that much was expected from them in this department by the public, from which they have received the most liberal support: and though they are not able as yet to present very ample details,

they beg to offer a few remarks respecting their plans and proceedings, which will serve to show that they have good hope of fully answering the general expectation; and that if their progress has hitherto been slow, they do not the less calculate on the good effects to be produced by their exertions.

"The plan which the Diocesan School Committee proposed to themselves, is widely different from that which has been pursued by another Society. Both have their advantages; and while both tend to the same great end, to enlighten and improve the minds of the ignorant natives of this country, to dispel the mists which surround them, and to raise them in the scale of intellectual existence, it is probably of no inconsiderable importance, that different modes of accomplishing it should be attempted and thoroughly proved. The proposition itself is altogether new, and forms a most momentous and interesting feature in the great attempts, which are every where in progress for diffusing the

light of truth into every quarter of the world. The object, to which the general endeavour tends, is the most important that can occupy the mind and faculties of the Christian community, and the circumstances by which we are here surrounded, are very peculiar, perhaps altogether without parallel in the whole history of mankind. The great question then becomes, how can this final object be best accomplished?

"The very name of the 'Society for Promoting Christian Knowledge' sufficiently indicates its general design; and its committee at Calcutta have before remarked, that though they kept that design, however remotely, in view, they adhered rather to the spirit than the letter of the Society's laws, when they undertook the establishment of native schools. The Diocesan School Committee does not consider itself as a *distinct* body, merely pursuing the object of general instruction, and at liberty therefore to become auxiliary to *any other* body, which may be so engaged; but it is an *actual part* of a Society which has devoted the labours of very many years to the declared and specific object of promoting religious truth. It has not, therefore, precluded itself by any pledge from prosecuting this design: hence it will be seen, that while the constitution of the Society, to which it belongs, would not admit of such an association with natives as might probably tend at present to increase the number of children in its schools, the line of action also which it pursues, would render such a step impracticable, and even incompatible with its ultimate object, whenever opportunities may open for wholly fulfilling it.

"The committee have adopted the method of establishing schools by circles comprising a few miles in extent, each circle containing five Bengalee schools, and one Central school, in which English shall be taught. As yet the committee have established only four schools, in which the children are instructed in one uniform plan, adhering as nearly as possible to the National System used in England. Preparations are now going on for the erection of a fifth school near Russiapoggy, on the completion of which the English school will immediately be put in operation.

"In these schools the children are found readily to adopt whatever is suggested to them, and a very pleasing emulation is excited among them by the system pursued. Every possible care is taken to make them fully understand what they learn. It is observed that the native chil-

dren very soon become able to repeat lessons by rote, which upon examination they are found to have much difficulty in reading; and thus in those in which they are a little familiarised, they generally appear to have acquired a readiness in reading which they do not really possess, the same difficulty of decyphering a new lesson still remaining. This can only be remedied by the process of writing and spelling, and explaining the words; a process, which though slow, is effectual and permanent. The children having been principally collected from native schools already existing, it was judged proper by the committee still to continue them in charge of their former teachers: but as the knowledge of these people was found to be very limited, and they were deemed incapable of doing justice to the children under the new and improved state of things, a Pundit has been engaged by the committee at a monthly charge of twelve rupees, who besides affording instruction to the teachers in their leisure hours in what is to be communicated day by day to each school, attends the schools also in regular rotation in order to superintend and examine the whole. Alternately with him the schools are visited by the superintendent, who is to have the charge of the English school. Mr. Brown having resigned the latter office in order to accept a situation at Bencoolen, the committee have engaged Mr. Van Gricken, who was some time employed in the schools at Chinsurah, to whom they have granted a monthly allowance of twenty-five rupees for house rent, in addition to the former stipend, on the condition of his fixing himself within a convenient range of the schools, which has been effected. All these are subject to the frequent visitations of the Rev. Mr. Hawtayne, one of the committee's secretaries.

"The salary allowed to the native teachers is six rupees per month for fifty boys, with an addition of one rupee for every ten beyond that number, till the number of 100 boys in each school is completed.

"It will be perceived that the balance of accounts in the school fund in favour of the committee is very considerable. It was thought expedient rather to try the effect of one circle of schools than to embark at once in a larger speculation. The committee some time since invested the sum of 10,000 rupees in treasury notes: and they have more recently placed it out at the best interest procurable, until an extension of their operations be carried into effect. For this, however, they are

at this time making preparations in the district of Cossipore, where it is intended to establish a second circle of schools as speedily as possible. These two circles will comprise two of the most popular districts in the immediate vicinity of Calcutta. It is with much pleasure they are allowed to report, that a plan contemplated some months ago by them of establishing a Christian school in some populous part of Calcutta, is about to be carried into immediate effect by the Lord Bishop of the diocese. A sum of money having been left by will to his lordship's disposal in some charitable purpose, the bishop has resolved to appropriate it towards the erection of a Christian school, for which the government has, with its usual liberality, granted a desirable plot of ground close adjoining the site of the new church, near the Baw Bazar, in reference to which it will be found in some degree on the footing of a parochial school in England. The support of this school will probably devolve for a time at least, on the Calcutta diocesan school committee."

Native Congregation at Palamcottah.

"The Madras committee have instituted minute enquiries into the general state of the native Christians at the various mission stations; and perhaps no apology will be requisite for inserting here an extract from a letter addressed to the secretary, R. Clarke, Esq. by the Rev. J. Hough, chaplain at Palamcottah, who had obligingly visited the mission establishments in that district.

"Palamcottah, Sept. 2, 1819.

"My dear Sir,

"Having just returned from a visit to the Protestant churches in this district, I hasten to report their present condition.

"There is a church at every station, but with only two exceptions, they are built with raw brick and covered with Palmyra leaves. The ground, on which these churches stand was given to the mission by the Nabobs' government nearly twenty years ago, and most of the buildings were erected at the same time. Those I have seen are in very good repair, and it requires but a small sum annually to keep them so.

"The mission has received an important accession since the last report in another native priest, named *Vservedarmaden*. He seems to be a man of respectable abilities and genuine piety; and the discourse I heard him preach to his own congregation would have done credit to a minister possessed of the advantage of a

superior education to that which he has received. He is stationed at a village called by the Christians, Nazareth, about twenty miles to the south of this: and Abraham, the other country Priest, is at Mothelloor, a few miles further. If I may judge from appearances during my short stay among the people of these two villages, they are much attached to their priests, as are the Christians of the surrounding country, and I am persuaded they only require to be well supported and encouraged to prove of the most essential service to the congregations entrusted to their care. Even from my hasty visit, the joy diffused through all classes was indescribable, and the people flocked in from the neighbouring villages in every direction. On catechising such as were introduced to me as the principle people, I found them much better taught in their religion than I had anticipated; and considering the space of time that they have been without a missionary, it was highly gratifying and encouraging to find the benign and peaceable genius of Christianity still keeping them at unity amongst themselves. The two villages named above consist entirely of Protestants, nor is there an idol or heathen temple any where to be seen: while the stillness that prevailed, contrasted with the tumult of heathen abodes, seemed to invest these favoured spots with a degree of sanctity, and made one forget for the moment that they were in the midst of a Pagan land. One of the priests led me to a part of the village where was seated, under the shade of cocoa nut trees, a considerable company of women spinning cotton, and singing Lutheran hymns to the motion of their wheels. After service a great part of the congregation shewed no disposition to disperse, and seating themselves around the door, sang their hymns to a late hour. There were two old men among the group who were converted to the Christian faith by your missionary Janicke about twenty years ago, and they sang to me several hymns he had taught them; what they sang or said was not so intelligible, indeed, as the language of younger men, but you will readily imagine them to have been among the most interesting of the company. I state these, perhaps, trifling particulars to shew that there appears to be something more than the bare name of Christianity here; and that the enemies of missionary exertions are mistaken in asserting, as many have asserted, that there is not a genuine convert to Christianity among the native Protestants. No, Sir, if the Society for Promoting Christian Knowledge had no other

fruit of their cares, their exertions, or their expenditures for 'the promoting of Christian knowledge' in India produce, they might point triumphantly to these two villages, in proof that their labour has not been in vain. I have seldom witnessed so much religion in a town in England as is conspicuous here: and some heathen in the neighbourhood of one of the villages told me candidly that it was a very quiet and good place.

"I spoke, with the priests, of the Tamil liturgy that you propose sending hither, and recommended them to adopt it in all the churches in room of the German form of worship now in use: and they readily acceded to the proposition. I concluded this to be the wish of the committee from their sending five and twenty copies of the work; but, if I have mis-conceived their intention, beg they will let me know in time to prevent any alterations being made.

"By the statement of baptisms, &c. during the last year the committee will perceive that the mission continues to spread.

Children baptized	117
Converts from heathenism	52
	<hr/>
	169
	<hr/>
Deceased	115

Total increase for the year 1818... 154
 Marriages... Communicants... 127

"In communicating this report of the present state of the Society's mission in this remote corner of the Indian Continent, I feel that I have not done justice to the subject: but am especially persuaded, that it is not possible for me to, convey the impression that the sight of so many native Christians congregated together must impart to every benevolent mind; and I could not help wishing whilst among these interesting people that the committee were present to witness the scene."

Lewes Deanery District Committee.

The anniversary general meeting of this committee was holden on Thursday, October 5, 1820, at the depository in Bright-helmstone.

Charles Price, M.D. vice-president, in the chair, with a numerous attendance of the clergy and laity of the district.

A letter from the noble president, the earl of Chichester, expressing his lordship's regret at being prevented by his parliamentary duties from attending the meeting, having been read, it was unanimously resolved, that the respectful thanks

of the meeting be given to his lordship for his uniform support of the institution.

From the annual report it appeared, that within the last year 150 Bibles, 252 New Testaments, 591 Common Prayer Books, 36 Psalters, 627 bound books, on the society's catalogue, and 4,959 half-bound and stitched Tracts have been distributed through the deanery, making the issue of the three last years 490 Bibles, 718 New Testaments, 1,695 Common Prayer-Books, 370 Psalters, 2,204 bound books, and 19,070 Tracts; the grand total of which amounts to twenty-four thousand five hundred and forty-seven books and tracts, not dispersed at random, and among persons careless of receiving them, and therefore the less likely to profit by the boon, but either on the application of the poor themselves, who, especially in the articles of Prayer-Books and Bibles, have shewn an eager anxiety to avail themselves of the opportunity held out to them; or at the request of the clergy and laity, who have the best means of ascertaining the spiritual exigencies of their respective neighbourhoods.

Previous to the triennial confirmations held by the venerable lord bishop of the diocese, in July last, 2000 tracts and papers on that holy rite were procured for the depository, to be ready for the expected demand, and were immediately applied for by the parochial clergy for distribution among the candidates.

In the course of the report, some other interesting particulars were detailed by the rev. Dr. Holland, one of the secretaries, respecting the general state of the district, and the proceedings of the committee. It was stated, that happily few attempts had been made to introduce on ground so pre-occupied by sound religious instruction, the blasphemous and infidel publications of the year: that the national schools of the district were all flourishing and in activity; that the system of parochial lending libraries, the utility whereof had been ascertained, in an experience of fourteen years, by some of the earliest promoters of the Lewes Deanery Committee, as was noticed, indeed, in their first general address, had now happily been adopted by the parent society in London, &c. &c. But as the report is to be printed, we shall, for the present, close our account of it by observing, that we were particularly gratified on learning, that a chapel which a few years ago was built, and till lately used for sectarian purposes, in a populous village of the district, has been within the last year purchased by some zealous friends of

the Establishment, and converted into two schools, for the education of the poor in the principles of the national church; and that a grant had been made to the schools by the committee of 1202 elementary books of instruction, and 24 Common Prayer-Books.

We cannot but mark with our decided approbation the conduct pursued by this committee, in order to interest the higher ranks of the laity in the success of the institution. Most of the nobility, of the magistracy, and of the faculty, are vice-presidents of the committee, and two general officers were this year added to the list.

The very worthy vicar of Brightelmstone, the rev. Dr. Carr, having been preferred to the deanery of Hereford, resigned his secretaryship, and was unanimously elected a vice-president.

Instead of one annual sermon, the collection after which, last year, amounted to less than 30*l.* sermons, in aid of the funds of the committee, were this year preached on the Sunday preceding the anniversary general-meeting, at the parish-church, and at the two chapels of ease, the collections amounted altogether to 127*l.* 9*s.* 3*d.*

At the same time and place was held, the anniversary of the LEWES DEANERY COMMITTEE OF THE SOCIETY FOR PROPAGATING THE GOSPEL IN FOREIGN PARTS. Some new subscriptions were received, and it was unanimously resolved to invite the attention of the district to its new claims, by reprinting, as an appendix to their report, the address to the public lately issued by that society.

Glamorganshire District Committee.

The Anniversary Meeting of the Glamorganshire District Committee, in aid of the Society for Promoting Christian Knowledge, was held at Cowbridge, October 3. At eleven o'clock the members assembled proceeded to church, when a very appropriate sermon was preached on the occasion, by the Rev. Mr. Phillips, curate of Coychurch: after which an adjournment took place to the Town-hall, where the business of the day was transacted. The Right Hon. Sir John Nicholl having been called to the chair, the treasurer, the Rev. Dr. Williams, after having read several letters from the secretary of the parent society and others, proceeded to lay before the meeting the state of the accounts, which had been previously audited by W. Nicholl, Esq. and the Rev. H. S. Plumptre; from which it appeared, that the amount of subscriptions and donations for

the year, commencing Michaelmas 1819, was 159*l.* 15*s.* 3*d.*; that the amount of the sale of books, after deducting expenses, was 81*l.* 6*s.* 8*d.*; and that the balance due to the committee, as settled Oct. 5, 1819, was 114*l.* 17*s.* 5*d.* making a sum total of 351*l.* 19*s.* 9*d.* The amount of disbursements for the same period was 245*l.* 1*s.* 11*d.* and the balance due to the committee was 106*l.* 7*s.* 10*d.* It was therefore resolved that the sum of 79*l.* 0*s.* 9*d.* being one-third of the subscriptions, donations, and sale of books for the last year, should be transmitted as a donation to the parent society. The number of books sold and given gratuitously during the last year, were as follows. Welch and English Bibles 178, Welch and English Prayer-books 502, Welch and English Testaments 351, Welch and English Psalters 107, religious Tracts and School-books 5277; making altogether 6415. The number of books disposed of since the first establishment of the committee, in the year 1814, is, Prayer-books 2433, Bibles 773, Testaments 1081, Psalters 1075, Religious Tracts and School-books 13,164; making a grand total of 18,526. Sixteen new subscribers were added to the list, during the last year. It will be seen, therefore, that the committee is in a most flourishing state, that its exertions are unremitting, and that it has been of the greatest possible utility to that part of the country in which it is situated.

Abstract of the Proceedings of the Associates of the late Dr. Bray for 1819.

The successful introduction of the Madras System of Education into the Bahama Islands, through the kind and judicious influence of the late Rev. Dr. Stephen, with the Members of the Legislative Assembly, was reported last year.

The Rev. William Hepworth, who succeeded Dr. Stephen as Missionary at Nassau, New Providence, has since been in England; and the Associates have had the satisfaction to hear from that gentleman of the further progress of the System over the Bahama Islands.

With respect to the School supported by the Associates at Nassau, Mr. Hepworth gives the most favourable account of its management under their school-master, Mr. Watkins, and states that the scholars have increased in number from thirty to seventy. Mr. Watkins has presented, through Mr. Hepworth, a petition, wherein he submits to the consideration of the Associates, with all humility, "the propriety

of such an augmentation of salary as may seem convenient and proper. And Mr. Hepworth having represented that the number of scholars was increased, as stated in the petition, and that he was of opinion that ten pounds additional salary would be satisfactory to Mr. Watkins;

It was, therefore, agreed, that the salary of the said Joseph Watkins be increased from twenty to thirty pounds per annum, to commence from the month of January, 1819, and to remain such, so long as the present increased number of scholars shall continue.

Mr. Hepworth, having stated that a donation of books, to the amount of ten pounds, would, at this time, be most beneficial at Nassau; not only to the Associate's scholars, at present in the School, but to some who had left it, as well as to others who were about the School;

It was agreed, that ten pounds be advanced to Mr. Hepworth, he kindly engaging to select such books as he considered most likely to be useful; and also, when he forwarded the books, to request of his brother rector, the Rev. Mr. Wright, to acknowledge their receipt to the Secretary of the Associates.

The Rev. Dr. Inglis, Rector of St. Paul, Halifax, Nova Scotia, and Ecclesiastical Commissary of the Diocese of Nova Scotia, in a letter dated April 10, 1819, writes:

"Mrs. Fitzgerald continues to teach the children. I have just received her Report, which states her numbers to be, twenty-one girls and seven boys, from five to fourteen years of age, reading the Primer, Spelling-book, and New Testament.

"The girls are, also, taught needle-work. Hitherto, she has not taught them to write; and as the facilities for instruction in this town are great, the children soon leave her school on that account: she has therefore promised her endeavours to teach writing."

Dr. Inglis, in the same letter, gives a pleasing account of the negroes who have settled in the neighbourhood of Halifax, who were run-away negroes from the United States, and were received on board of our ships, during the late American war, being now in the course of receiving education through the assistance of the grant of twenty pounds annually by the Associates for that purpose, as stated in the Report of last year.

No account has been received, since the preceding Abstract of Proceedings, of the Associates' School at Shelburne, Nova Scotia. The last letter from the Rev. Thomas B. Rowland, dated September 14, 1818, states, that after a long vacancy in the school for black children for want of a proper teacher, Mr. Alexander Shaw

had been lately appointed school-master, and was then teaching with success.

"I have the pleasure now to assure you," Mr. Rowland writes, "that the parents of the children are pleased with him, and that the latter, in their manners and learning, have improved under his instruction."

A letter, of which the following is an extract, has been received by the Secretary from the Rev. Roger Viets, Missionary at Digby, Nova Scotia, son of the late greatly respected Missionary of that name, dated Digby, Nova Scotia, October 14, 1819.

"My dear Sir,

"I had the pleasure, to receive your letter, dated the 4th of January, wishing me to superintend the School of Blacks in this place, supported by the Associates of the late Rev. Dr. Bray.

"I can assure the Associates that those poor people have been my particular care since I have resided in this place; and as you have done me the honour to put the School under my care, it will give me an additional influence among them, and there shall be nothing wanting on my part to promote the good designs of that charitable association.

"I visited the Black Settlement a few days ago, and baptized thirteen infants for them. I find their number to be about an hundred, of which number about forty attend the School, of whom two read in the Bible, four in the Testament, and seven in the Psalter. Mr. Byng complains of a want of books in the School: he says the supply sent to Mr. Moreton some years ago is gone. I asked him what could become of them? He says that those who leave the School, generally take their Bible, Testament, and Prayer-book with them. I told Mr. Byng that I did not know the Associates' will in that respect; but I think it is an indulgence they will allow, as otherwise, in all probability, a number of them must go without all their lives, not being able to purchase them. If the generous Associates will indulge them with a few Bibles and Prayer-books, and some religious Tracts, I promise to distribute them in the best manner to promote the spiritual improvement of those poor fellow-creatures, the intention of the benevolent Associates.

"I pray God to prosper the good designs of the Associates, and must conclude by assuring you, that nothing shall be wanting on my part to promote and further their good intentions towards those poor, ignorant, helpless people. I remain,

"My dear Sir, with respect,

"Your obedient humble Servant,

"ROGER VIETS."

In consequence of the above letter, an Assortment of Bibles, Testaments, Prayer-books, and elementary Books, have been sent to Mr. Viets, for the use of the Associates' School, including the elementary Books recommended in Dr. Bell's "Instructions for conducting Schools on the Madras System," with slates and pencils for an hundred children. These last have been sent in the hope that Mr. Viets may be enabled, by their means, to extend the benefits of education to an increased number of children. Some of the "temporary and occasional Tracts" of the Society for promoting Christian Knowledge were forwarded to Mr. Viets, at the same time.

It has long been the wish of the Associates, to establish a school in the North-~~East~~ Liberties of Philadelphia, which the Bishop observes, "has not yet been carried into effect; but," he adds, "owing to some late arrangement, I hope, that, in a short time, it may be done with the expectation of its being duly superintended."

A parochial Library has been formed, since the last Report, at Eastwood, in the County of Nottingham, and Diocese of York.

A parochial Library has also been formed at Haslingdon, in the County of Lancaster, and Diocese of Chester.

Mrs. Waldo has presented to the Associates fifty copies of "A Commentary, practical and explanatory, on the Liturgy of the Church of England," &c. by her late husband, Peter Waldo, Esq.

The Rev. John Moore, A.M. one of the minor Canons of St. Paul's Cathedral, and Rector of Landon Hills, in the County of Essex, has presented to the Associates several copies of "Prophecia de septuaginta Hebdomadis apud Daniele Explicatio," &c. &c. and also, copies of other tracts, published by him.

A donation of £0*l*. has been received from Miss Julia Bullock, of Harley-street, Cavendish-square, for the general purposes of the Association; and a donation of 2*l*. through Miss Bullock, from Walter Trevelyan, of Nether Witton, Morpeth, Northumberland, Esq.

The Treasurer has received a benefaction of 2*l*l. in lieu of annual contributions, from the Right Honourable and Right Reverend the Lord Bishop of London; a benefaction of 1*l*. 1*s*. from the Rev. George Richards, on his admission: and a benefaction of 1*l*. 1*s*. from the Rev. W. H. Hale, on his admission.

The Associates have desired, through their Secretary, that their Benefactors will be pleased to accept of their sincere thanks.

PARLIAMENTARY INTELLIGENCE.

Bills for general Education.

THE two Bills brought in by Mr. Brougham, for establishing "parochial schools, and improving the administration of charitable foundations, have been printed, with the amendments of the Committee, and stand over for further consideration in the ensuing spring. An abstract of the first is now presented to our readers, and that of the second will appear in the next Number.

Abstract of a Bill for better providing the Means of Education for his Majesty's Subjects. Ordered to be printed July 13, 1820.

From the passing of this Act, it shall be lawful for the Grand Jury, assembled at Quarter Sessions, or two justices acting within the county, or the officiating minister, or any five householders residing within any parish or chapelry, to make complaint in writing to the justices in Quarter Sessions, stating that there is no school within, or at a convenient distance from such parish, &c. wherein reading, writing, and accounts may be conveniently learnt; or that there is only one such school, or two such schools, and that the same are insufficient. And the complaint shall set forth the number of schools, not exceeding three, that may be required, with an estimate of the cost of providing them, with houses and gardens for the masters.

Any householders within any parish, may complain in the aforesaid manner to the aforesaid Grand Jury; and they, if they think fit, may adopt the same, and present it as their own to the Quarter Sessions.

And two or more parishes or chapelries, may be joined in one complaint, if the Grand Jury think fit; or if one householder from each shall complain to the Grand Jury, and that complaint shall be adopted, or if the officiating ministers, or two justices, or if three householders of each parish shall jointly complain to the Quarter Sessions, in the manner aforesaid.

The complaints are to be made in the words of schedules annexed to the Act, and to be signed by the parties making the same.

The justices at Quarter Sessions shall try the complaint, if it be made by the Grand Jury, at the sessions next after those at which it was preferred; and in every other case, at the sessions whereat the complaint is made.

Provided that a copy of the same shall have been read in the church, &c. of the parish, &c. to which the complaint refers, during four successive Sundays, by the clerk, (who is hereby authorised and required so to do) immediately after the publication of banns; and also that a copy of the complaint be affixed to the doors of the church, &c. during the said four Sundays.

Churchwardens may defend parishes, &c. against such complaints, and charge the parish with expenses; and they are required so to do, if called upon by a note in writing, signed by five householders, and delivered to them one week before the first day of the sessions.

In trying such complaints, a copy of the *Digest of Parochial Returns upon the Education of the Poor*, printed by an order of the House of Commons, April 1, 1819, may be given in evidence; but such evidence shall not be deemed conclusive, but may be rebutted or confirmed by other evidence.

Justices must decide at the same sessions at which the complaint is tried; and if they authorise the providing of a school, &c. their order must set forth the place where it shall be provided, and fix a salary for the master, of not less than 20*l.* nor more than 30*l.* a year. Provided that no additional school be allowed, if three are already provided.

Justices shall issue their warrant to receivers of land-tax for the county, to advance the necessary sum to the officiating minister and churchwardens, for providing the aforesaid schools; and lords of the treasury shall repay such sum out of consolidated fund, provided it do not exceed 200*l.* for one school; and if it does, the surplus shall be repaid out of the county rate.

If parties cannot agree respecting the purchase of land or buildings, a jury may be summoned, with the consent of two justices, to assess the price; and on payment or tender thereof, shall put the churchwardens in possession, provided that four weeks' notice shall have been given to proprietors; and that in complaint to justices at Quarter Sessions, notice shall have been given that such land, &c. was required, and a copy of that notice have been served upon the owners four weeks before Quarter Sessions.

No minister, churchwarden, &c. shall thus purchase his own lands, &c. except at a price fixed by the surveyor of the county, and approved by a jury; nor shall any churchwarden, &c. be concerned in

building the schools, &c. under a penalty of 100*l.*

*Corporations, tenants for life, infants, and all other persons, are authorised and enabled to make conveyances, for the purposes of this Act; and the premises so conveyed, shall be held by the school-master as freehold; but shall not enable him to vote for the election of members of parliament.

Individuals voluntarily supporting schools, or masters teaching school for their own profit, may, with the consent of two justices, or five householders, or the officiating minister, apply to Quarter Sessions, to place such school within the provisions of this Act; stating whether any or what consideration is required for the school, &c.; and sessions shall consider the same, and decide upon it; and if they grant the desire of the application, the consideration ordered shall be levied in the manner aforesaid. And any repairs or alterations in consequence, shall be defrayed in like manner. Provided that the same notice of such an application, and the same means of resisting it, shall be allowed, as were given in case of a complaint of the insufficiency of schools. And where a school is thus transferred without any, or without an adequate consideration, justices may nominate the then master of such school, to continue master under the provisions of this Act. Provided that he shall have been examined by the officiating minister, and shall have satisfied him of his being a member of the Church of England as by law established; and otherwise of his fitness for the office; and shall have been approved by such minister, by a certificate in writing. Provided also that he shall comply with the provisions of this Act; and that his successor shall be appointed according to the directions hereinafter contained.

Justices shall issue their warrant to churchwardens, requiring them to levy money to defray the aforementioned salaries, by an assessment, to be called the School Rate, and to be made and levied in the same manner as the poor-rates: and where two parishes, &c. unite, the proportion to be paid by each shall be fixed by the justices.

Before a master is appointed, or when the office is vacant, any five householders, with consent of the officiating minister, may summon a meeting of householders, (after one month's public notice); and if at such meeting, two-thirds of those attending shall agree to increase the salary of the master, by a sum not exceeding 20*l.*

such increase shall be notified to the clerk of the peace, and shall be levied in manner aforesaid; provided that any absent householder, having lands, &c. within the parish, to the amount of 100*l.* per annum, shall be allowed to appoint an agent to attend and vote at such meeting. And in case two or more parishes shall have joined in one school, the salary of the master may be raised in the same manner, and under the same provisions: the ministers of each parish consenting, two householders of each parish giving the notice, the meeting taking place in the school house, and the increase of salary being levied in the same proportions as the original sum.

The justices also, if in trying the complaint, it shall appear that a garden cannot well be provided for the school-house, may order an additional allowance, of from 4*l.* to 8*l.* in lieu thereof; such allowance to be raised in the manner aforesaid.

The master of any such school, or during a vacancy, the Grand Jury at Quarter Sessions, or the officiating minister, five householders, or two justices, may complain to justices at sessions, that the school house, &c. stands in need of repairs, of which the estimate exceeds 10*l.*; and this complaint shall be dealt with as in the case of an application for a new school. The justices shall name the sum to be expended on repairs; and in case of two, &c. parishes being joined together, the proportions in which it shall be levied, and shall issue their warrant to churchwardens, to levy the same according to the manner of levying the school rate; provided that one month's notice of such a complaint shall have been given in manner aforesaid.

And a sum not exceeding 10*l.* in two years, may be levied by the churchwardens, with consent of two justices, and applied to the repairs of school-house, &c. provided that no churchwarden shall be employed in making such repairs, under a penalty of 50*l.*

When a school shall be ready for the reception of scholars, (except a master has been appointed, as before provided by the justices), and when there shall be any subsequent vacancy in the place of master, notice thereof shall be given by the clerk in manner aforesaid; and he shall also summon all householders rated to the school rate, to meet at the school on a given day, being not less than four, nor more than six weeks, from the day of the notice; and he shall fix the said notice on the church door during the four Sundays before such meeting; at which the senior churchwarden shall preside, and shall vote only in case of an equality of votes; and shall determine

all disputes touching right of voting. Every person having real property in the parish of the yearly value of 100*l.* may authorise an agent to attend and vote for him. The churchwarden shall read the names and testimonials of candidates; the election shall be made by a majority of votes; shall be declared by the churchwarden, and by him forthwith announced to the officiating minister; who, within four weeks from the receipt of the report, shall notify to the churchwarden, whether or not he approves of the person chosen. If he does, the said person shall immediately be put in possession of the school, &c. by the churchwarden. If he does not approve, a new notice of the vacancy shall be given in the same way as the first notice, and dealt with in the same manner in all respects; and so on in like manner, as often as the person shall not be approved by the officiating minister, and until such minister shall approve of such person. No person shall be capable of being chosen, who shall, at the day of election, be under 24 years of age, or above 40; nor unless he produces a certificate of his character and abilities, and that he is a member of the Established Church, signed by the officiating minister, and three householders of the parish or parishes wherein he dwelt for the last twelve months.

The officiating minister shall have power to call before him the person so chosen and reported to him; and to examine him, touching his fitness for the place of school-master, and shall not approve of him for such master, unless he is satisfied that he is a member of the Established Church. The parish clerk shall be eligible to the office; but no clergyman shall be eligible, whether officiating or otherwise.

When two or more parishes or chapels shall have a joint school, the choice of the master shall be made as herein-before directed, notices, &c. being given in both churches, &c. and the senior churchwardens presiding in turns, beginning with that parish, &c. where the school is situated, and then going to others in the order in which they stand in the *Education Digest*; and the warden so presiding, shall report the person chosen to the officiating minister of the parish to which he himself belongs, and the said minister shall approve or reject the person; and the said warden shall, if necessary, proceed to a new election, as in the case where a single parish is concerned. Provided that all which is directed to be done by the senior churchwarden, may, in the case of his absence, be done by the junior, or acting warden.

The ordinary of the diocese shall be vi-

visitor of all schools, provided under this Act; may visit at his pleasure, in person, or by his archdeacon, chancellor, or (if the school be within a deanery) by the dean. And at such visitations, all matters touching the school and the master, may be inquired into; and the master may be rebuked, or, if cause be seen, be removed from his office. And such visitors so visiting, may order the master to be superannuated, provided he has held his office for fifteen years, and order him a pension not exceeding three-fourths of his whole salary: which order shall be a warrant to the churchwarden to levy such pension by the school rate, and pay it to such superannuated master: provided that such master may appeal from the bishop to the archbishop; or from the archdeacon, chancellor, or dean, to the bishop; and the decisions of such archbishop or bishop shall be final.

The officiating minister of any parish, and the incumbent, whether residing and officiating or not, may at all times enter any school provided under this Act, either for such parish, or for such parish jointly with others; and may examine the scholars attending the same, touching their proficiency; and may question the master, touching his government of the school, and the proficiency of the children; and shall answer any questions, respecting the same, directed to him, by, or by order of, his ordinary.

Bishops, &c. in their return respecting the residence of the clergy, shall include the names of all schoolmasters appointed under this Act, the number of scholars taught, the amount of salaries and emoluments received by each; together with such remarks touching the schools, and the education of youth generally, as may be from time to time communicated by the ministers within whose parishes such schools are situated.

When the place of master in a school shall be vacant, the officiating minister of the parish in which it is situated, may, and is hereby required, to take the opinion of the churchwardens of the parish, or parishes, &c. touching the sum that it may be expedient to fix as the rate of school wages, or quarter pence; and having taken such advice, he is empowered and required to fix the said rate, notify it to the master at his appointment, and fix it up in the school room; and such rate shall continue to be the rate as long as the master continues master: provided that it do in no case exceed four-pence, or fall short of one penny by the week, for the children of persons not receiving parochial relief.

And the payment to be demanded for the children of persons receiving such relief, shall be in all cases one penny by the week.

The officiating minister of any parish in which a school is provided, and the ministers of any other parish that may have been joined thereto by order of sessions, for the purposes of this bill, may, after taking the advice of their respective churchwardens, recommend any poor child of their parish to be admitted into the school without the payment of quarter pence; and no difference shall be made in the instruction and treatment of the scholars in any such school.

When the officiating minister fixes the rate of payment, he shall also fix the hours of teaching, and the times of vacation, and notify the same to the master: provided that such hours do not exceed eight hours in the day, nor be less than six on five working days, nor less than three on the sixth working day; and that the vacations be not oftener than twice in the year, nor more than a fortnight each time, or a month, if there be only one.

The master shall teach reading, writing, and accounts, during the hours above mentioned; and if he shall be required to give instruction at other hours or seasons, or in any other branches of learning, he shall be at liberty to agree for the consideration which he shall have for the same. And he may keep an usher, with the consent of the officiating minister, provided he bears the expences of the same.

The master shall diligently teach the Holy Scriptures of the authorised version, to such scholars as be of age to learn the same; and shall use select passages thereof for lessons, whereby to teach reading and writing, and shall teach no other book of religion; nor from any other book of religion, (except as hereinafter excepted) without consent of the officiating minister; and shall use no form of prayer or worship, except the Lord's Prayer, or other select passages of Holy Scripture: provided that it may be lawful for the officiating minister to direct from time to time what portions of Scripture shall be used either for lessons or for worship; which direction the said master is hereby required to follow: provided nevertheless, that in each school the Church Catechism, together with such portions of the Liturgy as the officiating minister may appoint, shall be taught during half of the school hours of one day in the week, to be fixed by the officiating minister, when he fixes the hours of teaching; and he is further empowered to order the master to teach

the Catechism, and portions of the Liturgy aforesaid, for not more than three hours on Sunday evenings: provided that if any parent or guardian having the care of a scholar, shall notify to the masters a desire that the child may not attend on the days and at the hours when such Catechism, &c. are taught, such child shall not, in any manner of way, be obliged to attend; nor be punished, rebuked, or molested, for not attending.

The scholars of every school shall attend the Divine Service of the Church of England, under the care of the master, once on every Sunday, in the church, &c. of the parish wherein the school is situated, or in that of any other parish, joined with it for the purposes of this Act: unless the master be satisfied that they attend such worship under the care of their parents, &c. Provided that if any parent, &c. notify a desire, that his child, &c. should not attend such worship, and will undertake that the child shall attend some other place of Christian worship, such child shall not be

obliged to attend, nor punished or molested for not attending the service of the Church of England.

In all matters directed by this Act to be brought before the justices of Quarter Sessions, their determination shall be final, and without appeal: and in all complaints or applications, they may order the costs of either party to be paid by the other party; and such order shall be a warrant to churchwardens to levy the amount required, in like manner as other monies are to be levied under this Act.

And all agreements, and deeds, and all writs, &c. used in Quarter Sessions or elsewhere, and all receipts and writings whatsoever used in carrying into execution the provisions of this Act, shall be good and valid upon unstamped paper.

This Act shall not extend to Scotland or Ireland; and this Act and another Act of this session, entitled, "An Act for improving the Administration of Endowments, &c." shall be taken and construed together as one Act.

MISCELLANEOUS INTELLIGENCE.

ECCLESIASTICAL PREFERMENTS.

The King has been pleased to grant to the rev. R. Stevens, M.A. the dignity of dean of the cathedral church of Rochester, void by the death of the rev. Dr. Busby, late dean thereof.

His Majesty's letters patent have passed the great seal of Ireland for translating the rev. C. M. Warburton, D.D. bishop of Cloyne, vacant by the death of Dr. W. Bennet; and also for promoting the rev. Dr. Elrington, to the bishoprics of Limerick, Ardferth, and Aghadoe, in the room of the right rev. C. M. Warburton, translated to the bishopric of Cloyne.

The rev. George Ingram Fisher, B.A. of Worcester college, Oxford, son of Dr. Fisher, of Bath, has been instituted to the rectory of Winfrith, Dorset, on the presentation of the lord bishop of Salisbury.

The bishop of Durham has preferred the rev. J. B. Sumner, of Eton college, Bucks, to a prebendal stall in that cathedral.

The rev. James Johnson, M.A. of Worcester college, Oxford, to the rectory of Byford and vicarage of Bridge Sollers, Herefordshire.

The rev. F. Leather, B.A. to the rectories of Great and Little Livermere, in Suffolk; patron, N. Lee Acton, Esq.

The rev. Henry Wilson, to the vicarage of Flexton, St. Mary, Suffolk.

The rev. James Gisborne, to the perpetual curacy of Barton-under-Needwood, Staffordshire.

The rev. F. D. Perkins, B.A. of Brazenose college, Oxford, chaplain to the marquis of Winchester, and vicar of Stokecum-Sowe, Warwickshire, to the rectory of Swayfield, Lincolnshire; patron, the lord chancellor.

The rev. E. Evans, to the rectory of Hirnan, Montgomeryshire.

The rev. James Bullock, M.A. scholar of Worcester college, Oxford, to the perpetual curacy of Grendon Bishop, Herefordshire; patron, the rev. George Cope, D.D.

The rev. Edwin Daniel, to the lectureship of Helston, in Cornwall.

The rev. Arthur Atherly, to the vicarage of Heavitree, Devon, on the presentation of the dean and chapter of Exeter, void by the death of the late archdeacon Barnes.

The rev. David Williams, second master of Winchester college, has been collated by the lord bishop of Chichester to the Wykehamical prebend of Bursalis, in the cathedral church of Chichester, vacant by the death of the rev. Dr. Busby.

The rev. Robert Ferrier Blake was last week instituted to the rectory of Bradfield, Suffolk, on the presentation of Lord Suffield.

The Lord Bishop of Lincoln has appointed Mr. Richard Smith, of Buckden, to be his secretary, and one of the deputy registers of the diocese of Lincoln, on the retirement of John Hodgson, Esq. who has filled those offices fifty-four years, under three successive bishops.

UNIVERSITY INTELLIGENCE.

OXFORD, Sept. 23.—On Monday, the rev. George Taunton, B.D. and the rev. William Firth, M.A. fellows of Corpus Christi college, were elected city lecturers, in the room of the rev. Isaac Crouch, resigned, and the rev. Dr. Greene, deceased.

October 14.—Saturday, the 7th instant, the nomination of a vice-chancellor for the ensuing year, by the Right Hon. Lord Grenville, chancellor of the university, was approved in full convocation; after which the rev. Frodsham Hudson, D.D. principal of Brasen-nose college, resigned the vice-chancellorship, and the rev. George William Hall, D.D. master of Pembroke college, was invested with that office with the usual solemnities, and nominated his pro vice-chancellors, viz. the rev. Thomas Lee, D.D. president of Trinity college; the rev. Frodsham Hudson, D.D. principal of Brasen-nose college; the Rev. Richard Jenkyns, D.D. master of Baliol college; the rev. John Collier Jones, D.D. rector of Exeter college.

Congregations will be holden, for the purpose of granting graces, and conferring degrees, on the following days in the ensuing term, viz. Tuesday, Oct. 19; Thursday, Oct. 26; Thursday, Nov. 16, and Friday, 24; Tuesday, December 5, Tuesday, 12; and Monday, 18.

On Monday last, Mrs. James Holcombe, commoner of Jesus college, was elected a scholar of that society.

Tuesday, Oct. 10, the first day of Michaelmas term, the following degrees were conferred:

MASTERS OF ARTS.—Rev. John Ireland, Queen's college; rev. Wm. Prowse, St. Edmund's hall; rev. James Forbes Jowett, St. John's college.

BACHELORS OF ARTS.—George Brettell, Esq. Exeter college, grand compounder; William H. Heaven, Esq. Exeter college, ditto; Benjamin Young, St. Edmund's hall; John Hanbury, Christ Church; James Robertson Holcombe, Jesus college.

At an ordination, held by the Bishop of Worcester, at Hartlebury Castle, on Fri-

day, Sept. 29, the following gentlemen were admitted into the holy order of cofs: Mr. John Clayton, B.A. Pembroke college, Oxford; Mr. Henry James Hastings, B.A. scholar of Trinity college.

At a public ordination held in the Cathedral Church, the 8th instant, the Lord Bishop of Salisbury admitted the following persons into holy orders:

DEACONS.—Edward Wilton, B.A. Queen's college, Cambridge; Henry Boucher, B.A. Wadham college, Oxford; Charles Watts, Queen's college, Oxford; William Chester, St. John's college, Cambridge; George John Thomas, B.A. St. Mary's hall, Oxford.—From the Bishop of Exeter: Edwin Daniel, B.A. St. John's college, Cambridge; Wm. Walter Gurney, S.C.L. Clare hall, Cambridge; Wm. Pousford, B.A. Trinity college, Oxford; Adam Foksett, B.A. Worcester college, Oxford.

PRIESTS.—George Ingram Fisher, B.A. Worcester college, Oxford; John Henry Hume, B.A. Baliol college, Oxford; Thomas Douglas Hodgson, B.A. Trinity college, Cambridge; Joseph Webb, B.A. St. Edmund's hall, Oxford; George Isherwood, Brasen-nose college, Oxford; Wm. Hutchins, Alban hall, Oxford, Hugh Percy Rennett, B.A. Worcester college, Oxford; Henry Barham, M.A. Queen's college, Cambridge; Wm. Burrough Cosens, Magdalen hall, Oxford; Charles Maitland, B.C.L. Jesus college, Cambridge; Wm. Taylor Garnett, Trinity college, Oxford; Samuel Littlewood, St. John's college, Cambridge; George Williams, B.A. Magdalen hall, Oxford; James Andrew Hunt Grubbe, B.A. Exeter college, Oxford; Peter Edward Bosser, M.A. Christ church, Oxford; Edward Fiddle, B.A. Christ church, Oxford; John Metewether, B.A. Queen's college, Oxford.—From the Bishop of Exeter: W. H. G. Mann, B.A. Trinity college, Cambridge; Amos Grymes, B.A. Baliol college, Oxford.

CAMBRIDGE, Sept. 29. — Yesterday there was a convocation of the senate, for the purpose of conferring upon the Earl of Guildford, chancellor of the Ionian University, the degree of doctor of laws. The grace having passed the caput, his lordship was presented to his degree by the rev. Dr. E. D. Clarke, acting as deputy public orator; who addressed the senate in a Latin speech upon the occasion.

Oct. 6.—The following gentlemen, bachelors of arts, were, on the 1st, elected foundation fellows of that society: Samuel Hawkes, James Hutton Fisher, Thomas Thorp, William Sidney Walker, Horatio Waddington, Charles Smith Bird, Thomas Pell Platt, Henry Cuddington.

Oct. 18.—On Tuesday last, being the first day of term, the following gentlemen were appointed university officers for the year ensuing:

PROCTORS.—John Croft, M.A. Christ college; Aldersey Dicken, M.A. fellow of St. Peter's college.

MODERATORS.—George Peacock, M.A. fellow of Trinity college; Temple Chevalier, M.A. fellow of Pembroke hall.

TAXORS.—Joseph Jee, M.A. fellow of Queen's college; Richard Jeffreys, M.A. fellow of St. John's college.

SCRUTATORS.—Thomas Turton, B.D. fellow of Catherine hall; George Macfarlane, M.A. fellow of Trinity college.

The following were appointed MEMBERS OF THE CAPUT.

The Vice-Chancellor.

Rev. P. Douglas, D.D. of Bene't college, *Divinity*.

Rev. J. W. Geldart, LL.D. of Trinity-hall, *Law*.

F. Thackeray, Esq. M.D. of Emmanuel college, *Physic*.

Rev. W. G. Judgson, M.A. of Trinity college, *Sen. non Regent*.

Richard Dawes, M.A. Downing college, *Senior Regent*.

The following gentlemen were on Tuesday last admitted to degrees:

MASTER OF ARTS.—Stephen Croft, of Trinity college.

BACHELORS OF ARTS.—William Evans, of Jesus college; Woodthorpe Collett, of Catherine hall; John N. Davidson, of Queen's college; Peter Leigh, of Trinity hall; James Henry Manderville, of St. John's college.

There will be congregations on the following days of the present term: Wednesday, Oct. 25, at eleven; Wednesday, Nov. 8, at eleven; Wednesday, Nov. 22, at eleven; Saturday, Dec. 16, (end of term) at ten.

A grace having passed the senate to the following effect—"That those to whom the Sunday afternoon turns at St. Mary's, and the turns for Christmas day and Good Friday, are assigned, shall, from the beginning of October 1820, to the end of May 1821, provide no other substitute than such as should be appointed in conformity with that grace." The following persons have been elected, each for the month to which his name is affixed. October, Mr. Benson, Magdalen college, (Hulsean lecturer); November, Mr. Rennell, King's college; December, Mr. Franks, Trinity college; January, Mr. C. Musgrave, Trinity college; February, Mr. Hughes, Emmanuel college; April and

May, Mr. Benson, Magdalen college, (Hulsean lecturer.)

At an ordination held by the Lord Bishop of Norwich, in the cathedral, on Sunday last, the following gentlemen were ordained:

DEACONS.—Bernard Bowles, Jesus college, Cambridge; Richard Cobbold, A.B. Caius college, Cambridge; William Cowland, Pembroke hall, Cambridge; Stephen Croft, A.B. Trinity college, Cambridge; John Escreet, A.B. Trinity college, Cambridge; Philip Franke, A.E. Bene't college, Cambridge; John Hurst, Trinity college, Cambridge; Thomas Kendall; Robert Leeder, A.B. St. John's college, Cambridge; Gilbert Nicholas Smith; John Sinclair, A.B. Pembroke college, Oxford; Charles Bohun Smyth, A.B. Wadham college; Christopher Thurgar; George Wightman, St. John's college, Cambridge; John Charles Williams, Catharine hall, Cambridge.

PRIESTS.—John Hurst Barber, A.B. Wadham college, Oxford; Thomas Carbould, A.B. Bene't college, Cambridge; William Collett, jun. A.B. Sidney college, Cambridge; James Coyle, A.B. Caius college, Cambridge; William Elliott, late of the university of Edinburgh, and student of St. Alban's hall, Oxford; Alfred Inigo Fox, S.C.L. Pembroke hall, Cambridge; Thomas Freston, A.B. St. Peter's college, Cambridge; Alexander Greaves, A.B. Queen's college, Cambridge; Joseph Haddock, Pembroke hall, Cambridge; Richard Lewin, Emmanuel college, Cambridge; George Edward Kent, A.B. Bene't college, Cambridge; Richard Thomas Powell; Robert Pym, Magdalen hall, Oxford; Houghton Spencer, late of Trinity college, Cambridge; John Neville White, St. Peter's college, Cambridge.

BERKSHIRE.—A meeting of the corporation of Windsor was held in their council chamber, on the evening of the 18th inst. for the purpose of disposing of the donations of Archbishop Laud and Theodore Raudne, Esq. according to triennial custom, for marrying poor maidens, born in the town of Windsor, that have lived three years in one service, and can produce certificates of their good conduct. The manifest tendency which this excellent charity has to produce good servants, is fully evinced by the increasing number of applicants; no less than twenty-eight applied on the present meeting, ten of whom were elected to receive 20*l.* each.

CHESHIRE.—Died, in his 74th year, the Rev. Bryan King, rector of Woodchurch, in this county.

At Chester, the Rev. Thomas Crane, rector of Over.

CORNWALL.—The new church at Kenwyn, in this county, was opened for divine service on the 8th instant, by the rev. Mr. Polwhele.

DURHAM.—Died, the rev. Henry Hardinge, rector of Stanhope, in this county.

DORSETSHIRE.—Died, aged 93, the rev. Charles Bergew, rector of Up Cerne, in this county.

DEVONSHIRE.—Married, the rev. Hugh Bent, rector of High Bray and Jacobstow, to Emily, second daughter of the rev. J. Hutton, of Stockbridge.

Rev. John Wollocombe, rector of Stowford, Devon, to Ellen Jane, eldest daughter of William Webber, Esq.

ESSEX.—Birth, the lady of the rev. Dr. Blomfield, of Chesterford, of a son.

GLoucestershire.—Since the commencement of the building of the new church at Pitcombe, this village has formed an interesting object to the traveller, being opened to his view by the new road from Gloucester to Stroud. The body of the new church is free, and sufficiently large to receive all who can be reasonably expected to attend it.

LANCASHIRE.—A most beautiful piece of sculpture has been erected in St. John's church, at Manchester, to commemorate the fiftieth year of the incumbency of the rev. John Clowes, M.A. the present rector. It consists of a tablet of white marble, containing ten figures in basso relievo, admirably executed by Mr. Flaxman, and is placed over the rector's seat.—The venerable rector is represented in the act of instructing a most interesting group of children, who are accompanied by their parents and grand-sire, to signify the three generations who have attended Mr. Clowes' ministry. Behind the rector stands a guardian angel, bearing a palm-branch, expressive of the Divine protection. Such a memorial as this is, perhaps, without a parallel.

LINCOLNSHIRE.—The parishioners of Wainfleet, All Saints, aided by 400*l.* from the society for promoting the building of additional churches, and the indefatigable exertions of the rev. R. Cholmeley, rector, have begun to build a new church on a more convenient site. Many beautiful windows, and other decorations, taken from the ruins, will be introduced into the new structure.

Lincoln cathedral.—The north tower of this beautiful fabric (in which Great Tom hangs), is at this time undergoing repair, by being braced with iron screwed in the

interior; already about five ton weight of iron has been thus disposed of. For some years Great Tom's duty has been passive; whenever his tone has been heard, it has been produced either by clock-work, or by a rope fastened to his tongue and passed over a wheel; but the work now performing, it is expected, will so far strengthen the tower, that we may expect again to hear Tom's fine full natural tone, as thundered forth when he is thrown up—an operation which requires the united power of ten or twelve men. The mode resorted to of applying strength to towers is not uncommon: Stamford has a church so braced with iron; and since the application of this strengthener, two bells have been added to the peal, in a steeple which was before considered dangerous. The plan has been adopted at Lincoln, we understand, on the recommendation of Mr. Smeaton, the celebrated architect of the Eddystone light-house.

The church of Casterton Magna, has been lately broken open, and robbed of the communion-plate, the cloth, and napkins, which was found on the following morning, by the mail-coach, under Sowerby-bridge, by some masons. This event has been attributed to the fears of the thieves from the circumstance of the plate's being marked "Casterton Magna, 1672." It consists of a silver cup, with cover, two flaggons, and two plates.

The hon. and rev. the champion Dymoke, is chosen president of the dispensary, at Horncastle, and also president of the navigation company, as successor to the late sir J. Banks.

MIDDLESEX.—On Thursday, October 12, the first stone of the new church, at Chelsea, was laid by the lord bishop of London.

SHROPSHIRE.—The rev. R. Thomas, M.A. has been elected to the chaplainship of the county gaol, by a very large majority of the justices assembled at the quarter-sessions.

SOMERSETSHIRE.—The sacramental plate, for the use of the new free church, in James-street, Bath, the munificent donation of an *unknown benefactor*, is truly beautiful.

Died, at Stoke-under-Hamdon, the rev. Christopher Fatchell, aged 86, rector of Spaxton, and Fiddington, in this county.

SUFFOLK.—Died, at Chippinghill, in the 79th year of his age, the rev. Andrew Downes, vicar of Witham, Essex.

SURREY.—Died, the rev. Charles Ed-

ward de Coetlogon, M.A. rector of Godstone, and a magistrate for Surrey.

WILTSHIRE.—The new church, at Dean, in this county, built at the sole expense of Wither Bramston, esq. has been consecrated with great solemnity by the lord bishop of this diocese.

WORCESTERSHIRE.—The first stone of the new chapel, at Bordesley, was laid on Thursday, October 12, when the committee of management assembled at the royal hotel, to meet the earls of Plymouth, Dartmouth, and Aylesford, the hon. major Finch, Mr. Inge, the clergy of the town and neighbourhood, and other gentlemen who had promised their attendance.

YORKSHIRE.—Died, in the 71st year of his age, the rev. Robert Hemington, forty-three years vicar of Thorpe Arch.

Died, the rev. Samuel Smalpage, M.A. vicar of Whitkirk, and formerly of Trinity college; B.A. 1783, M.A. 1786. The vicarage is in the patronage of the master and fellows of that society.

An immense augmentation has lately taken place in the funds of St. Andrewgate grammar-school. A part of the tithes of Stillingfleet, belonging to the school, having been let on lease more than fifty years, at 30*l.* per annum, are now let at 1200*l.* A further augmentation is expected as likely to take place, and it is said to be in contemplation to convert this school into a college.

WALES.

NEATH NATIONAL SCHOOL.—At the seventh Anniversary of this Institution, held on Saturday, the 30th of September last, the usual public examination took place, in which all the children acquitted themselves to the peculiar satisfaction of a highly respectable meeting. It appeared from the report read by the Treasurer, H. T. Grant, Esq. Gnock Castle, that there is a balance, of above 60*l.* in his hands in favour of the establishment; and that the number of boys on the list is ninety-three, and of girls seventy, making in the whole one hundred and sixty-three, of whom one hundred and thirty-four are on an average in daily attendance. From this it will be seen, that this school is most zealously and effectively conducted, and fully maintains, in the decent deportment and great proficiency of its numerous scholars, the character and superiority of the national system over any other; the admirable rules of which, when strictly adhered to, cannot fail to produce the most beneficial results, not only to the children themselves, but

also to their parents, and indeed to the community at large. Mr. and Mrs. Cooke, the respected master and mistress, had the gratification of receiving the warm and merited commendations of the meeting; for to their unremitting attention, and uniform kind treatment, are principally to be ascribed the visible improvement in the morals and habits of the numerous children, of both sexes, educated under their care. The teachers of the different classes were rewarded for their diligence by appropriate presents of clothing, in which they appeared before the meeting: the girls wore straw bonnets of entirely their own manufacture. As soon as the examination was concluded, all the children were regaled with a most plentiful dinner of excellent beef and plum-pudding, to which they were helped by the ladies and gentlemen assembled on the occasion. The sermon in aid of the funds of the school, from Matt. xxi. 15, 16. was preached the following morning, in Neath Church, by the Rev. J. James, rector of Tenmaen, after which a collection was made, amounting to 29*l.* 12*s.* 6*d.*

The Most Noble the Marquis of Bute has presented to the inhabitants of Cowbridge a splendid crimson velvet cloth and cushion, surrounded with gold fringe, for the pulpit in the church.

The Rev. E. Evans, for twenty years curate of Llanfihangel-Glyn-Mysy, Denbighshire, has been presented by the Lord Bishop of St. Asaph to the rectory of Hirnant, Montgomeryshire.

Died, on the 13th of Sept. at Brynllithrig, near St. Asaph, after a short illness, the Rev. P. Whitley, senior vicar of that cathedral, and rector of Cwm, Flintshire.

The bishop of Bangor held an ordination on the 8th instant, when the rev. George John Majendie, A.B. fellow of Magdalen college, Oxford; the rev. John Warren, A.B. fellow of Jesus college, Cambridge; the rev. Hugh Davies Owen, A.M. scholar of Jesus college, Oxford; the rev. J. Jones, A.B. of St. John's college, Cambridge; the rev. Hugh Rowlands, A.B. of Jesus college, Oxford; and the rev. John Hughes, A.B. of Jesus college, Oxford, were admitted to the order of priests.

METROPOLITAN CAMBRIAN INSTITUTION.—At the last general meeting, the thanks of the institution were unanimously voted to the lord bishop of St. David's, as an humble acknowledgment of his zeal in the cause of Welsh literature, and of the eminent benefits he has conferred on the principality, in this respect, by his

patriotic example. The rev. John³ Jenkins, of Kerry, the rev. W. J. Rees, of Casgob, and the rev. Walter Davies, of Manafon, have also been elected honorary members of this institution, in token of their active exertions towards promoting the establishment of the various societies now formed for the cultivation of Cambrian literature.

The rev. E. Hughes, the gentleman who last year obtained the Gwynmedigion society's medal for the best poem, in the Welsh language, on Clarity, has this year gained the prize for the best poem on the reign of George the Third.

Married, rev. J. Griffith, curate of Llanfrachreth, to Francis Dorothea, youngest daughter of the rev. J. Lewis, rector of Llansechell, Anglesea.

IRELAND.

Dr. Kyle, is appointed the new provost of the university of Dublin, in the room of Dr. Elrington, now bishop of Limerick. Dr. Kyle was previously a resident fellow of Trinity college.

DEATHS, &c. ABROAD.

Died, at the rectory, in Westmoreland, Jamaica, the rev. Dr. Pope.

Married, on the 21st of August last, at Halifax, in North America, by the rev. Dr. Inglis, the rev. George Best, late of Dean's Yard, Westminster, to Elizabeth, second daughter of the right rev. the Lord Bishop of Nova Scotia.

DIED, IN AND NEAR LONDON.

The rev. Thomas Edwards, A.M. of Wellington-place, near Wandsworth-road, late one of the masters of Christ's hospital, aged 56.

At Stoke Newington, aged 62, the rev. John Farrer, M.A. formerly of Queen's college, Oxford, rector of the united parishes of St. Clement's, Eastcheap, and St. Martin Ongar's, in the city of London, to which benefice he had been presented by the dean and chapter of St. Paul's, in testimony of their sense of his merits as author of the Bampton Lectures, in 1803, and a volume of sermons on the parables of our Saviour.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

A Reply to a Pamphlet, entitled, "The Legality of the Questions proposed by Dr. Herbert Marsh, Lord Bishop of Peterborough, to Candidates for Holy Orders within that Diocese, considered." By a Layman. 1s.

The Value of human Life under the Gospel: a Sermon preached on Trinity Monday, May 29, 1820, before the Right Honourable the Earl of Liverpool, and the Corporation of the Trinity House, in the Parish Church of St. Nicholas, Deptford; and published at their Request. By the Rev. Thomas Rennell, M.A. Vicar of Kensington, Middlesex; and Christian Advocate in the University of Cambridge. 4to. 1s. 6d.

An Affectionate Address to those Dis-senters from the Communion of the Church of England, who agree with her in the leading Doctrines of Christianity. By Samuel Wix, A.M. F.R. & A.S. Vicar of St. Bartholemew-the-Less, London. 8vo. 6d.

A Sermon on the Connection of Works of manual Industry, with religious Education: preached in the Cathedral, at Wells, before the Bath and Wells Diocesan Society of the National Schools, at the Anniversary Meeting, October 3, 1820. By C. A. Moysey, D.D. Archdeacon of Bath, and Rector of Walcot. 8vo. 1s.

A Charge delivered to the Clergy of the Diocese of Chester, at the Visitation of that Diocese, in July and August, 1820. By George Henry Law, D.D. F.R. & A.S. Lord Bishop of Chester. 3s. 6d.

Memoirs of the Life, Writings, and Religious Connexions of John Owen, D.D. Vice-Chancellor of Oxford, and Dean of Christ Church, during the Commonwealth. By the Rev. Wm. Orme, 8vo. with a Portrait. Price 12s. boards.

A Sermon, with Notes, in which is unanswerably proved to all Believers in Divine Revelation, that the Christian Priesthood is a perfect Hierarchy, emanating immediately from God himself; and that, in this Realm, the only real and efficient

Christian Ministers, are those of the Church of England. By the Rev. John Oxlee, Rector of Scawton, and Curate of Stonegrave, and Author of "The Doctrines of the Trinity and Incarnation considered and maintained on the Principles of Judaism," &c. 3s. 6d.

An Essay on the Advantages of the religious and moral Instruction of the Young. By the Rev. William Easton, B.A. Vicar of Hurtsborn Priors, Hants, and Preben-

dary of Swallowcliff, Wilts. Dedicated to the Right Rev. George, Lord Bishop of Winchester. 2s. 6d.

Prayers to be used in Visiting the Sick; including the Offices of the Church, and other Forms and Collects from the Liturgy. By the Rev. T. Le Mesurier, B.D. Rector of Haughton-le-Skerne, in the County of Durham, and Domestic Chaplain to Lord Viscount Sidmouth. 12mo. boards. 4s. 6d.

LITERARY INTELLIGENCE.

WORKS IN THE PRESS.

A new Edition of the Clerical Guide, or Ecclesiastical Register; it will be corrected throughout with great Care.

A new Edition of Dr. Lawrence's Sermons, preached at St. Mary's, Oxford, at the Bampton Lecture, in the Year 1804, entitled, "an Attempt to illustrate those Articles of the Church of England, which the Calvinists improperly consider as Calvinistical."

The Books of Genesis and Daniel, (in connection with modern Astronomy,) De-

fended against Count Volney and Dr. Francis. Also the Sonship of Christ against John Gorton and the Rev. Mr. Evans, as supplementary Matter to the Genealogy of Christ. By John Overton.

The History of the Rebellion in 1745 and 1746, containing the Causes of the Pretender's Defeat at Culloden, and a variety of interesting Anecdotes hitherto unknown. By Chevalier Johnstone, Aide-de-Camp to Prince Edward Charles Stewart, and Lord George Murray.

NOTICE TO CORRESPONDENTS.

Philacribos must be aware, that much difference of opinion exists upon the subject of his last communication; and the insertion of it might lead to a very unprofitable controversy. His former letter shall appear.

A constant Correspondent, who furnishes us with the ecclesiastical intelligence of the neighbourhood in which he resides, begs us to invite similar communications from other parts of the country; and we most readily comply with his request.

Clericus; *C. P. W.*; *T.*; *M**; *W.*; *Luther*; and *O. J. D.* shall appear.

Lictor, and *P. S.* have been received, and are under consideration.

Want of room, and the late period at which the articles arrived, have compelled us to postpone the insertion of several valuable communications.

THE CHRISTIAN REMEMBRANCER.

No. 24.]

DECEMBER, 1820.

[VOL. II.]

THE HOMILIES NOT CALVINISTIC:

*With a further Defence of the
Necessary Erudition, &c.*

HAVING, in our last number, considered and answered the external evidence, on the strength of which it has been contended that the 'Necessary Erudition of a Christian Man,' contains doctrines plainly popish, and can therefore throw no light upon the meaning of our Protestant Homilies, we proceed to investigate the internal evidence upon the same subject. The only difficulty which we have to encounter results from the extensive nature of the question. Our adversary's arguments, references, and quotations are numerous, and as their qualities cannot be duly appreciated without a minute attention to each, an endeavour to do full justice to their extraordinary merits, would carry us far beyond our usual limits. We shall content ourselves, therefore, with an examination of the principal branches of the controversy, and refer those who are desirous of a more detailed inquiry, to the documents of Mr. Todd and the remarks of his critic. And, in the first place, let it not be supposed that in the parts of the Necessary Erudition not quoted by Mr. Todd, we can find nothing that is Protestant or valuable. On the contrary, there is much sound and admirable instruction in the explanation of the Belief and the Commandments. In the former, faith in God, and the works of the Holy

Ghost, are described in terms to which no one can object. Even the description of the Seven Sacraments, though it contains many untenable positions, does yet reject the worst error of Popery, viz. that which attaches grace and forgiveness to the Sacraments, whether they be worthily or unworthily received. We may perhaps find an opportunity of inserting some extracts from this portion of the work; but at present we must confine ourselves to the chapters printed by Mr. Todd.

The article on Faith commences with observing, that it is necessary 'to intreat something of faith, to the intent that it may be known what is meant properly by the word faith, as it is appertaining to a Christian man, who by faith is partaker of God's benefits by Christ;' and it proceeds in the following terms, quoted by the Christian Observer, p. 39.

"Although Faith be diversly taken in Scripture, it shall be sufficient to entreat here of two kinds or acceptions of the same.

"Faith, in the first acception, is considered as it is a several gift of God by itself distinct from hope and charity; and, so taken, it signifieth a persuasion and belief wrought by God in man's heart, whereby he assenteth, granteth, and taketh for true, not only that God is, (which knowledge is taught and declared by the marvellous works of the creation of the world, as saith St. Paul in the Epistle to the Romans,) but also that all the words and sayings of God, which he revealed and opened in the Scripture, be of most certain truth and infallible verity. And

* Rom. i.

and further also, that all those things, which were taught by the apostles, and have been by a whole universal consent of the church of Christ, ever since that time, taught continually and taken always for true, ought to be received, accepted, and kept, as a perfect doctrine apostolick. And this is the first acception of Faith, which man hath of God; wherein man leaneth not to his own natural knowledge, which is by reason, but leaneth to the knowledge attained by Faith; without the which Faith, we be ignorant and blind, and can not understand; according as the prophet Isaiah saith, * *Nisi credideritis, non intelligetis: Unless ye believe, ye shall not understand.* And this Faith is the beginning, entry, and introduction, unto all Christian religion and godliness. For, as St. Paul saith, † *He that cometh to God must believe that he is, and that he is a rewarder unto them which seek to please him.* And this Faith, although it be the necessary beginning of all righteousness, yet, if it proceed not further to hope and charity, it is called in Scripture a dead Faith; because it is void and destitute of the life and efficacy of charity.

"Faith, in the second acception, is considered as it hath hope and charity annexed and joined unto it. And Faith, so taken, signifieth not only the belief and persuasion before-mentioned in the first acception, but also a sure confidence and hope to attain whatsoever God hath promised for Christ's sake, and an hearty love to God, and obedience to his commandments. And this Faith is a lively Faith, and worketh in man a ready submission of his will to God's will. And this is the effectual Faith that worketh by charity, which St. Paul unto the ‡ Galatians affirmeth to be of value and strength in Christ Jesu."—Todd, p. 13.

In the conclusion of the paragraph, we are also told that this is the faith spoken of Hebrews xi. and that this every Christian man professeth and covenanteth to keep when he receiveth the sacrament of baptism. Another material declaration is the following; of which the part printed in italics is also cited by the Observer, and forms with the foregoing extract, his whole quotations from this article.

"Now of that which is before said, it is manifest that Faith, as it is taken in the

second acception, is the perfect Faith of a true Christian man, and containeth the obedience of the whole doctrine and religion of Christ. And thus is Faith taken of St. Paul, and in other places of Scripture, where it is said, that we be justified by Faith. In which places *men may not think, that we be justified by Faith as it is a several virtue separated from hope and charity, fear of God and repentance; but by it is meant Faith neither only alone, but with the foresaid virtues coupled together, containing, as it is afore said, the obedience to the whole doctrine and religion of Christ.*"—Todd, p. 17.

The next article is the very important one upon Free-will, from which the Christian Observer makes these extracts.

"The commandments and threatnings of Almighty God in Scripture, whereby man is called upon, and put in remembrance, what God would have him to do, most evidently do express and declare that man hath Free-Will also now after the fall of our first father Adam; as plainly appeareth in these places following: * *Be not overcome of evil. Neglect not the grace that is in thee. Love not the world, &c. If thou wilt enter into life, keep the commandments.* Which, undoubtedly, should be said in vain, unless there were some faculty or power left in man, whereby he may, by the help and grace of God, (if he will receive it when it is offered unto him,) understand his commandments, and freely consent and obey unto them. Which thing, of the catholick fathers, is called Free-Will; which if we will describe, we may call it conveniently in all men, *A certain power of the will joined with reason, whereby a reasonable creature, without constraint in things of reason, discerneth and willeth good and evil; but it willeth not that good which is acceptable to God, except it be holpen with grace; but that which is ill, it willeth of itself:* (comp. p. 123.) And therefore other men defined Free-Will in this wise: *Free-Will is a power of reason and will, by which good is chosen by the assistance of grace, or evil is chosen without the assistance of the same.*"—Todd, p. 20.

"All men are thereby (by the fall) brought into such blindness and infirmity, that they cannot eschew sin, except they be illumined and made free by an especial Grace, that is to say, by a supernatural help

* vii. juxta Sept. † Hebr. xi.
‡ Galat. v.

* Rom. xii. 1 Tim. iv. 1 John ii. St. Matt. xix.

and working of the Holy Ghost; which although the goodness of God offereth to all men, yet they only enjoy it, which by their Free-Will do accept and embrace the same.* P. 22.

In the latter extract, the words in italics are omitted, and of the following important passages no notice whatsoever has been taken.

"As many things be in the Scripture, which do slew Free-Will to be in man; so there be no fewer places in Scripture, which do declare the Grace of God to be so necessary, that if by it Free-Will be not prevented and holpen, it can neither do nor will any thing good and godly. Of which sort be these Scriptures following: * *Without me ye can do nothing. No man cometh to me, except it be given him of my Father. We be not sufficient of ourselves, as of ourselves, to think any good thing.* According unto which Scriptures, and such other like, it followeth, that Free-Will, before it may will or think any godly thing, must be holpen by the Grace of Christ, and by his Spirit be prevented and inspired, that it may be able thereto; and, being so made able, may from thenceforth work together with Grace; and by the same sustained, holpen, and maintained, may do and accomplish Good Works, and avoid sin, and persevere also and encrease in Grace. It is surely of the Grace of God only, that first we be inspired and moved to any good thing: but to resist temptations, and to persist in goodness and go forward, it is both of the Grace of God, and of our Free-Will and endeavour. And finally, after we have persevered to the end, to be crowned with glory therefore, is the gift and mercy of God; who, of his bountiful goodness, hath ordained that reward to be given, after this life, according to such good works as be done in this life by his Grace."—Todd, p. 24.

"All men be also to be monished, and chiefly preachers, that, in this high matter, they, looking on both sides, so attempter and moderate themselves, that neither they so preach the Grace of God, that they take away thereby Free-Will; nor, on the other side, so extol Free-Will, that injury be done to the Grace of God."—Todd, p. 26.

On coming to the article of Justification, the Christian Observer again resorts to the mode of quota-

tion which, in a former number, we shewed that he applied to Collier, and Mr. Todd. The following extracts will shew the real doctrine of the Necessary Erudition upon this subject. Those that are marked with a single inverted comma, comprise every passage that has been cited by the critic; the others are passed over without any notice.

"And for a further declaration how, and by what means, we be made partakers of this benefit of Justification, it is to be noted, that this word Justification, as it is taken in Scripture, signifieth the making of us righteous afore God, where before we were unrighteous; as when by his Grace we convert unto him, and be reconciled into his favour; and of the children of ire and damnation we be made the children of God, and inheritors of everlasting life, that by his Grace we may walk so in his ways, that finally we may be reputed and taken as just and righteous in the day of judgement, and so receive the everlasting possession of the kingdom of heaven. And albeit God is the principal cause, and chief worker, of this Justification in us, without whose Grace no man can do no good thing, but following his Free-Will in the state of a sinner encrease his own injustice and multiplieth his sin; yet so it pleaseth the high wisdom of God, that man prevented by his Grace (which, being offered, man may, if he will, refuse or receive,) shall be also a worker by his free consent, and obedience to the same, in the attaining of his own Justification, and by God's grace and help shall walk in such works, as be requisite to his Justification; and, so continuing, come to the perfect end thereof by such means, and ways, as God hath ordained."—Todd, p. 29.

"And this Justification, whereof we have hitherto spoken, may be called the first Justification; that is to say, our first coming into God's house, which is the Church of Christ; at which coming we be received and admitted to be of the flock and family of our Saviour Christ, and be professed and sworn to be the servants of God, and to be soldiers under Christ, to fight against our enemies the devil, the world, and the flesh. Of the which enemies if, it chance us, after our Baptism, to be overthrow and cast into mortal sin, then is there no remedy but, for the recovery of our former estate of Justification which we have lost, to arise by penance; wherein proceeding in sorrow and

* St. John xv. St. John vi. 2 Cor. iii.

much lamentation for our sins, with fasting, alms, prayer, and doing all such things, at the least, in true purpose and will, as God requireth of us, we must have a sure trust and confidence in the mercy of God, that for his son our Saviour Christ's sake he will yet forgive us our sins, and receive us into his favour again.' "And so, being thus restored to our Justification, we must go forward in our battle aforesaid, in mortifying our concupiscence, and in our daily spiritual renovation: in following the motions of the Spirit of Christ; in doing Good Works, and abstaining from sin and all occasions thereof: being armed with faith, hope, and charity: to the intent we may attain our final Justification, and so be glorified in the day of judgement with the reward of everlasting life."

'Wherefore it is necessary for the keeping and holding of this Justification, once conferred and given in Baptism, or recovered again by penance, through the mercy of our Saviour Christ; and also for encreasing of the same Justification, and final consummation thereof, to take good heed, and to watch, that we be not deceived by the false suggestion and temptation of our ghostly enemy the devil; * *who, as St. Peter saith, goeth about like a roaring lion, seeking whom he may devour.*' — Todd, p. 31.

In the following passage the only words quoted are those which are printed between single commas, but we are told that of the others the former part describe us as "proceeding, going forward, waxing, and increasing in our justification."

"And here all phantastical imagination, curious reasoning, and vain trust of † Predestination is to be laid apart. And according to the plain manner of speaking and teaching in Scripture, in innumerable places, we ought evermore to be in dread of our own frailty and natural pronity to fall to sin; and not to assure ourselves, that we be elected any other wise than by feeling of spiritual motions in our heart, and by the tokens of good and virtuous living, in following the Grace of God, and persevering in the same to the end. And this St. Peter ‡ exhorteth us, to make our vocation and election sure and stable. And Christ saith, § *He that persevereth unto*

the end, shall be saved. And in the Revelation of Saint John, * *Be faithful unto death, and I shall give thee the crown of life.* Wherefore when we be once elected and admitted unto God's service (as is aforesaid,) and have received our Justification in Baptism, or be restored, thereunto by true penance; then must we continually walk after Christ, bearing our cross, and encreasing in his Grace by Good Works; and, so doing, proceed, go forward, and encrease in our Justification, according to the saying of St. John, *He that is just, let him be more justified. For as the Grace of God, and the gifts thereof, that is to say, faith, repentance, dread, hope, charity, with other fruits of the Holy Ghost, do encrease in us, so do we wax and encrease in our Justification.*

'And therefore it is plain, that not only Faith, as it is a distinct virtue or gift by itself, is requisite to our Justification; but also the other gifts of the Grace of God, with a desire to do Good Works, proceeding of the same Grace.' "And whereas, in certain places of Scripture, our Justification is ascribed to Faith without any further addition, or mention, or any other virtue or gift of God; it is to be understood of Faith in the second acceptance, as before is declared in the Article of Faith; wherein the fear of God, repentance, hope, and charity, be included and comprised; all which must be joined together in our Justification: so that no Faith is sufficient to Justification or Salvation, but such a Faith as worketh by charity; as is plainly expressed by St. Paul in his Epistle to the Galatians. And that also our Good Works, which we do, being once justified, by faith and charity, avail both to the conservation and perfection of the said virtues in us, and also to the encrease and end of our Justification and everlasting Salvation.

"And although we can never be justified without these gifts of the Holy Ghost, faith, repentance, hope, charity, with desire and study to bring forth Good Works; yet it is to be understood, that nevertheless we be justified gratis, that is to say, freely; forasmuch as all other gifts or works, whereby our Justification is wrought and accomplished, come of the free mercy and grace of God, and not of our deserving: so that our pride and glory in ourselves, and our own worthiness, is utterly excluded. For we be not able of ourselves, as of ourselves, not so much as to think any good thing; but our ability and sufficiency is of God, which giveth us the said gifts, of his own inestimable

* 1 Pet. v.

† "See the article on Predestination in this book, and the notes."

‡ 2 Pet. ii.

§ St. Matt. xxij.

* Apoc. ii.

goodness, and doth also assist us with his Holy Spirit, and strengthen us to keep his commandments." P. 33.

We shall not now advert to the chapter on Good Works, as the consideration of it must unavoidably be postponed; but as the reader has been furnished with all the passages quoted by the Christian Observer, under the heads of Faith, Free-will, and Justification, and with a few more which appear useful for clearing up difficulties, we shall now briefly state the charges which have been founded upon these extracts, and endeavour to shew their futility.

The article on faith is said to be erroneous in two important particulars: first, in asserting that there are two kinds of faith; of which one is the gift of God, is the entry into all goodness, &c. &c.; and yet may possibly be a dead faith, Christ. Obs. p. 39; secondly, in teaching that the other and better faith does not justify as a separate virtue, "but as meaning obedience to the whole doctrine and obedience of Christ." Christ. Obs. p. 176. The first of these objections is childish and trifling. The Homily on Faith most expressly asserts, "*Lest any man should be deceived for lack of right understanding, it is diligently to be noted that faith is taken in the Scriptures two manner of ways.*" This quotation saves us the trouble of entering farther into the question: it is decisive against the Observer, and shews the partiality with which he reasons.—But the first dead faith is called a gift of God, and the entry in Christian religion. The Homily describes it to be "a persuasion and belief in man's heart whereby he knoweth that there is a God, and agreeth unto all truth of God's most holy word, contained in Holy Scripture." Now if this be not a gift of God, we should be very glad to know from what quarter it is derived; and if it be not the entry into Christianity, we should also wish to learn what is previous to or before it. The only possible ground upon which the ob-

jection can be maintained, is the irresistibility of divine grace, and the final perseverance of all who have been awakened. And yet these doctrines in their most concentrated form, have been separated by a quibble, from the gross absurdities to which they lead; and the Assembly's Confession of faith, Art. x. 4. informs us that those who are not predestinated to life, and therefore cannot be saved, "may be called by the ministry of the word, and may have some common operations of the spirit." Will the Christian Observer accuse the puritans of popery?

The second charge against the definition of faith is more serious. The Critic sets out with saying that faith is used in the Necessary Erudition "as meaning obedience to the whole doctrine and religion of Christ." These words, as the reader will observe, certainly do occur in the extracts given by the Observer; but do they authorise him to assert that there is a contradiction between the Homilies and the Necessary Erudition; the latter asserting, and the former denying that we are justified by faith and works conjointly? The words of the Erudition are already before the reader. The Homily on Salvation says that nothing is required towards justification "on our part but true and lively faith in the merits of Jesus Christ."

"Nevertheless this sentence that we be justified by faith only is not so meant by them (the Fathers,) that the said justifying faith, is alone in man without true repentance, hope, and charity, dread, and the fear of God, at any time or season."

And it is added shortly after that though this doctrine, justification by faith, be never so true,

"Yet this true doctrine must also be truly understood, and most plainly declared, lest carnal men should take unjustly occasion thereby to live carnally."

And then follow the Homilies on Faith and Good Works, which are the plain declaration here said to be necessary, and of which the principal and leading purpose is to

shew that the true and lively faith is never separated from good works. We have already seen that the Homily mentions two sorts of faith. The latter then is defined "a sure trust and confidence of the mercy of God through Jesus Christ," in consequence of which mercy we shall be forgiven if we return to him by repentance, and

"His mercy will not be finally withdrawn from us if we trust in him and commit ourselves wholly unto him, hang only upon him, and call upon him ready to obey and serve him. This is the true, lively, unfeigned, Christian faith, and is not in the mouth and outward profession only, but it liveth and stirreth inwardly in the heart. And this faith is *not* without hope and trust in God, nor without the love of God, and of our neighbours, nor without the fear of God, nor without the desire to hear God's word, and to follow the same in eschewing evil and doing gladly all good works."

Several other passages are equally decisive; we have room for one only.

"St. John saith, 'This is the love of God, that we should keep his commandments.' And St. John wrote not this as a subtle proposition devised of his own fantasy, but as a most certain and necessary truth; taught unto him by Christ himself, the eternal and infallible verity; who in many places doth most clearly affirm, that faith, hope, and charity, *cannot consist* without good and godly works. Of faith he saith, 'he that believeth in the Son hath everlasting life, &c.' Now forasmuch as he that believeth in Christ hath everlasting life, it must needs consequently follow, that he that hath faith must have also good works, and be studious to observe God's commandments obediently; for to them that have evil works and lead their life in disobedience and transgression of God's commandments without repentance, pertaineth not everlasting life but everlasting death."

Can it be asserted after reading these plain declarations, that the Erudition is Popish and at variance with the Homilies because it defines faith as including or never being without obedience? Can there be any doubt respecting the Observer's

real reasons for not confronting and contrasting the one with the other? And is it not quite consistent with his ordinary candour to compare what the Erudition says of Faith with the Homily on Salvation, not adverting in any one instance to the Homily on Faith?

Where our own authorised formularies are so clear and conclusive it is hardly necessary to have recourse to foreign documents, but the following extracts from the German Confessions are short, and to the purpose. The xxth Article of the Augsburg Confession, *De fide* says,

"*Primum igitur de fide et justificatione sic docent, Christus apte complexus est summam Evangelii, cum Lucæ ultimo jubet prædicari in nomine suo Pœnitentiam et Remissionem Peccatorum. Nam Evangelium arguit peccata, et requirit pœnitentiam; et simul offert remissionem peccatorum propter Christum gratis, non propter nostram dignitatem. Et sicut universalis est pœnitentia: prædicatio, ita et promissio gratia universalis est, etc. etc. Quoniam igitur contritio aliqua seu pœnitentia necessaria est, tamen sentiendum est, condonari nobis remissionem peccatorum gratis propter Christum, non propter dignitatem contritionis.*"

And again in the article of Good Works, it is said, Todd, p. 156.

"Evangelium prædicat pœnitentiam, nec existere Fides potest nisi in his qui pœnitentiam agunt."

The Saxon Confession, Todd, p. 176, is also in perfect conformity with the English Homilies,

"Ideo in Ecclesiis nostris dicitur, *Fide solâ justificamur*. Quod sic intelligimus et declaramus. Gratis, propter solum mediatorem, non propter nostram contritionem seu alia nostra merita donamur remissione peccatorum et reconciliatione. Etsi enim contritio et aliæ virtutes multæ cum fide seu hac fiducia, *simul* accenduntur tamen hæ virtutes non sunt causa seu meritum remissionis peccatorum, nec propter eas persona placet."

We proceed to the article on Free-will: which, as the Christian Observer admits, declares the absolute

necessity of preventing grace,* but maintains at the same time, that men may co-operate with, or resist it. The Critic's remarks upon this subject are triumphant and unanswerable. First, there is no Homily on Freewill, and no article on Free-will; and *therefore* the Church and the Erudition must be at variance. Secondly, there is not a word in the foreign confessions on freewill; Luther having even been known to write *de servo arbitrio*: lastly, the article in the Popish Necessary Erudition itself might well have borne a similar title, and is altogether most self contradictory. The subject is thus dispatched by a string of assertions; and the whole matter summarily disposed of in little better than half a page.

With respect to the Homilies, it is quite certain that no one of them bears the title of a Homily on free will; but that upon the misery of all mankind enters at considerable length into the state of man; and is in no wise inconsistent with the Erudition. For to be inconsistent with it, the Homily must either say that grace is irresistible, or that it is unnecessary. The first question is not expressly raised and decided; but whenever it is mentioned throughout the volume, we always are given to understand that man may resist if he pleases. The following passages can be understood in no other sense.

"These great and merciful benefits of God, (*viz.* salvation by Christ through faith) if they be well considered, do neither minister unto us occasion to be idle and to live without doing any good works, neither yet stir us up by any means to do evil things; but contrariwise, *if we be not desperate persons, and our hearts harder than stones*, they move us to render ourselves wholly unto God, &c. &c." Hom. on Salvation.

"Such is the true faith which the Scripture doth so much commend; the which, *when it seeth and considereth what God hath done for us*, is also moved through continual assistance of the Spirit of God, to serve and please him, &c. considering

how clearly, without out deservings, we have received his mercy and pardon freely." Hom. on Faith.

"If you feel and perceive such a faith (a true lively faith) in you; rejoice in it; and be diligent to maintain and keep it still in you; *let it be daily increasing, and more and more* by well working, and so shall ye be sure that you shall please God by this faith, and at length, as other faithful men have done, so shall you, when his will is, come to him, and receive the end and final reward of your faith." Hom. on Faith.

"Wherefore as you have any zeal to the right and pure knowing of God; as you have any regard to your own souls and to the life that is to come, that is both without pain and without end, apply yourselves chiefly above all things to read and to hear God's word, mark diligently therein what his will is you should do; and with all your endeavours apply yourselves to follow the same. *First you must have an assured faith in God, and give yourselves wholly unto him, &c. &c.*" Hom. on Good Works.

We do not mean to say that these passages are as well calculated to stop the mouth of a Calvinist, as the definitions of free will in the Necessary Erudition; but we maintain that the two are perfectly reconcilable and consistent; that there is no reason why the same person may not have been the author of both; and that the omissions, for they are nothing more, in the latter work, are sufficiently accounted for by what was suggested in the conclusion of a former article upon this subject, respecting Cranmer's obvious motives for avoiding controversy and dispute. The same circumstances will also explain why the tenth Article, that on Free-will, was drawn up in its present form. It was directed against Pelagianism under all its modifications, and having asserted the indispensable necessity of preventing and assisting grace, leaves the question of man's co-operation, or resistance, undecided.

The remarks of the Christian Observer upon the German Confessions are much less excusable.

"Luther had his own notions *de libero Arbitrio*," which would have led him to give it another title; he sanctioned the Augsburg Confession; and "we do not find one word in it upon the subject." P. 180.!! The temerity of the last assertion is astonishing; since the XVIII. Augustan Article commences with *De Libro Arbitrio docent*; and there is no want of observations on the same subject in the Saxon Confession.

But not to dwell upon what can hardly be an intentional misrepresentation, how stands the real case respecting the German Confessions. The Christian Observer, p. 33. mentions "Dr. Laurence's eminent Bampton Lectures;" and speaks repeatedly of Melancthon in endearing and familiar terms. Now we ask whether he will admit, or if not, whether he can refute the Doctor's *eminent* exposition of the sentiments of that celebrated man. If he should prefer the latter, we are ready to hear what he can urge; if the former, we have only to observe that he stands at once self-answered, and can have no pretence for believing that the Confession of Augsburg is at variance with the Necessary Erudition. For having shewn that Luther approved of Melancthon's *Loci Theologici*, and that this work is decidedly anti-calvinistic; Dr. Laurence concludes his argument in the following terms:

"On the whole, therefore, it seems certain that the Lutherans, at every period, maintained the resistibility of grace, and the co-operation of the mind with it after a previous conversion of heart, in the production of genuine holiness; and that when their creed began to be settled they admitted likewise a co-operation during the act of conversion itself: for such a tenet was avowedly embraced in a work purposely drawn up to comprise an unsophisticated explanation of their faith, by the author of their public confession, and as such universally received and studied." Bampton Lect. p. 312.

If the reader be desirous of fur-

ther information on the subject, let him consult the work itself; it will convince him, if he is to be convinced, that the unsophisticated sentiments of the first and ablest Protestants are perfectly in unison with that definition of free will which is pronounced Popish, and self-contradictory by the Christian Observer.

But to proceed to the article on Justification. On this, as upon the *articulum stantis vel cadentis Calvinismi*; Mr. Todd's Reviewer puts forth his whole powers of citation and assertion, and is more on his guard than ever against the danger of confronting. The errors of the Erudition on this head, and its contradiction to the Homilies, are proved after a singular manner; the following long quotation is given from Hooker.

"Christ hath merited to make us just; but as a medicine which is made for health doth not heal by being made, but by being applied, so by the merits of Christ there can be no justification without the application of his merit. *Thus far we join hands with the Church of Rome.* Wherein then do we disagree? We disagree about the *nature and essence of the medicine whereby Christ cureth our disease*; about the *manner of applying it*; about the number and the power of *means* which God requireth in us, for the effectual applying thereof to our soul's comfort. When they [the Papists] are required to shew what the righteousness is whereby a Christian man is justified, they answer, that it is a divine spiritual quality; which quality received into the soul doth first make it to be one of them who were born of God, and, secondly, endue it with power to bring forth such works as they do that are born of him. . . . that it maketh the soul amiable and gracious in the sight of God, in regard whereof it is termed grace; that it purgeth, purifieth, and washeth out all the stains and pollutions of sins; that by it, *through the merit of Christ*, we are delivered as from sin, so from eternal death and condemnation, the reward of sin. This grace they will have to be applied by infusion; to the end that, as the body is warm by the heat which is in the body, so the soul might be righteous by inherent grace; which grace they make capable of increase; as the body may be

more and more warm, so the soul *more and more justified*, according as grace should be augmented; the *augmentation whereof is merited by good works*, as good works are made meritorious by it. Wherefore the first receipt of grace in their divinity is the *first justification*; the increase thereof, the *second justification*. As grace may be increased by the merit of good works, so it may be diminished by the demerit of sins venial; it may be lost by mortal sin. Inasmuch, therefore, as it is needful in the one case to repair, in the other to recover, the loss which is made, the infusion of grace hath her sundry *after-meals*; for the which cause they make many ways to apply the infusion of grace. It is applied to infants through baptism, without either faith or works, and in them really it taketh away original sin, and the punishment due unto it; is applied to infidels and wicked men in the first justification, through baptism without works, yet not without faith, and it taketh away both sins actual and original, together with all whatsoever punishment, eternal or temporal, thereby deserved. Unto such as have attained the *first justification*—that is to say, the first receipt of grace—it is applied farther by good works, to the increase of former grace, which is the *second justification*. If they work more and more, grace doth more increase, and they are *more and more justified*..... "To such as have lost it through mortal sin, it is applied by the sacrament (as they call it) of *penance*, which sacrament hath force to confer grace anew; yet in such sort, that being so conferred, it hath not altogether so much power as at the first. For it only cleanseth out the stain or guilt of sin committed, and chaungeth the punishment eternal into a temporal satisfactory punishment here, if time do serve; if not, hereafter to be endured, except it be lightened by masses, works of charity, pilgrimages, fasts, and such like; or else shortened by pardon for term, or by plenary pardon quite removed and taken away. This is the MYSTERY OF THE MAZE OF SIN. This maze the Church of Rome doth cause her followers to tread, when they ask her the way to justification. I cannot stand now to unrip this building, and sift it piece by piece; only I will pass it by in few words; that that may befall Babylon, in the presence of that which God hath builded, as happened unto Dagon before the ark!"—(Discourse of Justification, Hooker's Works, Oxford, 1793. vol. iii. pp. 431—436.) Christian Observer.

This extract is followed by a broad but unsupported declaration, that there is a fundamental agreement between this description of Popery by Hooker, and the justification of the Necessary Erudition; and it having been shewn very satisfactorily, that the former is at variance with the Homilies and Articles, it follows of course, that the latter is in the same predicament. But there never was a more absurd and preposterous assertion, than that on which this argument rests; excepting indeed an attempt to press Barrow into the same service. "The whole is satisfactorily cleared, and the popish view confuted in the most masterly manner by Barrow, on Justification by Faith." Christ. Observ. p. 41. As the reviewer pronounces every thing popish, that is anti-calvinistic, and Barrow's sermon is a complete confutation of the Calvinistic doctrines respecting justification, the boldness of this appeal is entitled to some commendation. But Hooker and Barrow will enable us to clear up and explain the only real difficulty in the article extracted from the Erudition; and the Christian Observer is entitled to our hearty thanks for referring us to such excellent authority.

Hooker's Sermon is an answer to the Puritans of his day; who were enraged with him for saying, that many of our popish ancestors were probably saved; and his argument is, that as the popish doctrines, though erroneous, did not deny the foundations of Christianity, but only overturned them by consequence; there might be salvation within the Roman pale. In the course of this argument, he necessarily adverts to justification; and he introduces the long extract, which we have copied from the Christian Observer, by the following words:

"There is a glorifying righteousness of men in the world to come, as there is a justifying and sanctifying righteousness here. The righteousness wherewith we shall be clothed in the world to come, is both per-

fect and inherent. That whereby we are justified here, is perfect, but not inherent. That whereby we are sanctified, is inherent, but not perfect. This openeth a way to the understanding of that grand question, which haugeth yet in controversy between us and the Church of Rome, about the matter of justifying righteousness."

And to the same purpose is another passage, which *immediately follows* our critic's quotation; as this *immediately preceded it*.

"You see therefore, that the Church of Rome, by teaching justification by inherent grace, doth pervert the truth of Christ, and that, by the hands of the Apostles, we have received otherwise than she teacheth. Now concerning the righteousness of sanctification, we deny it not to be inherent; we grant, that unless we work, we have it not, only we distinguish it as a thing different in nature from the righteousness of justification: we are righteous the one way by the faith of Abraham: the other way, except we do the works of Abraham, we are not righteous. Of the one St. Paul saith, To him that worketh not, but believeth, faith is counted for righteousness; of the other, St. John, *Qui facit justitiam, justus est*; he is righteous, that worketh righteousness. Of the one, St. Paul doth prove, by Abraham's example, that we have it of faith without works, of the other, St. James, by Abraham's example, that by works we have it, and not only by faith."

Further on, the error of the Papists is extenuated by the same argument.

"Did they hold, that we cannot be saved by Christ, without good works? *We ourselves do, I think, all say as much*: with this construction, salvation being taken as in that sentence, *Corde creditur ad justitiam; ore fit confessio ad salutem*. Except infants, and men cut off upon the point of their conversion; of the rest, none shall see God, but such as seek peace and holiness, though not as a cause, yet as a way they will walk, which will be saved. Did they hold that without works, we are not justified? Take justification so as it may also imply sanctification, and St. James doth say as much. For except there be an ambiguity in the same term, St. Paul and St. James do contradict each other; which cannot be. Now there is no ambiguity in the name either of faith or of works: being meant by them both in one and the same sense. Finding, therefore,

that justification is spoken of by St. Paul, without implying sanctification, when he proveth that a man is justified by faith without works; finding also, that justification doth sometime imply sanctification also with it, I suppose nothing to be more sound, than so to interpret St. James speaking not in that sense, but in this."

And having shewn that sanctifying righteousness may be either actual or habitual; the whole is concluded in the following words:

"Which, being attentively marked, sheweth plainly, how the faith of true believers cannot be divorced from hope and love; how faith is a part of sanctification, and yet unto justification necessary; *how faith is perfected by good works*, and not works of ours without faith, finally, how our fathers might hold, that we are justified by faith alone, *and yet hold truly, that without works, we are not justified*."

Thus far Hooker; who is clearly an advocate, not an opponent, for the Necessary Erudition; and shews that its statements, even if they shall be thought *ambiguous*, have still the authority of the Apostles themselves, and are completely distinct from 'the maze of the Church of Rome,' and 'the mystery of the Man of Sin.' Barrow, as might be expected, is still more expressly of the same opinion. He strenuously combats the popish notion of Justification, being an infusion of spiritual habits and powers; a notion indeed which bears a strong affinity to Calvinistic Regeneration, but none whatsoever to any doctrine inculcated by our Church. He admits, that St. Paul does occasionally include sanctification in the idea of justification; but he protests against adopting this less precise sense of the word, in arguing upon disputed and doubtful points. He admits also, that the Fathers, and even Austin himself, used the term in the more comprehensive signification; but still contends, and completely proves, that it ought only to be employed by us in the sense of forgiveness of sins. When then does this take place, according to the satisfactory, clear,

and 'masterly explanation' of Barrow?

"Upon such considerations, I conceive that St. Paul's justification chiefly doth respect that act of grace, which God consigneth to us at our baptism. But farther:

"2. The virtue and effect of that first justifying act, doth continue (we abide in a justified state) so long as we do perform the conditions imposed by God, and undertaken by us at our first justification; holding fast the profession of our hope, without wavering, keeping faith, and a good conscience; so long as we do not forfeit the benefit of that grace, by making shipwreck of faith, and a good conscience; relapsing into infidelity, or profaneness of life. Our case is plainly like to that of a subject, who having rebelled against his prince, and thence incurred his displeasure; but having afterward, upon his submission, by the clemency of his prince, obtained an act of pardon, restoring him to favour, and enjoyment of the protection and privileges suitable to a loyal subject, doth continue in this state, until, by forsaking his allegiance, and running again into rebellion, he so loseth the benefit of that pardon, that his offence is aggravated thereby; so if we do persevere firm in faith and obedience, we shall, (according to the purport of the evangelical covenant) continue in the state of grace and favour with God, and in effect remain justified; otherwise the virtue of our justification ceaseth; and we in regard thereto are more deeply involved in guilt.

"3. Although justification chiefly signifieth the first act of grace toward a Christian at his baptism, yet (according to analogy of reason, and affinity in the nature of things) every dispensation of pardon granted upon repentance, may be stiled justification; for as particular acts of repentance, upon the commission of any particular sins, do not so much differ in nature, as in measure or degree, from that general conversion, practised in embracing the Gospel: so the grace vouchsafed upon these penitential acts, is only in largeness of extent, and solemnity of administration, diversified from that; especially considering, that repentance after baptism, is but a reviving of that first great resolution, the renovation of the grace then exhibited; that the whole transaction in this case is but a reinstating the covenant then made (and afterward by transgression infringed) upon the same terms, which were then agreed upon; that consequently (by congruous analogy) this remission of sins, and

restoring to favour, granted to a penitent, are only the former justification reinforced: whence they may bear its name: but whether St. Paul ever meant the word to signify thus, I cannot affirm.

"Now according to each of these notions, all good Christians may be said to have been justified; they have been justified by a general abolition of their sins, and reception into God's favour in baptism; they so far have enjoyed the virtue of that gracious dispensation, and continued in a justified state, as they have persisted in faith and obedience; they have, upon falling into sin, and rising thence by repentance, been justified by particular remissions. So that having been justified by faith, they have peace with God, through our Lord Jesus Christ."—*Barrow's Works*, vol. ii. p. 61.

We know not how a fair or valid objection can be taken against the quotations from the Necessary Erudition, by persons who have pronounced this sermon masterly and satisfactory. The Erudition certainly speaks of a first and of a subsequent justification; and perhaps it may not distinguish between justification and sanctification, with the logical precision of Hooker. But where are we told, that the former is a divine spiritual quality, and is infused into the soul by grace; or that the increase of grace is the second justification? These are errors ascribed to the Papist, by Hooker; and to the Necessary Erudition, by the Christian Observer. But the charge in the latter case is totally unsupported; it is the bare assertion of an ardent controversialist, and is contradicted even by his own extracts from the work which he endeavours to cry down. He allows indeed that justification is in one place defined, "a reputed and taking men for just;" he cannot deny, though he has thought proper to forget and conceal, that it is spoken of repeatedly as synonymous with reconciliation to God (Todd, p. 28, 29.); and as synonymous with salvation, (Todd, p. 37.); yet he has the courage to affirm that it is represented as a quality; merely because he finds it in one place explained as *making*

us righteous *afore* God, and in another as encreasing, and waxing. The former phrase is diametrically opposed to the Popery with which he wishes to confound it. For the popish justification was inherent; and rendered men righteous in themselves; to be made righteous *afore* God, is to be pronounced righteous or innocent by him, without any merit which could entitle us to such a distinction. The other expressions, "increasing and waxing," in justification, may be easily explained upon the principles of Hooker, who owns, and even contends, for the propriety of using the word occasionally, as including sanctification.

Nor are St. Paul, St. James, and St. John, the only authorities for so doing. The Augsburg confession, (Todd, 162.) speaking of faith and other heroic virtues, gifts of God, says,

"Debet autem ad hæc dona accedere exercitatio nostra, quæ et conservat ea, et meretur incrementum; juxta illud 'Habenti dabitur.' Et Augustinus præclare dixit, Dilectio meretur incrementum dilectionis cum videlicet exercetur. Habent enim bona opera præmia cum in hac vitâ, tum post hanc vitam, in vitâ æternâ. Quia enim Ecclesiâ in hac vitâ subjecta est cruce et morti corporali, differuntur præmia pleraque ad futuram vitam quæ etiam per misericordiam certo propter Christum contingit his qui fiduciâ Christi justificati sunt, tamen etiam est compensatio bonorum operum, juxta illud, 'Merces vestra copiosa est in cælis.'"

The conclusion of this quotation might perhaps have been reserved till we come to the consideration of good works; but we thought it better on the whole to produce it now, as we have ample materials in store for that part of the question; and ere another month comes round, the Augsburg confession will, in all probability, have been denounced as Popish by the Observer: and Augustin, and Luther, and Melancthon, be held up to the scorn of the Protestant church, for teaching the merit and reward of good works, and the waxing and increasing of

the gracious gifts of God. And if the reader be desirous of further proof of their guilt, we refer him to the sixth article of the Augsburg confession, (Todd, p. 147.), where we are told, "Quod cum fide reconciliamur, necessario sequi debet *justitia bonorum operum*;" and that those who commit mortal sin, "nec fidei justitiam nec *justitiam bonorum operum* retinent."

The Homilies; it must be confessed, do not expressly speak of a second or final justification. But having stated that word to mean remission of sins, the Homily on Salvation proceeds to say,

"Therefore we must trust only in God's mercy, and that sacrifice, which our High Priest and Saviour, Christ Jesus the Son of God, once offered for us upon the cross to obtain thereby God's grace and remission, as well of our original sin in baptism, as of all actual sin committed by us after our baptism, *if we truly repent and convert unfeignedly again.*"

Here is a first and a second remission; and the second is made to depend upon repentance; and if for remission we substitute its synonyme justification, then we have here the very doctrine of the popish and unnecessary Erudition: we have a second justification, and that justification depending upon *penance*. For though the Christian Observer considers penance as a new word, invented by Mr. Todd, and "a certain Cumberland vicar," and put forward by them under the sanction of the Primate, with a design of getting rid of the *good old word* repentance; yet Latimer makes use both of the word and of the doctrine. "May we rise from sin? Yes, that we may, for God hath provided a remedy for us. What is that? Forsooth *penance*. We must have the staff of penance, and rise up withal." *Latimer's Sermons*, p. 227. *Agere penitentiam, to do penance*, is declared necessary in the German confessions again and again. And Joy, one of the writers whom the Rev. Legh Richmond has dignified with the title

of fathers of the English Church, informs us truly (Vol. i. p. 548.) that *penance* is a turning to God; "whereby of the sincere fear of God, as man humbled acknowledgeth his sin, and so all his whole life he maketh new." This worthy man's writings abound with all sorts of absurdities; he states only two pages further on, that justifying faith always precedes repentance; and he contradicts the Homilies and the Articles as often as they fall in his way; but still he is well qualified to give the Christian Observer a lecture upon the comparative antiquity of penance and repentance. We can refer the critic, however, to a more authentic source of information; from which he will learn, to his no small surprise, that penance is one thing, and the sacrament of penance another; and also that the authors and admirers of the Erudition are not always intent upon opposing "the genuine cause of good works and scriptural holiness." The following are the principal passages in the article on the sacrament of penance: and though they have not been quoted by Mr. Todd, they are plainly of great importance to the question before us; and prove the real meaning of the Necessary Erudition, when it declares penance an indispensable condition in the justification of an adult.

"Penance is an inward sorrow and grief of the heart for the sins by us done and committed, and an hatred and detestation of the same, with an earnest desire to be purged from them, and to recover again the grace and favour of God by such means and remedies as God hath appointed for the obtaining thereof. For he that saith he is sorry for his offences, committed against the high majesty of God, and yet still continueth or intendeth to continue in the same, is no penitent person, but a dissembler or rather a deider of penance. And thus is penance commonly taken in Scripture, as well in the New as in the Old Testament. And this penance is a thing so necessary for our salvation, that without it no man that offendeth God can be saved, or attain everlasting life.

"The sacrament of penance is properly

the absolution pronounced by the priest, upon such as be penitent for their sins, and so do knowledge and shew themselves to be. To the obtaining of which absolution or sacrament of penance be required contrition, confession, and satisfaction, as ways and means expedient and necessary to obtain the said absolution. In all which ways and means faith is necessarily required as the ground and foundation of all things that are to be done for to obtain the benefit of the sacrament of penance."

"But here we must understand that the satisfaction which is here spoken of, is not so to be taken as though the penitent sinner could worthily merit or deserve remission of sins, by any pain or punishment to be by him suffered, or to make to God any just or full recompense, equivalent to the sin that he hath committed against him, and so to satisfy; which he can never do. For that satisfaction hath only our Saviour Christ brought in his glorious passion. But to satisfy, as here is meant by satisfaction, is to please God with an humble lowly heart, ready to bring forth the fruits of penance, and to bring them forth in deed; as in alms, prayer, and fasting, with all such means as may serve for the cutting away of the occasion of sin, as the minister shall think good according to the word of God; and with such weeping, lamenting, and wailing, as do burst out of the heart with a full purpose to lead a new life, and therewith to forgive all men their trespasses, to restore to all men, that he hath unjustly taken or returned from them, to recompense all hurts and injuries done by him; according to his ability and power, and as he may, not only to will, but also to do thus to his neighbour indeed, wherein the neighbour ought to be satisfied."

"Finally, it is to be remembered, that notwithstanding this way before described, is the ordinary mean for penitent sinners to obtain remission of sins, and so be reconciled to the favour of God, yet in case there lack a minister, to pronounce the words of absolution, or in time of necessity, when a sinner hath not sufficient leisure or opportunity to do the works of penance before declared, if he truly repent him of his sinful life, and with all his heart purpose through God's grace to change and amend the same, he shall undoubtedly have pardon and forgiveness of all his misdoings. For as Saint Cyprian saith: Even in the hour of death, when the soul is ready to depart out of the body, the great merciful goodness of God despiseth not penance: inasmuch that then, neither the greatness of sin, nor the shortness of time,

nor yet the enormity of life, excludeth from the mercy of God, if there be true contrition, and an unfeigned change of the heart, from sinful conversation. The thief that hanged upon the cross, asked mercy with a contrite heart, and forthwith was made a citizen of paradise, and whereas he deserved condemnation and punishment, this contrite heart changed his pain into martyrdom, and his blood into baptism." *Necessary Erudition, Art. Sacraments.*

It is not necessary to pursue the present subject further; we have shewn that the assertions of the Erudition are supported by the very authorities to which their opponent appeals in condemnation of them; and that his appeal is in fact a mere unmeaning flourish, containing no specific evidence, no "*confronting*," and no comparisons. If the reader, however, should wish for more evidence on the subject, we refer him with all confidence to Dr. Lawrence's eminent lectures. Let him read the *unanswered* arguments and quotations contained in that work; and then if he should have patience to wade through the pages upon which we have thought ourselves called upon to comment, he will exclaim in the words of the good critic himself,

"How are we ever to come at truth, and what is theology made by these crude and absurd attacks, but an arena, and often a disgraceful arena, for the mere display of polemical tactics, and the dishonourable shouts of party triumph?" *Christian Observer*, p. 195.

BIBLICAL ILLUSTRATIONS.

(Continued.)

HIGH PLACES.

THAT the Jews were accustomed to perform religious rites on high places we learn from many passages of Scripture. 1 Sam. ix. 12. 1 Sam. x. 5. may be adduced as instances in which they were selected for the worship of the true God, but gene-

rally speaking we find them alluded to as a conformity with idolatrous practices. Thus Solomon built an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem. 1 Kings xi. 7. Josiah, as an act of zealous duty, brake down and burnt the high place, and the altar and the grove which Jeroboam, who made Israel to sin, had impiously erected, 2 Kings xxiii. 15.: and we are assured that the apostate Israelites set up images on every high hill, on all the tops of the mountains, under every green tree, and under every thick oak. Jerem. ii. 20. iii. 23. Ezek. vi. 13. The following passages selected from the customs of nations widely spread over the face of the globe, prove the truth and antiquity of the practice.

It seems to have been a long established opinion that the gods dwelt or were partial to high places, they being mentioned as a favourite abode in several passages of Scripture, and in other ancient writings. Thus it is said of Orpheus, that he went with some of his disciples to meet Theiodamas, the son of Priam, and to partake in a sacrifice which he every year offered upon the summit of a high mountain. Herodotus (Clio) says of the Persians, "their custom is to offer from the summits of the highest mountains sacrifices to Jove, distinguishing by that appellation all the expanse of the firmament." Strabo also asserts the same. The oracular temples were indeed nearly all situated in high places,—the people of Cappadocia and Pontus observed the like method of worship—Mithridates upon his war with the Romans, offered a magnificent sacrifice to the god of armies upon one of the highest mountains in his dominions. The offerings consisted exclusive of those customary, of wine, honey, oil, and every species of aromatics.

Kämpfer in his History of Japan, Vol. II. p. 416, says that the Japanese temples are all most sweetly

seated : a curious view of the adjacent country, a spring and rivulet of clear water, and the neighbourhood of a grove with pleasant walks, being the necessary qualifications of those spots of ground where these holy structures are to be built ; for they say that the gods are extremely delighted with such high and pleasant places. This seems also to have been the opinion of the people of the Garrow hills.

"The ancient inhabitants of the Canary islands sacrificed to their God (for they worshipped only one) milk and butter. They sacrificed to him on the mountains, pouring out from earthen vessels offerings of goats milk, and adoring him at the same time by lifting up their hands towards the heavens." *Glasse's Canary Islands*, p. 7.

"The Indians of Goa, Linchoten tells us, offer prayers on every high hill when they travel, having first of all washed their feet." *Harris Collect.* 1. 283.

"The festivals in honour of Buddou are not held in the temples in which he is usually worshipped, but at a high hill and a consecrated tree. The mountain Hammallel, or Adam's peak, is one of the highest in the island, and is held in great veneration, not only by the natives of Ceylon, but also by a variety of persons of different casts and persuasions throughout India ; and it is here they repair to worship at the great festival of Buddou. The Cingalese of the coasts in particular resort to it in vast multitudes. A large proportion of the Candians (or inhabitants of the interior) likewise attend ; but whether from a fear of mixing with foreigners, or from ideas of superior sanctity, they seem more inclined to hold their great festival under the shade of the Bogalia tree, which stands in the northern part of the king of Candy's dominions ; and none but his own subjects are permitted to approach this sanctuary. It was under its branches that the

god Buddou was wont to repose while he sojourned upon earth," *Perceval's Ceylon*, p. 207.

"The first sacrifices which the Chinese instituted in honour of the *Chang-ti*, were offered up to him on the *Tan* in the open fields, or on some mountain. The *Tan* signifies a quantity of stones thrown together in a round form, or simply a round heap of earth. In the early ages, when the empire, confined within narrow boundaries, presented only a small state, and a rising population, a single mountain was sufficient for the sacrifices of the *Chang-ti*, while the sovereign and his ministers shut up within the double fence of branches and turf, were rendering their homage to the Supreme Being, their subjects with respectful silence took their stations near the *Kiao*, or on the declivity of the mountain ; but in process of time, the empire having become considerably enlarged, Hoang-ti appointed four principal mountains, situated in the extremities of his states, and which corresponded with the four quarters of the world, to be ever after places particularly consecrated, and set apart for the religious worship of the whole nation. In the course of every year, the prince went successively to offer up sacrifice upon one of these mountains, and thence took occasion to shew himself to his people, and to inform himself of their wants, that he might endeavour to relieve them, and to re-establish good order by reforming every abuse." *Grosier's China*, Vol. II. p. 194.

"My friend the priest grew very restless and uneasy ; on my enquiring the reason, he hinted that Tahceerre and his principal warriors were meditating some mischief against us, and taking me upon deck, he pointed to a large house on the *top of a hill*, over the eastern point of the bay which ascends from point Dick ; this house the old man assured me was building for an

Eatooa, or *God's house*, wherein they were going to make great offerings to their different Eatooas (for almost every chief has his separate one), and to consult them on the event of an attack, which he assured me they intended to make on us, if their oracles gave them encouragement." *Portlock's Voyage*, p. 161.

"As the waters of the Ganges or of some refreshing river, are deemed sacred by the sun-scorched Hindoos, so rocks and mountains are the objects of veneration amongst the Lama's votaries. They erect written standards upon their tops, and cover the sides of them with prayers formed in pebbles, in characters so large that those who run may read." *Sketches of the Hindoos*, Vol. II. p. 187.

BIBLICAL ILLUSTRATIONS.

To the Editor of the Remembrancer.

SIR,

The following extracts are from "Travels in Sicily, Greece, and Albania, by the Rev. T. S. Hughes, Fellow of Emmanuel College; Cambridge." 2 Vols. 4to. Perhaps you may not deem them unworthy of a place among your "Biblical Illustrations."

C. P. W.

Oct. 4, 1820.

MOUNT ÆTNA.—GEOLOGICAL REMARKS.

"From Monte Rosso (a double topped hill, whence that terrible eruption of Lava proceeded in 1669, which destroyed great part of Catania), we retraced our steps over its dark plain of cinders, on which we perceived signs of vegetation just appearing in the shape of lichens, and a few straggling weeds."

Note. "It may be worth while to notice here an *objection* to which the phenomena of this mountain have given rise *against the Mosaic Chronology*, because many persons hear of an objection, without having

an opportunity of seeing, or without taking the trouble of considering the answers which may be returned to it. A well having been sunk to a great depth near Catania, it was found that *seven distinct courses of Lava* had been cut through, each of which was *covered with a fine mould* fit for the purposes of vegetation: now from the circumstance of a stream of Lava in the neighbourhood *not being yet covered with mould*, although it is said to have flowed *more than 2000 years ago*, under the reign of Dionysius, tyrant of Syracuse, it was thought that *each of these seven courses* must have taken *more than 2000 years to acquire its soil*, and therefore concluded that *the earth was more than 14,000 years old*. This conclusion would certainly have been incontrovertible had the premises been just; but it was taking rather too much for granted, to suppose that *all Lava requires so great a space of time for its decomposition*; since different eruptions throw up *different materials*, and some combinations of matter *decay very quickly* in comparison with others! besides, some streams of Lava *acquire a mould before their decomposition*, the lichen often adheres to them; the Indian fig is planted in the crevices, which requires the least possible degree of nutriment; vines succeed, and the very accumulation of decayed vegetable matter, in the course of ages, produces a layer of soil—again, accident may very often effect suddenly what requires naturally a great length of time—the very eruption which caused the Lava to flow, or subsequent ones, may cover it with a shower of ashes; and they are very soon convertible to the purposes of vegetation. These and some other reasons which might be adduced, are, I should think, sufficient to quiet the scruples of honest and unprejudiced persons, without disputing, as some have done, the era of the Dionysian Lava, or doubting the fact of any Lava requiring 2000 years be-

fore it will produce a soil ; for I remember seeing an ancient Lava at Syracuse ejected by some volcanic eruption before all historical records, and which is unproductive at the present day." *Hughes's Travels*, Vol. I. p. 113.

1 Corinthians vi. 1. *illustrated.*

"Next day we attended the court of the Archbishop, who is chief magistrate of the Greeks. To this tribunal the Greeks almost always bring those causes in which they themselves alone are implicated. They may indeed apply in the first instance, or appeal afterwards to the Turkish governor, but in that case both parties generally suffer alike; besides they have an extreme aversion to the jurisdiction of their barbarous masters, which is made a matter of religious duty, and carefully instilled into them by the priesthood as a command of the great apostle." *Ib.* Vol. I. p. 314.

Mode of Salutation: προσκυνησις of the Ancients.

"The first visit I paid was to the Archon, a man of the first consequence in the place. He lives in a kind of feudal dignity. I found the court and ante-rooms nearly filled with a train of dependants, who, as they were admitted into the presence chamber, treated their master with a respect bordering on that due to royalty. Both men and women reverently saluted him, some kissing his hand, others raising the hem of his garment to their lips, and many kissing their own fingers after they had been in contact with his. They approached him barefooted, having left their shoes in that space which in all Greek and Turkish apartments is sunk below the level of the floor on which the Divan, or sofa is raised." *Ib.* Vol. I. p. 329.

Nicopolis. Titus iii. 12.

"Concerning the annals of Nicopolis, only a few trifling memorials are to be gleaned from the works of

historians. How soon it enjoyed the light of Christianity is not precisely known; but that it was honoured early with the presence of that great champion of the faith, St. Paul; we may infer from his intension expressed to Titus, of spending the winter there on his return from Macedonia; from whence it is extremely probable that he had many Nicopolitan converts already established. Its reign of splendour was but short, for it soon experienced those bitter reverses of fortune, which all the other unhappy provinces endured in the decline of the Roman empire. The city mentioned by St. Paul could not possibly have been (according to the surmise of some critics) Nicopolis on the Danube, or that of Thrace, for these were both built by Trajan." *Ib.* Vol. I. p. 421.

1 Corinthians ix. 5.

"We went to view the nocturnal procession which always accompanies the bridegroom in escorting his betrothed spouse from the paternal roof to that of her future husband: this consisted of nearly one hundred of the first persons in Joannina, with a great crowd of torch bearers, and a band of music. After having received the lady they returned, but were joined by an equal number of ladies, who paid this compliment to the bride: these were also attended by their maid-servants, many of whom carried infants in their arms dressed in prodigious finery. The little bride, who appeared extremely young, walked with slow, and apparently reluctant step, according to custom, supported by a matron on each side, and another behind." "This ceremony may throw some light upon the expression of St Paul; *γυναικα μετὰ γυναι* (1 Cor. ix. 5.) misunderstood by many commentators." *Ib.* Vol. II. p. 29.

St. Mark vii. 3. Πουγν. See Marginal Translation.

"After the lapse of about an
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hour the lady of the house came forward with a silver pitcher and ewer, and a finely embroidered napkin thrown over her arm; having advanced to the Vizir, and made her obeisance, she poured out warm water into the bason, with which he washed his hands, turning up his loose sleeves for this purpose, and washing *halfway up to the elbow.*"

"Does not this tend to confirm the interpretation which some commentators give to the word *πύγμα* (St. Mark vii. 3.) which seems wrongly translated in our version by the expression 'oft.'" *Ib.* Vol. II. p. 50.

St. Mark vi. 8. *εἰς τὴν ζώνην χαλκόν.*

"The lowest piece of Turkish money is the *Asper*: of which three make one para; forty paras are equal to one piastre, and the piastre may be reckoned equivalent to a French franc." "The asper, though the *lowest* coin, is used by the Greeks and Turks, as the general expression for wealth: thus when they wish to denote a very rich man, they say, *He has many aspers.* The expression in St. Mark vi. 8. is somewhat similar, *μὴ εἰς τὴν ζώνην χαλκόν.* The zone, or girdle, is used in all parts of the East, in which the purse is carried." *Ib.* Vol. II. p. 284.

Dissenting Protection of Religious Liberty, exemplified in the Case of the Parish Officers of Stretton upon Dunsmore, Warwickshire.

[The following communication has induced us to make some inquiries respecting the facts upon which our Correspondent comments; and finding that he has faithfully detailed the occurrences to which he alludes, we readily insert his very important letter. And as, by some management upon the part of the prosecutors in this cause, no report of it has been suffered to appear in the London or Provincial papers, our Register for this month contains an

abstract of the trial at Warwick, upon the correctness of which our readers may rely.]

To the Editor of the Remembrancer.

Sir,

A CAUSE was decided before Baron Garrow, at the last assizes for the county of Warwick, which, under the present circumstances of the National Church, possesses a degree of interest which gives it a claim to the most extensive publicity. It was brought before the court in the shape of an indictment, preferred in the name of William Newman, his wife, and infant daughter, against the churchwarden, constable, overseers, and several other inhabitants of the parish of Stretton upon Dunsmore, for an assault, in forcibly entering their dwelling-house in the said parish, and turning them out from the same, together with their furniture. Four additional counts were subjoined to that upon which the prosecution was principally founded, alleging specific acts of violence in aggravation of the offence, and swelling it out into a flagrant misdemeanour.

The case was left to the jury upon the evidence of the prosecutor's witnesses only: for, upon their cross examination, it came out, that the prosecutor was a pauper belonging to the parish, who, upon his own application, on the plea of being unable to provide himself with a habitation, had been put into a small house, parish-property, where he lived rent-free, there being no general workhouse for the reception of its poor: that so far from having had any violence offered either to himself, or any of his family, the utmost tenderness had been shewn them, and the utmost care taken to guard against any injury that either they or their furniture might sustain: that the removal had been cautiously conducted under the direction of the peace officer, and no further violence used than was rendered necessary by their own refusal

to give the churchwarden quiet possession of the house: and by their own resistance to the removal of their furniture.

What was observed by the learned Judge, must, by this time, have forcibly struck all your readers, that "the pauper was the puppet of some other parties, as no individual in his circumstances would ever have thought of preferring an indictment containing five counts, against the defendants, if he had not been instigated to it by others."

This brings me to the point which raises the case from its natural insignificance to the interest which I have stated to belong to it. For the real prosecutors were a Society who designate themselves *THE PROTECTORS OF RELIGIOUS LIBERTY*, and the real ground of prosecution that which I will now proceed to develop.

The parish of Stretton upon Dunsmore is under those happy circumstances of which now, alas! comparatively few examples remain in the kingdom—that it is undistracted by sectarism. Containing a population amounting nearly to 700, till within the last eighteen months, the inhabitants were to a man, members of the Church of England; not merely nominal members, but conscientiously attached to her faith and worship, and in demonstration of this, most exemplary in their attendance, both upon the ordinary Service of the Church, and at the Holy Communion. In the adjoining parish of Wolston, a mat-maker of the name of Jones, had succeeded in the formation of a sect; and as religious factiousness is never satiated, whilst there remains within the bounds of its knowledge a congregation at unity among themselves, such a congregation in the adjoining village, could not long pursue its peaceful courses, without exciting his proselyting propensities, and putting him upon the devising of means for disturbing its repose.

Such, indeed, is the fact, as stat-

ed by Mr. Jones himself. For, in a letter to Mr. Ivimy, of dissenting celebrity in the metropolis, which that gentleman thought proper to publish in the *PHILANTHROPIC GAZETTE*, of June 16, 1819, Mr. Jones states, that, "for more than eight years, he had passed by the village of Stretton in his itinerant excursions, and could only pity and pray for its benighted inhabitants, who were as destitute of evangelical truth, as those of Indostan ever were." During this period, no opening could be found for the introduction of dissension, so sedulous was the vigilant pastor in watching over his flock, and so unanimous were that flock, both old and young, in their satisfaction under his ministry. "At length," (as Mr. Jones, in the above document, again furnishes the information,) "a poor member of our church at Wolston," (that is, of his conventicle,) "went to reside there in one of the cottages belonging to the parish, and we resolved to begin a prayer-meeting in his cottage." This "poor member" was Newman, the nominal prosecutor, who, on coming to reside in Stretton, had not, besides his wife, one dissenting associate, and was never joined but by a third parishioner, whose weak intellects pointed him out as an easy prey to seduction. Mr. Jones however had got, as he thought, what he had long been looking after—he had got a promising seed-bed within the parochial boundary for the propagation of dissent. Accordingly, the house was registered, and a preaching was held, at which (as one of the prosecutor's witnesses was made to testify,) the whole attendance of inhabitants of Stretton were Newman and his wife, their convert above specified, and two other persons attracted by curiosity; the rest of the party, to the amount of more than forty, having been brought by Mr. Jones from Wolston, and drafted from his congregation there.

The parish-officers having ascer-

tained the facts of the case, proceeded, with exemplary decision, to the only measure which could defeat the mischief intended. They immediately removed the pauper to another parish-house, who, on this occasion, acting upon his own responsibility, did not make the least attempt at resistance. But having licensed this second house also for religious meetings, upon receiving a second notice of removal, his former submissiveness was charged into a regularly disciplined defiance of the parochial authorities: the door was padlocked, and upon being required to open it, he had his answer ready, that "his house was his castle, and there he would abide;" and he had moreover three of the Wolston dissenters standing by him, as witnesses of all that passed; one of them being provided with pen, ink, and paper, to take minutes of the proceedings.

Here your readers will begin to smell a rat; for the intervention of legal adroitness in the management of the affair, and the symptoms of a design to make a great matter of it, and to turn it to some important account, are too obvious to escape observation. The dextrous Mr. Wilks, the actuary of the Religious Freedomists, might have been recognized in his handy-works, if he had left any scope for the indulgence of conjecture: but in the eloquent digest of offences against Religious Liberty, compounded by him for the edification of its associated protectors, on the anniversary of 1819, under the head of "RIOTS and DISTURBANCES by which congregations in places of worship had been interrupted during the year," the following statement appears, and dates the period of the introduction of the Society's intervention. "At Wolston near Coventry, acts equally improper have been performed. There, Mr. Sawbridge, the clergyman, has threatened that no place shall be registered for twelve months. The im-

potence of that threat, the Committee will expose. They will try the question with Mr. Sawbridge, and evince that no Bishop or Archdeacon can be beyond the controul of the law; and if they do not instantly record the notice of registry, when left by the poorest villager, notwithstanding their frowns, on them the law shall frown, (*applause.*) These poorest and most illiterate peasants may not be borne down by those who conceive that power constitutes right, and that the possession of wealth entitles them to oppress, (*cheers.*)" *Philanthropic Gazette*, May 26, 1819.

There are a few misnomers in this choicely embellished narrative, but the chief thing to be noted in it is the period of its promulgation, on the 15th of May in the midst of the interval between Newman's first and second removal; as it justifies completely Mr. Justice Garrow's indignant remark, putting it out of all question whose puppet the pauper was, and making a full exposure of the secret string by which he was made to act so scientific a part in laying the groundwork of the indictment. It was all the execution of that menace fulminated with such official confidence by Mr. Wilks, and received by the meeting with such a burst of applause, that the law should frown upon any one, be he Bishop, Archdeacon, or parochial Clergyman, who should neglect to record the notice of registry brought to him by the poorest villager, or most illiterate peasant, instantly upon its presentation; (that is) as the case in question illustrates Mr. Wilks's meaning, who should interpose to prevent even those asylums for indigence, all of them the fruits of that charity which the national religion has so extensively diffused, from being employed as masked batteries for its subversion.

What the protection of religious liberty imports in the construction of the society and its oracle, is rendered by the above particulars to-

lerably intelligible: but the aggravations of the case are not yet all before the reader. The parish officers, conscious of their own integrity, and of their settled purpose of executing the order of removal with all the humanity in their power, had taken witnesses with them to clear their characters from reproach in the event of misrepresentation. Had these witnesses been suffered to remain producible upon the trial, their evidence in the shrewd calculation of the society, might have an awkward influence upon the verdict; at the same time that advocates of commanding powers might conduce to the same issue; to provide against this, the following manœuvres were resorted to. The whole party, as well principals as by-standers, were included in the indictment, and retaining fees were offered to nearly all the leading counsel: so that the real defendants were brought into court, deprived of the testimony of those who had been specially engaged by them to observe their conduct, and were kept moreover till nearly the last moment in a state of most embarrassing uncertainty what professional men to resort to to plead their cause.

With such advantages secured, it was but natural for Mr. Wilks, sanguine as to the success of the prosecution to serve it up a second time at the society's last anniversary, May 13th, of the present year, and to touch upon it (as he is reported to have done) "with that tenderness and great effect" "that excited at once horror and sympathy" (*Philanth. Gazette*, May 20, 1820.) and produced doubtless a general mouth-watering for the "carmen triumphale" to be pronounced at the society's next general assembly, when the eloquent secretary would have to report the further prostration of the Established Church, and the further legalizing of religious licentiousness.

But happily for religious liberty in the unsophisticated acceptance of the term, the case upon which these

glowing expectations had been formed was of that glaring description, that (as I have before stated) the witnesses for the prosecution, upon their cross examination, put the court in possession of the real merits of the case, and completely vindicated the defendants.

It had however, unfortunately happened, that an Act of Parliament (59 Geo. 3. ch. 12. sect. 24.) not designedly affecting the then existing powers vested in overseers over parish houses, had been passed though not printed at the time the prosecutor was removed, which, from the too general wording of it, brought them within the controul of its enactments, and made it obligatory upon them to give every pauper a month's notice prior to removal: in this particular, from unavoidable ignorance, the parish officers had failed, and thus they lost their verdict. The judge in his summing up, upon reference to this act expressed his great regret that he was obliged to give such a direction to the jury, and again lamented that he must pass some sentence upon them, which should be the least possible, viz. the fine of one shilling to the King, which left the society's costs to be defrayed from their own treasury; but he at the same time laid it down with great energy, that he would have it understood that parishes are not to build houses to be turned into meeting houses, for the accommodation of other parishes: and declaring himself as great a friend as any man to religious toleration; yet, he continued, he must tell them, that a pauper placed by a parish officer in a parish house, has no right to turn it into a meeting house, and if he does so, it will be the duty of the officers, to take the same course that the defendants, highly to their own credit, had taken, and to remove him as often as he committed the offence.

Too much praise cannot be bestowed upon the churchwardens and overseers of Stretton for having thus undauntedly withstood as unprincipled

and unrelenting a confederacy against the genuine rights of conscience as was ever banded together for the torturing of those rights, or as ever cajoled mankind into vassalage to a spiritual tyranny of the worst kind under the semblance of protection from ecclesiastical oppression. Had the parish officers yielded to the intimidation employed to unnerve their firmness; had they shrunk from a contest in which they manifestly engaged upon the most unequal terms, and which too probably would entail upon them a very heavy expence; had they even consented to a compromise, the snare into which (from what fell from the counsel for the prosecution in his opening speech*) it was evidently the society's intention to drive them; we should have seen it emblazoned in the next exemplification of the society's achievements that they had now established it as law, that, as far as the sect-making facilities of the New Toleration Act were concerned, even eleemosynary tenants had power over the houses which parochial bounty had lent to them for their shelter and repose; and we should have seen farther the attention of the dissenting agitators throughout the kingdom specially directed to the improvement of this new advantage. And those asylums of the lowest and most easily deluded of the people, at present among the most beneficent provisions of our parochial economy, would shortly have been perverted to the greatest nuisances any well ordered parish could harbour within its bounds. But by the noble stand made by the "respectable men" in question (as they were designated from the Bench) this prolific means of scattering the seeds of religious faction, and of emboldening the houseless to set at nought those who afford them a habitation, has been blasted. The vaunted

pro prowess of the Society has been put forth as far as legal chicanery could give it effect, and the law indeed has frowned: but not upon those against whom its frowns were denounced in the eloquent secretary's declamation, but upon the society of which he is the organ, and upon that violation of law which it did its utmost to legalize: and the happy issue is, that we have now a decision upon a question increasing in importance every day, to which parishes may refer when their religious liberties are similarly invaded; and I trust also, that we have an example set, which parish officers in general will deem it becoming them to imitate, whenever called upon to repel the aggressions of dissent, or to maintain the inoffensive privileges of the National Church against the assaults of this domineering association.

Your obedient servant,
INVESTIGATOR.

ANNIVERSARY MEETING OF THE COLLEGE OF PHYSICIANS.

To the Editor of the Remembrancer.

SIR,

It may not, perhaps, be known to all your readers that the College of Physicians, incorporated in the reign of Henry VIII., for the association of physicians who had been regularly educated in our Universities to the exclusion of all vain pretenders to medical science, hold an annual meeting at their college, in Warwick-Lane, when an oration is delivered in Latin, by each Fellow of the College in succession, commemorative of the virtues and acquirements of the founders and more illustrious members of their fraternity.

This anniversary is very properly held on the festival of St. Luke, who was himself a physician and an evangelist. I was induced to attend the theatre of the College of Physicians, on Wednesday last, the 18th

* And more to their disgrace never made an offer of compromise to the parties, to prevent its being exposed in this public court.—Mr. Clarke's speech.

inst. and found the orator of the year, whom I understood to be Dr. Price, Physician, at Brighton, beginning his oration. I had expected to hear only the topics of laudatory eloquence usual on such occasions; the wisdom and beneficence of Linacre and Caius in the design and the establishment of the College; and of Hamey for the restitution of the building when destroyed by fire in the civil wars; the provident bounty of Gulston, the founder of annual lectures, and of the immortal Harvey, to whom the College is indebted for the chief part of its revenues, and particularly for the establishment of this its annual commemoration. I expected also to hear of the blessings derived to the community by the laborious investigations and splendid discoveries of many physicians, who have been the ornaments, and justly continue to be the boast of this sacred seat of medical learning; and in these expectations I was not disappointed. But I was particularly delighted to hear the orator, as soon as he had hastily passed over, as subjects known to all present, the various and peculiar merits of a long series of Fellows of the College, during a period of 300 years, break out at once into a strain of honest indignation at the charge lately brought against the abstruse sciences in general, and more especially against the medical science, that they tended to produce infidelity in the minds of their cultivators. After some sound remarks on the unreasonableness of presuming that those who scrutinize most narrowly what are called the works of nature, do not carry forward their thoughts to the God of nature; that those who in all their enquiries discover a wisdom of design, and power of execution, far above the reach of human capacity, are not necessarily led to acknowledge an All-wise Designer, an All-powerful Creator; he proceeded to show that what reason demanded in this case, reality abundantly con-

firmed. With appropriate praises to each, he instanced Bacon, Boyle, Newton, and Locke, all true philosophers, and all as religious as they were learned, whose piety towards God ever kept pace with their scrutiny into the works of his creation; who, the more they discovered of second causes, the more they honoured the First Great Cause of all things.

But hastening to the profession of his general auditory, he observed that if it were admitted, that there was from this source, a natural connection between the more abstruse sciences and religion, there must be a much nearer relationship between medical science and true piety; instancing particularly that every step the student took in his anatomical researches, must carry his mind forward to the Maker of so admirable a fabric as man. And, after dwelling for a short time upon the wonderful congeries of bones, muscles, blood-vessels, brain, and nerves, which constitute this complex machine, he asked where in the varied assemblage the soul had her habitation; in reference, doubtless, to those idle fancies respecting the principle of life, which an attempt has been made lately to introduce into this country, from that fruitful source of vain imaginations, the French school; and argued that it must be the lowest depth of credulity to believe that the subtle principle within us, which though always present, and always animating, directing, and controlling the whole, yet always eludes the search, could die with the earthly tabernacle in which it is for a time appointed to sojourn. He remarked at the same time, that even the Heathens, who were never taught by Revelation that the great Creator "breathed into man's nostrils the breath of life, whereby he became a living soul," yet acknowledged its divine origin by the very term they used to designate it, *Divina particula aurea*.

The course of his oration then

led him to state that Religion had in all ages found among the professors of medicine some of its most able supporters. He enumerated many doctors of physic, who united in themselves the medical and clerical character, and while they were in the highest practice, as physicians to our kings, were deans and bishops of our cathedrals. He named some who were greatly instrumental in forwarding by their writings and their patronage the glorious work of the Reformation; and adverting to the almost coeval approach of the healing art, to the period of its reformation, by the establishment of the College, proceeded to observe that its founders themselves, Linacre and Caius both took holy orders, the former the friend and companion of Erasmus, became a dignitary in the Church, the latter, to whom the world is indebted for a divinity as well as a medical Fellowship at the College, called by his name, at Cambridge, employed himself, amidst his professional avocations, in translating some works of St. Chrysostom into Latin, and the Paraphrase of Erasmus on St. Jude, in order that it might be more accessible to the unlearned reader, from Latin into English.

It is remarkable that on so novel a design for an anniversary oration, as that of shewing the religious character of his profession, the orator was enabled to bring forward the very same names as are generally the subjects of panegyric on ordinary occasions, the very persons who were in their day the support and ornaments of the College, to whose most valuable discoveries in their own art, this country, and indeed the world at large, owes almost all that is known of the brain, the nerves, the circulatory system of the blood, and the consequent improvements in practice, which he emphatically called the *Medicina sanior*. WILLIS, the minute investigator of the brain, (who by the

bye never found, nor expected to find it, according to the materialist philosophers, the seat of the soul,) he described as having opened his house at Oxford, when that city was besieged in the civil wars, and the churches were for the time otherwise occupied, to all who chose to associate with him in the public worship of God, according to the rites of the national Church. From the life of HARVEY, prefixed to his works, as edited by the College, he quoted passages to shew the humble faith, of that most acute of all the great observers of nature, in that God who had ordained above five thousand years before man had the sagacity to discover it, the flux and reflux of the blood to support and cherish, and fit for all its purposes the curious mechanism of the human frame. In MEAD's own writings he found the expression of the religious principles and Christian conduct of that most pious physician, who made it his humble boast that he sprang not from the titled and the great, but from men of equal piety and learning, who had enriched sacred literature by their labours, and adorned their profession by their example. SYDENHAM, whom former orators have eulogized, and never above his merits, for his penetrating sagacity in detecting the hidden springs of morbid action, Dr. Price exhibited on the authority of Dr. Johnson, as a model of religious humility; and from the prayer uttered by his moral biographer, that future physicians, who might seek hereafter to rival the professional skill of Sydenham, might be as ambitious of copying his piety, he took occasion to pay a well-turned, and I sincerely believe, well-merited compliment to the present Fellows of the College; praying, however, that it might be long ere it may be allowed to future orators, without violence to their modesty, to detail for the admiration of posterity those virtues in his

colleagues which he was constrained reluctantly to pass over in silence.

Great indeed, and illustrious are the names of Willis, Harvey, Mead, and Sydenham; and if the occasion would have admitted, he might have added those bright examples of piety, Boerhaave and Haller, for though they were foreigners, science allows no distinction of country; and the former indeed in honour of his multifarious acquirements was enrolled among the fellows of our Royal Society. He might have also instanced Dean Stukely, and others in later times who having been originally educated for holy orders, have practised the healing art as Fellows of the college till opportunity might be afforded to them of entering upon the service of the Church. But time, he continued, admonished him to select from among the many names which crowded on his recollection only one more, a physician, whose medical skill was known to his whole auditory, and who was equally esteemed for the soundness of his religious principles by all the most respectable portion of the community at large. He painted to the life, such as I have myself seen him, the venerable Dr. Heberden, when past his 90th year, early in the morning, regardless of weather, with readiness of mind, and firmness of step, bending his course to the House of God, there to beg the divine blessing upon the professional labours of the day.

As it is one of the artifices of infidelity to brand the religious believer with the name of methodist, it appeared judicious in the orator to disclaim for himself and for those whom his subject led him to hold up as patterns of piety, those calvinistic interpretations of Scripture which presume personal election and personal reprobation, without regard to personal conduct: and which ascribe (nefandum!) partiality to God who cannot but be just as well as merciful. The effects produced

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both on the mind and body by such impressions respecting the decrees of Providence are too well known to physicians to be ever contemplated without horror.

After reminding his audience that they were heirs of the glory of those eminent men, whose virtues he had commemorated, and not unworthy of such an inheritance; the orator appositely concluded a speech of which I have given a very inadequate sketch, with gratulations and exhortations to his colleagues. He congratulated them on the dignity and usefulness of their profession, as being that from the practice of which St. Luke, to whom the festive day was dedicated, was called to accompany the learned Apostle of the Gentiles in his travels to convert the Heathens to the Christian Faith; a profession, by which they were enabled to tread, at humble distance, in the footsteps of their blessed Master, who while he sojourned on earth, disdained not to regard the present health, as well as the future salvation of his creatures: whose miracles, wrought in attestation of his divine character, were not performed to enrich or aggrandize himself, or even to procure for his own use, the common comforts of life: but to revive the fainting multitude, to enable the dumb to speak, the lame to walk, and to cleanse the leper; to restore to the widowed mother her only son; to the mournful sisters the brother, over whose corse he had with them himself wept.

And he finally exhorted them to persevere in the paths in which they had so long honourably trodden, continuing through good report, and through evil report, in *extremum usque diem*, to adorn religion by their learning, to consecrate and sanctify their learning by their piety.

Thinking that your readers may be pleased even with this imperfect sketch of an oration, which has undoubtedly many claims to attention,

5 A

I shall be obliged by its insertion in your Miscellany.

I am, &c.

MEDICUS.

Oct. 20, 1820.

To the Editor of the Remembrancer.

Sir,

AMONG the various improvements, which, of late years, have been made in the exterior of Oxford, and its collegiate buildings, it is extraordinary that no public monument should ever have been erected to perpetuate the memory of those venerable martyrs, who suffered there in the cause of the Reformation; Latimer, Ridley, and Cranmer. Their names, which will be cherished with affection and reverence by every friend of pure and undefiled religion, occupy a conspicuous place in that very interesting work, Dr. Wordsworth's Ecclesiastical Biography; which well deserves the serious attention of all who study the history of the Reformation. In addition to the notices which he has given of them in that work, compiled from Fox's Acts and Monuments, and other valuable authorities, may I venture, through your pages, to suggest to the University, the propriety of erecting some public monument to their memory, in the broad space in front of Balliol College, where they suffered death, with an inscription to the following purport:

Ne gratà posterorum memoriâ excidat

Quantum meruerè

Neuerandi Præsules

Latimerus, Ridleyus, Cranmerus,

Qui

Pro Religione Reformandâ

Crudelissimam hic mortem

Obiere

Annis Dom. 1555 et 6,

Monumentum hoc poni curavit,

Academia piè memor.

The last words of Latimer to Ridley, might also make an appropriate part of the inscription:

"Be of good comfort, and play the man: we shall this day light such a candle by God's grace in England, as I trust shall never be put out."

Some such public record might serve to remind the younger students in the University, how great obligations they are under to those venerable martyrs, who gave their bodies to be burned, rather than consent to the errors of Popery; and prevent them from making any unguarded concessions to that corrupt religion, whose spirit is confessedly always the same. It would be consistent also with that stedfast attachment, which the University has invariably shewn to that Reformed Religion, which these holy martyrs maintained with their blood.

I am, &c.

W. X. Y.

Unpublished Letters of Parker, Ridley, Coverdale, Nowel, &c. copied from the Original MS. in the British Museum.

Archbishop Parker to Sir W. Cecil.

SIR,

FOR that I intend by God's grace to visit my diocese shortly after Midsummer, thinking thereby to know the state thereof personally; and to take order among them, I would gladly that the Queen's Majesty would resolve herself in our book of Homilies, which I might deliver to the parishes as I go on. And for that I am altogether spoiled of my venison; I am compelled impudently to crave a couple of bucks at your hand; not as thinking that you have any parks in Kent; but doubting not that you may with half a word to your friends soon speed my request. And as I crave of your honour, so I intend to essay my Lord Robert, and other of my friends, to avoid the shame of my table, if I should not have to bid my neighbours to a piece of flesh; when most part of my brethren be better furnished in this provision than I am;

and if I might as boldly speak to the Queen's Majesty, for taking away my park in Sussex, to recompense me with three or four bucks in her park at Canterbury; as I did find grace in Queen Ann's favour in such like request, I would offer my suit. Marry, because I doubt in these days, neither bishops or ministers may be thought worthy to eat venison; I will hold me to my beef, and make merry therewith, and pray for all my benefactors, &c. Your honour must pardon importune beggars. Your's at all times,

MATT. CANTUAR.

Endorsed by Cecil, Jan. 3, 1563

Myles Coverdale to Sir W. Cecil, 1563.

My duty considered in right humble wise unto your honour, these are in like manner to beseech the same, that whereas my lord bishop of London tendering as well my age, as my simple labours in the Lord's harvest, hath very gently offered me the pastoral office and benefice of St. Magnus, in London, therefore so it may please your honour to be means for me unto the Queen's most excellent Majesty, that in favorable consideration not only how destitute, I have been ever since my bishoprick was taken from me, and that I never had pension, indemnity, or stipend of it these ten years and upwards, but also how unable I am either to pay the first fruits or long to enjoy the said living; I going upon my grave, and not able to live over a year, her majesty at the contemplation thereof may most graciously grant me the first fruits of the said benefice. When her highness nevertheless might receive them again anew when I am gone.

Heretofore, I praise God for it, your honour hath ever been my special help and protector in all my rightful suits: if now, (that poor old Myles may be provided for) it please your honour to obtain this for me, I shall think this enough to be unto me as good as a *feast*. Thus most humbly

beseeching your honour to take my boldness in good part, I commit you and all yours to the most gracious protection of the Almighty.

M. COVERDALE, quondam, ELON.

From London, 6th February.

Grindal, Bishop of London, to Sir W. Cecil.

I pray you if it chance any suit be made for one Evans to be bishop of Llandaff, help to stay it till some examination be had of his worthiness. If any means might be found that things wickedly alienated from the See might be restored, it were well.

If any comfortable stay of living might be made of it, I would wish it to Father Coverdale, now lately recovered of the plague. Surely it is not well that he *qui ante nos omnes fuit in Christo*, should be now in his age without stay of living. I may not herein excuse us bishops: somewhat I have to say for myself, for I have offered him divers things which he thought not meet for him.

Your warrant in Hatfield Park or Enfield Chase, might serve my turn very well. God bless you.

Yours in Christ,

EDM. LONDON.

From Fulham, 20th Dec. 1563.

Bishop Grindal to Sir W. Cecil, Feb. 22, 1563.

Mr. Calfhill this morning shewed me your letter to him, wherein you wish some politic order to be devised against infection. I think it very necessary, and will do my endeavour both by exhortations and otherwise. I was ready to crave your help for the purpose afore, as one not unmindful of the parish.

By search I do perceive that there is no one thing of late more like to have renewed this contagion than the practice of an idle sort of people, who have been infamous in all good and common works. I mean these *Histriones*, common players, who now daily, but specially on holydays set up booths, whereinto

the youth resorteth excessively, and there taketh infection. Besides that God's word by their impure mouth-
ing is profaned, and turned into scoffing. For remedy whereof in my judgment, you should do very well to be a means that a proclamation were set forth further to inhibit all players for one whole year (and if it were for ever, it were not amiss), within the city, or three miles round about, and applying as well to the players as to the owners of the horse where they play their lewd inter-
ludes.

I wrote to Mr. D. Humfray, of Oxford, to keep the day appointed him by my lord of Rochester, which he will observe I doubt not.

As I compelled Mr. Calhill to know your pleasure for his repair to court, so shall I, pray you to let me understand your advice for my own case concerning my coming, whether I remaining here may be admitted, and the like for my chaplain Mr. Walters. I was compelled to remove hither, both for the better discharge of my office; and also for that I was destitute of necessary provision at Fulham, yet I thought that the city would have been cleaner now. God keep you.

*From my House at Powley,
22d Feb. 1683.*

Edwin Sandys, Bishop of Worcester, to Sir W. Cecil.

What way I may declare any part of my bounden duty towards you, for the manifold benefits received certainly I wot not; for as you have been the means to bring me into the place of honesty, so have you been the chief worker to preserve my honesty from malice which minded to impeach it. Which benefit of all others I esteem the most, and can no otherwise recompense, but only by bearing of good will, which when seasonable time will make bud forth and yield fruit, you may of right claim the same as your due.

Such is the barrenness of this country that it bringeth nothing

forth fit to remember you withal; and therefore I am bold to present you with an old clock in the stead of a new year's gift. Which I hope you will the rather accept, because it was your old master's of happy memory, King Edward's; and afterwards your loving and learned brother's, Mr. Cheeke's; and since his, who thinketh himself in many respects most bounden unto you, whose prayer you shall ever have; whose service you may ever use: as knoweth the Almighty. Who grant you many happy years with much increase in the knowledge of Christ, unto whose merciful governance I commend you. From my house at Hartelbury.

Your's in Christ most bounden,
ED. WIGORN.

28th Dec. 1563.

Edmund Schambler, Bishop of Peterborough, to Cecil, shewing when a Name may be changed at Confirmation.

After my humble commendations to your honour premised, these are to signify unto you, that whereas your honour and Sir Ambrose Cave wrote unto me concerning the changing of a name at the confirmation; I have learned that I may not change usual or common names but only strange and not common; and further if the name be changed at confirmation it taketh effect but from the confirmation. And thus wishing your honour preservation and health, I commit you to God, who ever preserve you.

Your honour's to command,
EDMUND PETRIBURG.

*From Peterborough, this xxxth
of May, 1563.*

Mr. Al. Nowel, Dean of St. Paul's, to Sir W. Cecil.

After my most humble commendations to your Lordship, these are to certify the same, that whereas the copy of the catechism which I caused to be written out for your honor, to whom the book is dedicated came to the hands of the bishops and

clergy assembled in the late convocation; and by reason that certain places were by their judgment altered and interlined, and somewhat blotted, I have caused it to be copied out again, and sent it to your honour, not now in my name as afore but in the name of the clergy of the convocation, as their book, seeing it is by them approved and allowed. And I would have sent it sooner, but that I thought your honour to be so occupied with certain most weighty public affairs, by occasion rising and necessary in the mean time, that you could have no leisure to view this or any other book. Which great public business, seeing they do not so speedily as I trusted draw towards an end, but continue and augment still, I thought it well that the copy of the book at the beginning appointed and dedicated to your honour, should remain with the same; that when opportunity should serve, your honour by leisure might view it and judge whether it were not unworthy by your honour's help, to be made public by the Queen's majesty's authority. For how expedient it were that some treatise of religion should be set forth, publicly in the name of the country, your honour doth well understand, seeing the opinion beyond the seas is that nothing touching religion is with any authority or consent of any number of the learned here in this country taught or set forth, but that a few private persons teach and write their opinions without any authority at all. For my part I have taken pains as well about the matter of the book, that it might be conformable unto the true doctrine of the Scriptures, as also that the style might agree with the purity of the latin tongue. And as the book hath not misliked their judgments whom I do both most allow and reverence; so if it might likewise be approved to your honour, to whose patronizing in my purpose I appointed it when I first began it; I should think my pains most happily bestowed; as knoweth

God who ever preserve your known and all yours.

From London, 22d June, 1563.

THE BISHOP OF PETERBOROUGH'S QUESTIONS.

MUCH discussion has already arisen respecting the legality of these Questions; and we purpose in our next Number to advert especially to the subject. But the Questions themselves are important and curious: and as they have been printed at full length in the pamphlets of the Bishop of Peterborough's antagonists, no objection can be anticipated to a republication of them in this work. It is a step, however, which we should not have felt ourselves at liberty to take, if the circulation of these Questions had been confined within its original limits, and we are now transcribing not from the authorised publications of his Lordship, but merely from the pamphlets above mentioned.

Questions proposed to Candidates for Holy Orders, in the Diocese of Peterborough, so arranged under Heads or Chapters, that they may exhibit a connected View of God's Dealings with Man under the New Covenant.

CHAP. I.

Of Redemption by Jesus Christ.

1. Did Christ die for *all* men? or did he die only for a chosen *few*?
2. If Christ died for *all* men, and the free gift of God therefore came upon *all* men to justification, may we thence conclude that *all* men will be *actually* saved?
3. Is not God himself *willing* that *all* men should be saved?
4. If then Christ died for *all* men, and God is willing that *all* men should be saved, must not they who *fail* of salvation fail through their *own* fault?
5. Does it not then behove us to inquire into the terms of our redemption?

tion, that we may learn to do what is necessary on our parts towards the obtaining of everlasting salvation?

6. Is it not necessary, in order to acquire a knowledge of those terms, to examine, *first*, the state in which we were left by the fall of Adam; and, *secondly*, our deliverance from that state, through the death of Christ?

Consult Rom. viii. 32.—2 Cor. v. 15—1 Tim. ii. 6—James ii. 2.—See also the consecration prayer, in the Communion Service, and the Church Catechism, in answer to the question, "What dost thou chiefly learn in these articles of thy belief?"

Rom. v. 18—1 Tim. ii. 4.

CHAP. II.—Of *Original Sin*.

1. Did the fall of Adam produce such an effect on his posterity, that mankind became thereby a mass of mere corruption, or of absolute and entire depravity? or is the effect only such, that we are very *far gone* from original righteousness, and of our own nature inclined to evil?

2. Does the notion of man's *total* corruption, or *absolute* depravity, produce in general (what is considered its chief recommendation), a deep sense of *humility*?

3. Has not the frequent repetition of the doctrine, that we are not only *far gone* from righteousness, but are nothing better than a mass of mere corruption and depravity, a tendency to destroy all sense of virtue or moral goodness?

4. Is it possible, that a doctrine, which tends to destroy all sense of virtue, or moral goodness, should be a doctrine that comes from God?

5. Do we exalt the *Creator* by degrading the *creature*?

6. What advantage, then, can we derive from a doctrine, which converts mankind into a mass of absolute and entire depravity?—See Art. IX.

CHAP. III.—Of *Free Will*.

1. Is it in the power of *man*, without the assistance of *God*, to do what is *pleasing* and *acceptable* to *God*? Art. X.

2. "Is not divine assistance necessary, even to obtain the *will*, to do so?"—Art. X.

3. But when we *have* the will to do what is pleasing to God, is not the grace of God "*working with us*, and thus *helping* our infirmities?" Art. X.—Rom. viii. 26.

4. Would it not be absurd to say, that the grace of God is *working with us*, "if we ourselves had *no share* in the work?"

5. Is it not, then, contrary to our Tenth Article, to declare, that man has *no share* in the work of his own salvation?

6. Though the power which we possess is derived from God, yet when God has *given* us power, does it not rest with ourselves to *exercise* that power?

7. Does not St. Paul declare, that where the spirit of the Lord is, there is *liberty*?—2 Cor. iii. 17.

8. Though it is God who enables us both to will and to do, are we not required in Scripture to *exert* that ability, and to *work out* our salvation?—Philip ii. 12.

9. Is it not, then, contrary to say, that man has *no share* in the work of his salvation?

10. Are any advantages to be derived from the doctrine that God is the sole agent in the work of man's salvation?

11. Is not the power of God *equally* manifested, whether he operates on man immediately, as in a mere passive object, or whether he acts *mediately* through the agency of man himself, and by means which, as Creator of all things, he must have previously imparted?

12. Is it necessary, then, to deny the agency of man, in order to promote the glory of God?

13. Has not the doctrine, that man himself has *no share* in the work of his own salvation, a tendency to make him indifferent in regard to his moral conduct?

14. Can a doctrine, which renders men indifferent with respect to their moral conduct, be a doctrine that comes from God?

CHAP. IV.—Of Justification.

SECTION I.—Of Justification in reference to everlasting Salvation.

1. Does not the Church of England *distinguish* justification from everlasting salvation *?

2. Do not our Articles represent justification as *preceding* the performance of all our good works †?

3. Does not therefore, our justification (as the term is used in our Articles) take place in this *present* world ‡?

4. Is not everlasting salvation the same as everlasting life or happiness in the world to come?

5. Is not then our justification the mere *commencement* of that of which in the general scheme of redemption everlasting salvation is the end?

SECTION II.—Of Justification in reference to its Cause.

1. Does not the Eleventh Article declare, that we are “justified by faith only?”

2. Does not the expression *faith only*, derive additional strength from the negative expression in the same Article, and *not* for our own works?”

3. Does not, therefore, the Eleventh Article *exclude* good works from all share in the office of justification! or, can we so construe the term *faith*, in that Article, as to make it include good works?

4. Do not the Twelfth and Thirteenth Articles *further* exclude them; the one, by asserting that good works *follow after* justification; the other

* In the very first Homily, and in the very wording of that Homily, we find the expression, “justification and everlasting salvation.” If the *disjunctive* particle had been employed, the terms might have been considered as of similar import. But in such a case it would be tautology to employ the *conjunctive* particle.

† According to Art. XII. good works *follow after justification*; and according to Art. XIII. we are *even incapable* of doing good works, before we are justified.

‡ It is used also in the same sense by St. Paul.

by maintaining that they *cannot precede* it?

5. Can that which precedes an effect be reckoned among the *causes* of that effect?

6. Can we, then, consistently with our Articles, reckon the performance of good works among the causes of justification, whatever qualifying epithet be connected with the term *cause*?

SECTION III.

Of Justification in reference to the Time when it takes place.

1. When we are justified, are we not, in the words of the Eleventh Article, accounted righteous before God?

2. When we are accounted righteous before God, and so accounted for the merit of our Lord and Saviour Jesus Christ, are we not then admitted to the benefit of the Christian covenant?—Art. XI.

3. Is not, therefore, our justification our admission to the Christian covenant?

CHAP. V. Of Everlasting Salvation.

1. Though we are justified or admitted into covenant with God, through the merits of Christ, if we have but *faith* in these merits, and though we are thus admitted even *before* our faith has produced good works, does not the performance of good works, when we *are* admitted into covenant, become thenceforth a *bounden* duty?

2. Do all men, who have been admitted into covenant with God, *perform* that bounden duty?

3. Does not, then, experience show, that faith, which had been sufficient for our *admission* to the Christian covenant, is not always productive of that fruit which is wanted in order to *remain* there?

4. Though the Twelfth Article declares, that good works spring out necessarily of a *lively* faith, are they a necessary consequence of faith in *general*?

5. Is there not a *dead* faith as

well as a *lively* faith? and does not St. James give the former appellation to the faith which remaineth unproductive of good works?

6. Though good works, then, are the *natural* fruits of faith, are they the *necessary* fruits of faith, or fruits which follow of *necessity*?

7. If our faith should not be productive of good works, will our *admission* to the Christian covenant ensure our arrival at the completion of it? In other words, will the justification which takes place in the present life, ensure our everlasting salvation or happiness in the life to come?

8. Does not the Sixteenth Article declare that we *may* depart from grace and fall into sin?

9. Does the same Article say more than that "we *may* arise again and amend our lives?" and does it not thus imply that we may *not* arise again and amend our lives?

10. Does it not then follow from the Sixteenth Article, that justification leads not of *necessity* to everlasting salvation?

11. Is not then the performance of good works, a condition of everlasting salvation though not of justification, viz. as the term justification is used in St. Paul's Epistles and in our Articles? St. James takes it in a *different* sense; and therefore does not contradict St. Paul.

12. Are *conditions* of salvation incompatible with the doctrine, that salvation is the *free* gift of God? or must we not rather conclude from the very circumstance, that though, on the part of God, the gift is *free*, he may annex to the offer whatever conditions he may think proper to prescribe*?

13. Are not those conditions repeatedly declared in Holy Scripture?

14. Has not Christ himself declared that we are to be rewarded

every man according to his *works**, and that they only who have done *good* shall come to the resurrection of life†?

15. Has not St. Paul also declared that God will render to every man according to his deeds?—Rom. ii. 6.

16. Does not St. James ask the question—Can faith save us? And does he not himself answer the question, by saying that "faith, if it hath not works, is dead?"—James ii. 14. 17.

CHAP. VI.—Of Predestination.

1. Does not the Seventeenth Article enumerate various qualities as belonging to those persons who are predestined to everlasting life?

2. Is it not one of those qualities, that "they walk religiously in good works?"

3. Is not, therefore, the walking religiously in good works, a *criterion* by which they who are predestined to eternal life may be distinguished from those who are *not* so predestined?

4. Does not our Saviour declare that we shall be known by our *works*, as a tree is known by its *fruit*?—Matt. vii. 16—21; xii. 33—35. Luke vi. 43. 45.

5. Does not St. Peter declare that we are elect according to the foreknowledge of God, unto *obedience*? 1 Pet. i. 2.

6. Is it not, therefore, a contradiction, both to Scripture and to the Seventeenth Article, to assert that the decrees of God are *absolute*? or that election on the part of God has no reference to foreseen good conduct on the part of *man*?

7. If we believe that, in respect to a future state, neither our good conduct can excite any reasonable hope, nor our bad conduct any reasonable fear, is there any thing beyond the dread of *temporal* punishment to deter us from the commission of crimes?

* The word used by St. Paul, clearly shows that it is the *giver*, not the *receiver*, who is free from obligation.—See Rom. v. 15, 16.

* Matt. xvi. 27.

† John v. 29.

8. Is not the law of God (which, when rightly understood, affords us an *additional sanction* to the law of man) so perverted by such a belief, as to become the means of *counter-acting* the law of man?

9. Is not such a belief *injurious* also to the *individual*, as well as to society, by *exciting* ungrounded hopes in the confident hypocrite, and driving modest virtue to despair.

10. Though the Creator is not accountable to the creature, and his will alone determines *who* shall be elected to eternal life, is it credible that a Being of infinite wisdom, justice, and goodness, should elect on any other principles than such as are *consistent* with those attributes?

11. And does not absolute or indiscriminate election *annul* the distinctions of good and evil, of virtue and vice?

12. Is, therefore, such election possible on the part of a Being who is infinitely wise, just, and good?

CHAP. VII.

Of Regeneration, or the New Birth.

1. Is not our *new* birth distinguished from our *first*, or natural birth, by being a *spiritual* birth?

2. Are we not *spiritually* born when we enter into covenant with God?

3. Do we not enter into covenant with God, through Christ, at our *baptism*?

4. When the outward sign is duly accompanied with the inward grace, are we not then born (in the words of our Saviour, John iii. 5.) "of water and the Spirit?"

5. Does not our baptismal service accordingly declare that we *are* regenerated at our baptism?

6. Does it make any exception or reservation on that head?

7. Is not our new or spiritual birth, as well as our first or natural birth, an event which happens only *once* in our lives?

8. If, then, we believe in the doctrine of our Church, that the new

birth takes place at *baptism*, can we believe that they who have been baptized according to the rites of our Church will be regenerated at any other period?

CHAP. VIII.—Of Renovation.

1. Though at our baptism we became regenerate, and were made the children "of God by adoption and grace," does not the infirmity of our nature still require that we should *duly be renewed* by the same Spirit? See the Collect for Christmas Day.

2. Does the assistance which we thus receive from the Holy Spirit display itself by sensible impulses, or do we discover this assistance only from the *effects* which it produces?

3. Does not St. Paul describe the "fruits of the Holy Spirit? And do not those fruits consist in *goodness and righteousness and truth*?—Eph. v. 9.

4. If we wish, then, to know whether we are assisted by the Holy Spirit, must we not examine whether we have attained to *goodness and righteousness and truth*?

5. And if we have not these fruits of the Spirit, is it not presumptuous to imagine that the Spirit dwelleth in us?

6. Do not even the *best* of men require, during the whole course of their lives, the aid of the Holy Spirit to secure them from the danger of sin?

7. Is it not then presumptuous to suppose that, at *any* period of our lives, we can have become either so *perfect* or so *secure* as to have no longer need of renovation?

CHAP. IX.—Of the Holy Trinity.

See the Articles I.—V.; and the Church Catechism.

1. Are not there Three Persons in the Holy Trinity, equal in power, though different in office?

2. What is the office of God the Father?

3. What is the office of God the Son?

5 B

4. What is the office of God the Holy Ghost?

Dissertation on the Laws of Divorce according to the Sacred Scriptures.

SECTION I.

THE judgment and sentence of our Lord on the question of divorce occurs in the following texts of the New Testament, concerning which it must be our first concern to treat. "Matt. v. 32. " But I say unto you, whosoever shall put away his wife (*saving for the cause of fornication*) causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery."

Matt. xix. 9. " And I say unto you, whosoever shall put away his wife (*except it be for fornication*) and shall marry another committeth adultery; and whoso marrieth her which is put away doth commit adultery."

Both these texts contain the exception, " save for the cause of fornication." The two next do not.

Mark x. 11, 12. " And he saith unto them, whosoever shall put away his wife and marry another, committeth adultery against her: and if a woman shall put away her husband, and be married to another, she committeth adultery:" where it is to be remarked, that if the exception be implied, as we shall find cause to believe, the same right of putting away is given to the woman, as to the man.

Luke xvi. 18. " Whosoever putteth away his wife, and marrieth another, committeth adultery; and whosoever marrieth her that is put away, committeth adultery."

Concerning these passages it is first to be observed that Matt. v. 32. stands apart from the three following, and belongs to our Lord's discourse from the Mount; but Matt. xix. 9, Mark x. 11, 12, and Luke

xvi. 18. report the same sentence as it was delivered at the same time, and on the same occasion during our Saviour's ministry. In proof of this, which is a material circumstance, we read Matt. xix. is the beginning of the chapter, that " when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea beyond Jordan." Conformably to which in the beginning of Mark x. it is said, " he arose from thence, and cometh from the coasts of Judea by the further side of Jordan:" and in both the Evangelists it is said that the multitude came unto him, and the discourse between him and the Pharisees passed manifestly at the same place, and before the same company, only with some variety in the relation, as is usual. This being the case, the exception which occurs in Matt. xix. and which is omitted in Mark x. and Luke xvi. must be taken into the latter places, according to the common rule in parallel testimonies, that the fuller and more comprehensive passages shall supply those which are less explicit: and then from the whole testimony of our Lord it will follow undeniably that he allowed divorce upon the cause of adultery, regarding that crime as a dissolution of the marriage contract: and that according to that sentence in the common acceptance of those to whom he spake, and in all equity and reason, the parties so divorced become free.

Whether some restraints may not be laid upon the guilty parties in adulterous connections in order to prevent them from benefiting by their own crime, as well as to remove one motive for it, or in the way of punishment, is another question with which these texts are not concerned.

The first objection which we meet to that conclusion which has here been said to follow from the testimony of our Lord, is made by those who contend that our Lord in the word of exception in the former passages addressed the Jews only,

and intended what he said for their direction; and that in St. Mark, where he is said to have spoken to his disciples, it is omitted.

But this interpretation is destitute of force, because in Matt. xix. Christ evidently addresses his disciples also, since they make the reply upon it. Nor is it true that in Mark x. the exception is omitted only when Christ spake to his disciples; for it is omitted also in the former part of the chapter where our Lord is thought to address the Pharisees alone, as well as in his answer afterwards when his disciples question him again upon the matter. If this be not sufficient to overthrow that evasive interpretation, let it further be observed that in Matt. v. 32. which stands apart from the other testimonies, the exception is delivered, nor can it be asserted with any shew of reason, that our Lord's discourse upon the moral law at that time was a partial comment intended only for the Jews.

If indeed we suppose that the exception which our Lord made in either place, was intended only for the Jews, we must bring ourselves to think that Christ not only made a new law for the Jews, but a new judicial law; which is a very harsh conceit. It does not appear that our Redeemer ever gave any new law to the Jews, or laid down any maxims exclusively for them. It is true that he often commented upon the Jewish law; but it was either to vindicate it from false glosses, or to establish it upon the ground of natural reason, or with relation to the first design of God, to which, as in the case before us, he frequently reduced it; and therefore all rules and maxims which were so cleared and vindicated, were of general importance and perpetual obligation. This will serve in part for a removal of the next objection made by others, who without asserting that distribution of the subject of our Lord's discourse, as if part of it were intended for the Jews, and

part for the disciples, contend more generally that our Lord does not lay down any precept of his own in those places, because he comments there upon the Jewish law; from which supposition they infer that his sentence does not bind upon his followers as a rule designed for every age. But neither has this interpretation any force at all, though the ground of it be partly true. We need not then reply, as some do, that our Lord's words "but I say unto you" contradict the foregoing notion, and declare the precept to be in a peculiar sense his own: we need not resort to this answer; for neither is it true that our Lord by that introduction intended to oppose his word to that of Moses. The truth is, that although our Lord may so far be said to comment upon what was peculiar to the Jews, treating as he doth of the indulgence which was granted to them, shewing the reason for it, and reproving some abuses of it; yet it is evident that he goes much further. He argues the whole question upon the first foundation of God's ordinance. "From the beginning (saith he) it was not so." He goes back to the first institution of the marriage tie, and therefore what he delivers is to all intents fully and effectually his decision on a point of general obligation. The peculiar circumstances of Jewish law had not been at all in question: nor does it make any difference as to the force and obligation of the sentence which he passed, whether he thereby fixed the sense of an universal law grounded upon God's original institution, or delivered a new precept; for in both cases he determines the true measure of obedience. Our Lord, then, was commenting upon a law which the Jews had in common with all men, though with some indulgence and peculiarity in their case, to which also he adverted; but the law itself was general, derived from common principles, and grounded on the Will of God de-

clared from the beginning. Christ reduced the question to this source, and defined exactly what was proper and essential to the subject. Thus, though he did not give a new precept, yet he fixed for ever the rule of practice in this point, and prescribed its measures under the sanction of his own word. That he spake to all, is further evident, because the exception of divorce for the crime of adultery was not proper or peculiar to the law by Moses.—Death, and not divorce, was the punishment of adultery by the Jewish law; and therefore it is manifest, without meddling with their punishments, which perhaps at the time when our Lord spake could not be enforced, that our Lord declared in general terms that adultery was that breach of the nuptial contract, and of the whole obligation of the marriage vow, which furnished a just cause for divorce.

If the Jews were defeated of the former modes of punishment at that time, having lost the power of inflicting death upon offenders, it might be very needful for them to know that this remedy lay open to them, as well as to all men in all ages under like circumstances, for whose sake also our Lord's decision is recorded. Thus in few words, in answer to those who contend that our Lord only commented upon the Jewish law, it must be replied that this may be very true, and yet that it will not prove in the least that he did not define the measure of a general rule; in which case his judgment also would be generally binding; because when he commented upon the Jewish law, it was in a matter which was grounded upon God's first ordinance, in which the bond of universal obligation cannot be denied. This is evident, since he refers distinctly to that original institution. Thus also in the case of the Sabbath, our Lord sometimes treats of a law in which the Jews were particularly concerned; and about which they had a special rule

grounded upon some circumstances which were peculiar to them; but our Lord, in commenting on that great commandment, refers also to God's first institution, and reduces it to that standard when he prescribes the general measures of obedience.

Having touched these points, we may pursue the first remark laid down in this discourse, and agree with Dr. Hammond, and other commentators, on the texts produced, that the several passages, Matt. v. excepted, relate to one and the same transaction, and deliver the same sentence of our Lord. The less explicit passage must therefore be supplied from that which is more full. In these places then, 'Matt. xix. 9. Mark x. 11, 12. and Luke xvi. 8. the exception concerning adultery is either expressed or implied, and the controversy will turn next upon two points, which may now be stated.

It may be disputed, since our Lord only intimates that a man may put away his wife for the cause of adultery, but does not say that he may marry again during her life, whether it will follow that this liberty is lawful, and was intended to be left without restraint?

It will then remain to be debated how the latter portion of the text, "he that marrieth her that is put away, committeth adultery," is to be understood.

With regard first to the liberty of marrying again, the ground and reasons of our Lord's whole sentence and determination prove evidently that the liberty remains. He infers the fitness of divorce upon a breach of the marriage contract, from the nature of that contract, and where that tie is broken by adultery, and made void thereupon, the parties must remain at liberty. The essence of the marriage bond consists in that interest in each other, which is expressed both in their mutual vow, and in their becoming one. This interest and union are as clearly

said to be transferred in the case of adultery, according to the judgment of St. Paul, 1 Cor vi 16. "Know ye not that he which is joined to an harlot is one body;" where he also looks back to the prime ordinance of God concerning married persons, and to the declaration that "the two shall be one flesh." The unity, therefore, which is by marriage, being broken, the bond is broken, and may be utterly made void. It matters little to raise a question here whether the matrimonial bond be so dissolved by the mere crime, before the solemn dissolution shall be legally obtained. It has indeed been disputed whether it can be consistent with good morals to dissemble or put up with the wrong; but it cannot be doubted that the tie is broken in such cases, and that it *may be* publicly declared void.

We may pass on to remark, that the mutual obligation cannot be thought to continue, where the ends and benefits of the relation, according to the divine ordinance, and the nature of the union, are defeated by the wilful act of the offender—Here too we may again remark, that the natural and perpetual reason of the thing, and the terms of God's own institution, sufficiently demonstrate that the case excepted cannot be limited to the Jewish nation, in that distinct capacity under which they formerly existed. The reference to the Jews may serve to shew to what extent the sentence of divorce allowed by our Lord will reach; for the Jews never doubted of the liberty to marry after sentence of divorce; and therefore if our Lord be thought to decide the matter with any view at all to the received usage of his own time during his ministry, it is plain that the liberty to marry is implied, and his silence on the point where it was certainly understood in one way, becomes more than a negative argument in favour of that liberty.

Our Lord, in ascending to the first institution of marriage, and

then allowing divorce for one cause, renders it evident that he judged the bond of marriage to be broken in that case. Why should he argue the sacredness of marriage from God's own ordinance, when he was admitting an exception to its obligation, unless at the same time he designed to prove that the exception was allowed, because the bond itself was violated and destroyed by that crime? Christ would never have employed those arguments drawn from the prime ordinance of marriage, and then have allowed divorce, if the sacredness of marriage, as some contend, render it indissoluble, *save only by indulgence to the Jews*. But we remarked before, that it is not reasonable to maintain the binding force of that tie, the advantages of which are frustrated by the crime of the guilty party. Nor will the objection avail here, that the bond of marriage is allowed to hold good against providential disabilities subsequent to marriage, by disease, or barrenness, or otherwise. The engagement in these cases is not destroyed by such inevitable inflictions; on the contrary, the parties stipulate from the first not to separate for misfortune, or for accidental inconveniences, which are not the results of crime. We may therefore well conclude, whatever notions have been taken up since marriage was erroneously advanced into the number of the sacraments, to the proper definition of which it does not answer, that it is against all reason, and without any warrant of Scripture, to keep the innocent party bound to the restraining power of that contract, the ends and advantages of which are cancelled by the trespass of another.

We now come to enquire how those words are to be understood which say, "that whoso marrieth her that is put away committeth adultery." Is it not reasonable then to suppose, that our Lord having contemplated the case where a man putteth away his wife without cause

of adultery, and having shewn what his offence will thereby be, that he goes on to declare what shall happen in the same case with respect to the woman also, if another take her to wife, the bond of marriage not having been properly dissolved? Or are we, as some have contended, to understand our Lord as proposing a new matter in the latter clause, and without reference either to sufficient or insufficient causes of divorce, to say, that "whosoever marrieth a woman that is put away, committeth adultery?"

If we take the first construction, the whole sentence has a clear connection, and the sense is supplied by one word, which appears to fall in so naturally with the context, and with the main scope of our Lord's determination, that it can scarcely be refused. The passage then will run thus: "I say unto you, whosoever shall put away his wife, except it be for the cause of fornication, and shall marry another, committeth adultery; and whoso marrieth her that is (*so*) put away, doth commit adultery." If we take the other interpretation, the passage must be supplied thus: "I say unto you, whosoever shall put away his wife, except it be for the cause of fornication, and shall marry another, committeth adultery; and whoso marrieth her that is put away (*for any cause*) doth commit adultery." The passage certainly will admit of being paraphrased in either way; but without contending that according to the former method of construction the sense is much more easy and connected, (the whole case of the man and woman in one instance, namely, that of undue divorce, being thereby fully stated,) we may pass on to prove that the latter interpretation *cannot* be the true one, since it involves in it a contradiction. It appears then to be impossible that our Lord could mean that whosoever marrieth her that is put away *for any cause*, committeth adultery, since he had just

admitted that the bond of marriage might be broken by adultery, and so come to be dissolved. Accordingly where divorce takes place for that crime which involves the breach of the matrimonial contract, and is followed by its legal dissolution, it is impossible that either party should commit adultery against the other by a subsequent marriage, unless they can offend against a tie which has been cancelled. Take it thus, there can be no adultery where there is no matrimonial obligation: there is no matrimonial obligation between parties justly and lawfully divorced: it follows that there can be no adultery with reference to the former tie by a marriage with her that is properly divorced. The only objection that can be apprehended, must be made to the minor proposition, that there is no matrimonial obligation between parties rightfully divorced. Some appear to think that there is, and the canonical device of divorce *a mensâ et thoro* seems to be grounded upon that conceit; for the refutation of which the former arguments advanced in this discourse may be sufficient. They who pretend further, that our Lord might not mean to extend the same right to the woman that he does to the man, either of claiming divorce upon sufficient cause, or of exercising freedom in a second marriage upon such release, should produce good reasons for what they say, but certainly they will not find them in any of the passages of Scripture which have been considered.

There is another text which should not be passed over. St. Paul says, "but unto the married I command, yet not I but the Lord, let not the wife depart from the husband: but, and if she depart, let her remain unmarried, or be reconciled to her husband; and let not the husband put away his wife." In this place also the separation for an insufficient cause is implied; and then the same interpretation which has been given of the former texts will apply

to this. That the case of an insufficient cause only is implied is manifest, not only from the nature of the matrimonial contract, but because the Apostle expressly refers to our Lord's determination, who excepts adultery and allows divorce upon it. This passage of St. Paul is peculiar; it refers to those unequal matches which were contracted between believers and those who were not converted, in which case his advice was against separation: and he goes on to speak of cases of desertion, and more especially of cases where the wife, being a Christian, is deserted by an unbelieving husband. In treating of this point the Apostle determines that under such circumstances the wife is not bound, but becomes free after such desertion, in which she is left without the power of remedy: 1 Cor. vii. 15. "if the unbelieving depart, let him depart; a brother or a sister is not under bondage in such cases." And this is reconciled to our Lord's judgment, (which restrains the dissolution of the marriage tie to the case of adultery,) by the disparity of the instances regarded; our Lord treating of voluntary divorce between parties bound by the same law, and having the same remedy, and the Apostle treating of desertion which brings an involuntary dissolution on the bond of marriage, with respect to the party who is left, and who remains without the power of remedy against one who does not acknowledge the same law, and who, according to the vices practised commonly by unbelievers in that age, not only assumed his liberty, but probably formed new connections, and so broke the marriage tie in our Lord's sense also.

Having stated what seems necessary with relation to the testimonies of Scripture in this point, it appears, if the interpretation of them stand good in favour of divorce and dissolution of the bond of marriage for adultery, that both parties remain free; and even the guilty party is

incapable, from thenceforth, of offending against an engagement which is utterly dissolved. It will follow, too, that no human law can be competent to deprive the innocent party of the benefit and remedy which lie open to him by the law of God and the perpetual rule of equity, more especially when such restraint would impose an obligation which, in many cases, cannot be endured without the risk of moral detriment. In such case a man may be compelled to submit to civil penalties, but he cannot be bound by any tie of conscience. The same reasoning will apply as in the case of forced celibacy, which no human law, whether imposed by the civil or the spiritual ruler, can fasten on the conscience; because it is against the law of God, and the privileges of his covenant, as well as the perpetual ground of equity, and because, in many cases, it would bind to sin. But it will not follow, from any thing which has been here offered, that there may not be sufficient reason to suppose that our Lord did not intend to give liberty to the guilty party to contract a new connection with the partner of the crime; for this, also, seems to be against the perpetual ground of equity, which cannot be thought to suffer guilty persons to profit by their own crime. If we may not frame any presumption or conjecture concerning what might be our Lord's intention in this respect, yet it appears to be both politic and just that such marriages should be restrained. Many strong reasons plead for such restraint. An encouragement is held out, by the contrary practice, to deliberate schemes of adultery and divorce; not to mention the disgusting inconsistency of admitting persons partaking in the same crime to the privileges of a sacred union, founded in the shameful dissolution of a former tie. If the restraint alluded to were imposed, there would still be left a remedy for that inability, which might be pleaded, for submitting to

the ties of continence for the time to come. The liberty would remain for the separated parties to marry with any but the partner of the crime. Nor does it seem that a restraint upon the guilty party, forbidding him to marry with the partner in offence, if it were enacted in the way of punishment, could be accounted too severe, though it may be open to inconvenience and objection, since, for many ages, both by the divine law and among the heathen, the crime of adultery was punished by an ignominious death.

SECTION II.

THE opinions of divines, both ancient and modern, have been very various on the subject treated in the former part of this discourse. It is easy indeed to understand the bias which prevails in writers of the Romish Church; but from very early ages there was much difference of opinion in the matter. It is observable, indeed, that upon no subjects do we meet with earlier departures from the plain integrity of Scripture than where celibacy or marriage are concerned. They, however, who take the opposite side to that which is preferred in the foregoing remarks as resulting from the exception so distinctly made in both places of St. Matthew, and from the nature of the marriage union, as well as of the crime, by which it is dissolved, support their opinion by precarious reasons, and at best by pleas of charity, which may fail in many cases; whereas if their judgment should obtain, the breach of charity would be as liable to happen in another manner, and the inconvenience to the unoffending party would be greater, and indeed intolerable. But if the more obvious and natural construction of the texts of Scripture before cited be maintained, and the lawfulness of divorce in the cases specified, as well as the subsequent freedom of the parties be admitted, the exercise of charity in reconciliations on sincere repentance might still be left open to discretion, without precluding the

liberty so needful where there shall be no place for charitable pleas, or where such efforts to reclaim the guilty shall not meet with success.

The first difference in sentiment among ancient writers appears concerning the propriety of retaining an adulterous partner. Some canons prohibit this in the Clergy. Concil. Neocæsar. Can. 8. The 65th canon of the Council of Eliberis says, "si cujus Clerici uxor fuerit machata, et scierit eam Maritus suus machari, et non statim eam projecerit, nec in fine accipiat communionem; ne ab his qui exemplum bonæ conversationis esse debent, ab eis videantur scelerum magisteria procedere." The Clementine Constitutions say "qui vitiam retinet, legem naturæ transgreditur; qui adulteram retinet, insipiens est, et improbus." St. Austin on the other hand, and many others, plead for retaining the adulterous party. Augus. de Adulterin. Conjug. lib. 2. passim*, where he intimates also, that the Scriptures forbid both man and woman to marry again even after lawful divorce, but states this as a thing so doubtful, that he dares not account the breach of it to be a crime. "Quisquis uxorem in adulterio deprehensam dimiserit, et aliam duxerit, non videtur aquandus eis qui exceptâ causâ adulterii dimittunt et ducunt. Et in ipsis divinis sententiis ita obscurum est utrum et iste cui quidem sine dubio adulteram licet dimittere, adulter tamen habeatur si alteram duxerit, ut quantum existimo, venialiter ibi quisque fallatur." Augus. de fide et Oper. cap. 19. The Council of Arles appears to follow this opinion. Concil. Arlat. can. 10. not making it a crime, but dissuading from the practice. "Placuit ut in quantum potest consilium eis detur ne viventibus uxoribus licet adulteris, alias accipiant."

The Author of the Commentaries, under the name of St. Ambrose,

* Dr. Whitby says that St. Austin retracted this opinion.

makes a difference between the man and the woman, "non permittitur mulieri ut nubat si virum suum causâ fornicationis dimiserit. Viro licet ducere uxorem, si uxorem dimiserit peccantem," for which he gives no better reason than "non ita constringitur vir sicut mulier, caput enim mulieris vir est." But Epiphanius plainly says, that the liberty remains to both, though he regard the second marriage as a mark of infirmity. "Ὁ δὲ μὴ δύνηται τῇ μιᾷ ἀρκεσθῆναι τελευτήσασσιν, ἐκείνη τινὶ προφρασίῳ πορνείας, ἢ μοιχείας, ἢ κακῆς αἰτίας χωρισμῷ γένομενα, συναφθέντα δευτέρᾳ γυναίκιν, ἢ ἑυνῇ δευτέρῳ ἀνδρὶ, μή αἰτιαται ὁ θεὸς λόγον, ἢ δὲ ἀπὸ ἐκκλησίας καὶ τῆς ζωῆς ἀποκηρύττει, ἀλλὰ διαβιβάζει διὰ τοῦ ασθενέος." Epiphani. Hæres. 59.

Origen declares that many did so marry, and were tolerated in it, but thinks it contrary to Scripture. "Scio enim quosdam qui præsent Ecclesiis contra scripturam permisisse aliquam nubere viro priori viventi:" but the Scripture he alludes to is 1 Cor. vii. 39. which is rightly determined by Grotius not to relate to this matter: "ad divortiorum questionem non pertinet cum nihil aliud ibi probare instituerit Paulus, quam ultra mortem mariti conjugale vinculum non extendi, ac proinde secundas nuptias non rectè damnari." The Councils of Elib. and Milev. do however put those to penance who marry after divorce. Concil. Elib. can. 9. Concil. Milev. can. 17.

The Greek Church with St. Chrysostom hold the contrary to those canons, and so have the laws of diverse states, such also was the judgment of our own realm after the Reformation, until Archbishop Bancroft upon conference agreed otherwise * upon what arguments does not appear.

But to note now some of the weak and inconsistent arguments

adduced; we find the Commentaries in St. Ambrose's works speak thus, "si omne conjugium a Deo est, omne conjugium non licet solvi," without a word of our Lord's exception, "noli ergo uxorem dimittere, ne Deum tuæ copulæ diffitearis autorem." Yet he goes on only to speak of divorce for insufficient causes: "dimittis ergo uxorem quasi jure, sine crimine; et putas id tibi licere, quia lex humana non prohibet; sed divina prohibet." Ambros. lib. 8. Evan. Luc. cap. 16. This confusion in his judgment leads to much inconsistency in his account of 1 Cor. vii. "quod si infidelis discedit, discedat; simul idem Apostolus negavit legis esse divinæ ut conjugium quaecunque solvatur; nec ipse præcipit, nec dedit deserendi auctoritatem, sed culpam abstulit destituto," whereas the Apostle determines positively that "a brother or a sister is not under bondage in such cases."

St. Jerome in Matt. cap. xix. says, "sola fornicatio est quæ uxoris vincat affectum, uno cum illa unam carnem in aliam dividerit: et si fornicationi separaverit marito, non debet teneri, ne virum quoque sub maledicto faciat, dicente scripturâ qui adulteram tenet stultus et impius est." Prov. xviii. secund. vers. Sept. But he spoils all by what follows, and ~~gives~~ ^{sets} very weak reasons: "et quia poterat accidere, ut aliquis calumniam faceret innocenti, et ob secundam copulam nuptiarum veteri crimen impingeret, sic priorem dimittere jubetur uxorem, ut secundam primâ vivente non habeat. Quid enim dici tale est: si non propter libidinem, sed propter injuriam dimittis uxorem, quare expertus infelices priores nuptias novarum te immittis periculo! Nec non quia poterit evenire ut juxta eandem legem uxor quoque marito daret repudium, eadem cautela præcipitur viro, quod si talem duxerit sub adulterii est crimine," all which is very strangely concluded, the crime of adultery being imputed only because

* Vide 3 Salk. Rep. 138.

a marriage in such circumstances may be open to some inconvenient suspicions.

But if there be found uncertainty and inconsistency in these ancient writers, there is no less fluctuation in the opinions of Grotius, who goes over much of this ground. He adverts to the case brought by Justin Martyr, who, as he says, "apostolicis temporibus proximis, in oratione ad senatum Romanum laudat faminam Christianam quæ usa Romanæ legis beneficio, marito ultra fas libitanti repudium misit, et ab eo divortit; οπως μη κοινωσιν τωι αδικηµενωι και ασβεσµατων γενηται. Sed ad-
tur, fecisse hoc illam postquam diu monendo precandoque nihil eum profecerat. Viri autem scortantis uxore. Etiam eam ob causam discedere a matrimonio non potuisse observatam perpetuo inter Christianos notant Græci ad can. Apost. 48. et Basilii respons. 9. Idemque in occidente observatum apparet ex Eliberino Can. 9. Fæmina fidelis quæ adulterum maritum reliquerit fidelem, et alterum ducit, prohibeatur ne ducat; si duxerit non prius accipiat communionem nisi quem reliquerit prius de seculo exierit." Our Lord seems not to have made this difference, Mark x. where he speaks of the woman putting away her husband for a just cause, as he does before of the husband putting away his wife* and it is in vain to say, as some of the Romish commentators do, that if our Lord had intended to give the liberty of second marriage in such cases he would have specified it. Thus Clarius says on Matt. xix. 9. "quod si voluisset merito aliquid indulgere, declaravisset omnino, neque rem tanti momenti ita frigide præterisset." But this is easily and much more forcibly to be retorted, for if our Lord had intended to deny the liberty contended for, there was much more reason for

him to do it in specific words; because, if he were silent, his whole determination in the former words would be sure to be understood according to the known usage of those to whom he addressed them, who never dreamed of any such restraint after legal divorce. This is a sufficient answer to Clarius, without a word of the main reason which respects the dissolution of the tie, and the liberty which arises thereupon.

Grotius goes on to speak in favour of retaining the adulterous party in hope of repentance. "Esto enim delinquerit conjux in conjugem. Debet esse penitentia, debet et venia locus. Iracundia. et ultionis cupiditas abesse debent. Quid igitur obstat quominus in matrimonio retineatur ea quam serio facti penitet, nisi pudicitia sit imminuta. Quo tamen ipso casu, multi Christianorum ab altera matrimonio abstinebant; quod ipsum ita probare videtur Clemens Alexandrinus, ut tamen non exigat quasi necessarium. Sed et serius conciliis, Eliberino, et Aurelianensi, et Arelatensi, primo decretum est id licere quod nunc quoque Græci observant." Vide Chrysostorum Oratione altera de his qui cum Judæis jejunabant: circa finem. Grotius also says, "Quidam etiam, ut Hermas, putabant mulierem post unum delictum, verà penitentia tactum, recipi iterum debere; atque ob eam spem ab altero matrimonio abstinendum. Quam sententiam ex bonitate peculiari magis ortam quam ex communi receptaque lege tum ex aliis, tum ex Tertulliano apparet, qui non uno loco ostendit solitos suo tempore ad matrimonium alterum admitti qui ob adulterium uxorem dimiserit." There is a passage to this effect, lib. quar. adver. Marcion. where he says, "illicite dimissam, pro dimissa ducens, adulter est; manet enim matrimonium quod non rite diremptum est; manente matrimonio nubere adulterum est:" all which goes after the

* The same liberty is maintained in several places of St. Austin. Agnus. de adulterio conjugis, It. de bono conjugati, cap. 7.

right clew of sufficient or insufficient causes of divorce, and seems plainly enough to recognize the freedom of second marriage in the former case, restraining the crime in new engagements to the latter. Grotius also, in the beginning of his remarks upon Matt. v. 32. says, very justly, "et hæc causa videri potest cur Marcus x. 11. et Paulus I Cor. vii. 10. hoc Christi præceptum commemorantes, verbis utantur generalibus, nullâ exceptione appositâ; nimirum quia tales exceptiones ex naturali æquitate venientes tacite insunt legibus, quantumvis generaliter pronuntiatis." Yet this same writer argues afterwards throughout upon other grounds; never placing the full stress upon our Lord's exception as it stands in Matt. v. and Matt. xix. or upon his own reason alleged above for its omission in other places.

Grotius seems also to think that the clause, "whoso marrieth her that is put away, committeth adultery," must be taken without reference to sufficient or insufficient causes, at least, until all means have been tried to reconcile the parties; citing, to this purpose, I Cor. vii. 11. "but, and if she depart, let her remain unmarried, or be reconciled to her husband; and let not the husband put away his wife." Yet this place, as he himself determines elsewhere, does not concern the case of persons properly divorced for a breach of the marriage contract. He admits, also, that the practice, according to the law of Moses, was different, for he says, "nec enquam interdictum erat repudiatum ducere præterquam sacerdoti, cæteris ergo rite nubebat." What follows is nothing to the purpose, for he makes our Saviour forbid this liberty, and yet applies the prohibition only to divorces for insufficient causes; so that he determines nothing in the main point. Grotius, also, very strangely construes the several imputations of

adultery, i. e. that denounced against him who putteth away his wife, except for the cause of adultery, and that denounced against him that marrieth her that is so put away, as if both places signified no more than that parties rightly divorced would still be guilty of adultery by marrying again, because they are guilty of a breach of charity, which surely is another crime, and which may not exist, even by his own confession, where he speaks of *inimuta pudicitia*, in many cases. Thus he says, on the clause "whosoever marrieth her that is put away," "videtur Christus agere de ducenti dimissam a viro qui tamen disciplina ejusdem maneat, ac ejus promde ingenium haberi debeat sanabile;" and he puts this question, "Quid si feminam alienâ injuriâ proculcatam, et de pudicitia periclitantem, misericordiâ motus aliquis in matrimonium suscepisset?" and he answers that the crime of adultery must then be restrained, "illis, qui dimissas excipiebant, non tentatis prius omnibus viis ad reconcilandum prius matrimonium, quod omnino faciendum Paulus docet, I Cor. vii. 11. (which place he declares elsewhere to be totally inapplicable to the case of persons properly divorced) aut quod pejus est alienis uxoribus inhiantes per divortiis sibi in viâ sternerent viam." But this is a very uncertain way of rendering all the passages in question, and restrains the right of putting away, even for adultery, more than is consistent with the words of exception so frequently alluded to. It also makes the crime of adultery to arise out of a supposed breach of charity in not waiting for the opportunities of repentance. Yet he strengthens all this precarious interpretation by adding, "neque alio mihi spectare videntur pleniora verba, Matt. xix. 9. ubi dicitur committere adulterum qui dimissam ducit, ut scilicet in illum recidat adulterum crimen, qui novo matri-

monio spem restituendæ concordia: abrupti." Grot. Annot. vid. Critici. Sacri.

So little, however, was Grotius satisfied with these rambling observations, that, having lost the right clew, he declares his own uncertainty, concluding "hæc de divortii quæ dixi, eo dixi animo ut piis et eruditis occasionem darem rei diligentius excutiendæ. Nihil definitio: nihil certe pronuntio." Yet such a bias had he taken, and to much did the words of exception stand in his way, that when he comes to comment upon Matt. xix. he takes again the desperate remedy of favouring another reading, on the credit only of the complutensian edition, and one version "μη επι πορνεία," instead of "επι μη επι πορνεία:" "ita," saith he, "vetus editio complutensis, atque ita legit Syrus," and then the words *παρεκτός λόγος πορνείας*, in the other text, must be rendered, according to him, "cum nulla subsit causa adulterii," a construction wholly inadmissible.

In Pale's Synopsis, the names of Catharinus and Cardinal Cajetan*, both eminent persons in the Romish Church, appear to these words upon Matt. xix. 9. "Hinc colligitur licere (nempe parte innocentis) in casu adulterii ad novas nuptias avolare." The opinion of Cajetan is quoted by a writer on divorce† and runs thus: "Intelligo igitur ex hac domini Jesu Christi lege licitum esse Christiano dimittere uxorem ob fornicationem carnalem ipsius uxoris, et posse aliam ducere;" to which he adds this remarkable testimony: "Non solum miror, sed stupeo quod Christo tam clarè excipienti causam fornicationis, torrens doctorum non admittat illam mariti libertatem." It is not the only instance in which that learned cardinal gives an honest evidence against his own party.

But he does not stand alone in this opinion, for Estius, who is regarded by the Romish party as one of the most celebrated of their commentators, in commenting on those words of St. Paul, "let not the husband put away his wife," 1 Cor. vii. 11. says, "exceptionem quem Matthæo referente dominus expressit, hic subintelligas;" and Corn. a Lapide on the same words adds, "non sine gravi, et justâ causâ." Primasius had said the same, "non sine justâ causâ," long before; and of the reformed, Calvin, Chemnitius, Marlorate, Beza, who call those ineptissimos who dispute it, "contra manifeste expressam a Christo adulterii exceptionem," unite in the same interpretation. To which we may add Dr. Hammond, who says, "but when there is just cause, that is, in case of fornication." The commentary of Dr. Whitby on Matt. v. 32. and xix. 9. is no less clear. He makes our Lord refer to the primitive institution of marriage, and supplies the clause, whosoever shall marry her that is divorced, by the word (thus): and in his notes he says, that "where it is lawful to put away the wife, it is so to marry again: for 1st. such were the divorces of the Jews of which Christ speaks; and 2nd. Christ, by pronouncing such divorces as were not for this cause adulterous in him that married another, doth plainly insinuate there was no such crime committed in this case, and then the marriage must be dissolved by that act:" which is the main point contended for in this whole discourse. We have a full testimony of the sense of those who led the Reformation in our own Church on this point, in that authentic work which was undertaken in the 6th of Edward 4. when the commissioners met by letters patent to digest a reformed body of ecclesiastical laws, at which meeting were present Archbishop Cranmer, Bishop Goodrich, and other Bishops, with Peter Martyn, and diverse eminent divines, together with the most distinguished

* Dr. Reynolds in his answer to Bellarmine, adds the name of another eminent Cardinal, Catharinus, and those of two Roman Pontiffs.

† Sir C. Wolsey.

canonists, civilians, and common lawyers then in the kingdom. The laws there agreed upon against adultery are very severe, no less than banishment and perpetual imprisonment for the guilty party: "vel in perpetuum oblegetur exilium, vel ad æternas carceris tenebras deprimatur;" and then follows the title, "Integra persona transit ad novas nuptias. Cum alter conjunx adulterii damnatus est, alteri licebit innocenti novum ad matrimonium (si volet) progredi; nec enim usque adeo debet integra persona crimine alieno premi, cælibatus ut invite possit obtrudi; quâ propter integra persona non habebitur adultera si novo se matrimonio devinxerit quoniam ipse causam adulterii Christus excepit."

To which succeeds, "Reconciliationem esse optandam (cap. 6.) quoniam in matrimonio summa conjunctio rerum omnium est, et tantus amor quantus potest maximus, cogitari vehementer optamus ut integra persona damnatæ veniam indulgeat. Et illam ad se rursus assumat, si credibilis melioris vitæ spes ostendatur; quam animi mansuetudinem licet nullæ possit externæ legis præcipere, tamen Christiana charitas sæpe nos ad eam adducere potest;" and yet with some inconsistency it is added, "Quod si damnata persona non possit ad superiorem conditionem admitti, nullum illi novum matrimonium conceditur;" though afterwards we have the title, "Separatio a mensâ et thoro tollitur," cap. 19. "Mensæ societas et thori, solebat in certis criminibus adimi conjugibus, salvo tamen inter illos reliquo matrimonii jure. Quæ constitutio cum a sacris literis aliena sit, et maximam perversitatem habeat, et malorum sentinam in matrimonium comportaverit, illud autoritate nostrâ totum aboleri placet."

Since these remarks were written, the account given by Bishop Burnet of this question, in his History of the Reformation, has been con-

sulted; and his sentiments appear to coincide with the interpretations which have been preferred in this disquisition. He represents Cranmer as having drawn at great length the various testimonies of the Fathers, and he gives a slight view of their difference of opinion. The inclination of his own mind seems, however, to have been clearly with the Reformers, who did not suffer themselves to be puzzled with the discordant and irresolute opinions of preceding writers, but took their judgment from the Scriptures, and from the nature of the marriage tie.

POSTSCRIPT.

A much valued and very judicious friend, having seen these remarks before they went to press, made some objections, which I felt to be deserving of mature consideration.

He admitted that the mode of supplying the word *so*, in the second clause of our Lord's sentence, was the most agreeable to ordinary usage; but he thought it possible that the case here might be otherwise.

I have only to observe on this head, that it seems to me to be almost inconceivable, that the words in the latter clause, which I have restrained, by the supplementary expression, *in the same case which is regarded in the former part of our Lord's sentence, i. e. to the case of divorce for insufficient reasons*, can be considered absolutely, and therefore be applied to any other case of divorce, whether for insufficient or sufficient causes. It is not to be imagined that our Lord would introduce a new case, or a general proposition, in close connection with the special circumstances he had just considered, and where the same parties too continued still under contemplation, without some mark of distinction to shew, that when speaking of the woman, he then passed a different judgment. It is natural enough not to introduce

new words of limitation or enlargement, where the context shews the case to be the same; but it is utterly unnatural and improper to omit distinctions where a new case is suddenly introduced. Besides, if the punishment of death followed in the case of the adulteress, our Lord could not take her second marriage into his consideration, and therefore it is plain that he spake still only of persons divorced for an insufficient cause. My friend objected very faintly to this, and to me it seems irrefragable; but his difficulties were more formidable as we went forward. He objected, that my exposition leaves the woman put away for adultery free to marry again. I confess it. Our Lord's words seem in some sort to imply this in speaking of the consequence which takes place where the divorce was without sufficient cause. But here my own argument is brought against me; that if death were the punishment, our Lord's words could neither determine nor imply this freedom. I have no alternative, then, but to suppose that our Lord might respect the disuse of that punishment at that time, or in times to follow; but as this supposition is gratuitous, I will not urge it, but let the matter rest on its own reasons, where the punishment of death is not in use; and my reasons in such case are, that the divorced party, though the bond of marriage were dissolved by their crime, and the divorce should follow thereupon, should not in justice be exposed to those temptations which accompany restraint from marriage, when indeed they may repent their past misconduct, and may observe a new connection faithfully. My friend reminds me that my own authorities do not bear me out, for the quotation from one authority puts in the reserve of "*nempe innocenti*," where a new marriage is contemplated. The remark is good against that authority. Bishop Fell, in the notes to which he gave his

name, on the Epistles, speaks directly of the freedom of the offending party to contract a new marriage, but he thinks it the safest part to continue single. My friend objects yet further, that I grant a liberty to the divorced adulterer or adulteress to marry, which I deny to the innocent party put away for an insufficient cause. This is true because in the one case there is cause for divorce, in the other not. The note in Bishop Fell's collection touches this difficulty also, and makes it a plea for the offending party on a valid divorce to remain single, since, says that commentary, "the unjustly divorced or dismissed are granted to be prohibited from any such liberty," by our Saviour's words, note on 1 Cor. vii. 15. Nor can I venture to apply St. Paul's reasoning and decision on the case of desertion to the person unjustly divorced for an insufficient reason; for many who admit that St. Paul allows the second marriage in case of desertion by an infidel, declare that this does not militate against our Lord's sentence, because St. Paul spake of unequal marriages, which our Lord did not take into his view. My friend doubts whether St. Paul's words imply that the deserted party is free to marry: he thinks the not remaining "*in bondage*" means the not being held to follow the deserter's fortunes; but that is prevented by the desertion; and it is very hard indeed, if not impossible, to shew what is meant by the bondage mentioned by the Apostle, but that of being still bound by the marriage tie to a deserting party. I have looked again to some authorities on this head. Whitby says, the power to marry is admitted in all the Romish, and many of the Protestant communion. He says, Hilary and Photius speak directly of the dissolution of the marriage; to whom he adds Chrysostom, Ecumenius, and Theophylact. He says these Fathers suppose our Saviour's words

to have respected only equal marriages. Whitby thinks indeed that it may be dangerous to admit this without restriction; but that a brother or sister is not enslaved after all means of peace and reconciliation have been in vain attempted, or the unbeliever hath entered into another marriage, or rather hath dissolved the former by adultery: where, though he brings his own opinion to little or nothing, yet he argues as I do for the dissolution of the marriage tie by the bare fact of adultery. Macknight decides the case without hesitation: "the Apostle," saith he, "had before declared, that the married party who maliciously deserted the other, was not at liberty to marry during the other's life. Here he declares, that the party who is willing to continue the marriage, but who was deserted, notwithstanding a reconciliation had been attempted, was at liberty to marry: and the decision," saith he, "is just, because there is no reason why the innocent party, through the fault of the guilty party, should be exposed to the danger of committing adultery." Wolfe takes a very large view of the point, and produces many eminent authorities on both sides. He delivers his own judgment, more decisively than he is wont to do, in favour of the freedom to marry, referring also to the celebrated F. Spanheim for the same solution. His words, concerning those who deny this, are, "*Ingenio fateor et eruditione se commendant quæ uterque ad sententias suas ornandas attulerunt. Neque tamen adduci possum ut credam Apostolum his desertis ab alterâ parte conjugibus potestatem non fecisse ad secundas nuptias aspirandi.*" He goes on to show that the Apostle's words did not militate against our Lord's, but that they respected different circumstances which required different precepts; and for this reason only St. Paul distinguishes his judgment from our Lord's, and not because it was a

matter only of advice, which has led to very dangerous conceits as to that distinction. He argues, also, as I have done throughout, upon the injustice of exposing any to dangerous temptations by restrictions which they may not be able to bear. "*Si ad superiora Apostoli verba respiramus, quibus Paulus conjugium suavit ad fornicationem et unctionem cavendam: et recogitemus conjugem ab altero prave desertum, utrique obnoxium esse posse, fieri non potest quin novi conjugii usum etiam in hoc casu liberum fecisse Apostolum existimemus.*" And he shews that those very learned persons, who had labored the opposite opinion, had used Scripture words in very different senses from those commonly accepted.

My friend also objects that, on the ground of a dissolution ipso facto, of the marriage union, by the crime of adultery on either side, I seem to grant the privilege to the offending party to sue for the divorce, as that which may and ought to take place where the bond is broken. This must be argued on its own reasons, for our Lord's words do not touch the point any further than as he speaks of the two becoming one by the marriage tie, and as St. Paul says as plainly that by adultery they are severed, and the union transferred with much guilt to another. I feel the objection of my friend on this ground the more sensibly, because I have argued so much against the permitting guilty parties to profit by their own crime; and have contended for any restraint on this head, but that which may bind to immoral consequences. I have now touched the chief objections of my much valued friend, and can only add, Mr. Editor, that if I shall thus provoke him to become your correspondent, my remarks will have done some service; and I shall be content to be the first captive chained to his chariot wheel.

The observations which I have communicated were drawn up some years ago, when the subject was much debated, and the only reason for printing them now is, that they may assist in the renewed discussions of such subject. They who object to our Prelates a discrepancy as to some circumstances of the case of divorce, must be very ignorant of the great difficulty of the subject, and the opposite opinions as to some particulars which have been held upon it by the most eminent divines in all Churches, and in every age.

There is another circumstance which has been suggested to me, which may serve now to close these few remarks, which are given as they were collected purely to assist in the investigation of a subject which may one day come under the revision of the legislature, and is always most important in itself. The circumstance to which I now allude arose in conversation with another whom I have the happiness to number, among those with whom I can communicate with confidence upon all occasions. It is this, that if repentance has the privilege to renew a contract not less solemn than that of the marriage tie, even that by which the believer stands bound in covenant to his Lord; it is hard

to think that repentance may not restore the breach made in the nuptial bond. It was far from my intention to deny this privilege, or to shut the door of reconciliation on repentance to the faulty party: and therefore with respect to the conflicting sentiments of the early writers on this particular as before alleged; some pleading on the score of charity for the restoration of the faulty party to forgiveness and affection; and others declaring it to be part of a weak, and even a base mind to put up with the injury, I conceive that these cases must be measured by their circumstances; by the sincerity evinced of the repentance, or the various grounds of palliation which it may be fit for the reasonable and the well disposed to consider and admit.

I will add no more to these few hints, than to desire that they may be weighed according to their substance and intrinsic value, as the suggestions of one who is never (if he knows himself) either positive, opinionated, or dogmatical in this or any other point; but ready and desirous at all times to rectify his own mistakes, to settle his own judgment on the best reasons he can find, and to assist in forming that of others.

REVIEW OF NEW PUBLICATIONS.

Antiquities of the Jews, carefully compiled from Authentic Sources; and their Customs illustrated from Modern Travels. By William Brown, D.D. Minister of Eskdalemuir.

THE Jews, low and degraded as they have now become, were confessedly the most interesting nation of antiquity. Not only "because to them were committed the oracles of God" did they enjoy peculiar ad-

vantages, but had, as St. Paul declares, "much every way." The situation of their country, its contact and intercourse with those states that had been the cradles of empire, with Assyria and Persia, Egypt, and Arabia, its varied surface and contrasted features, its cedar-crowned mountains looking down on one side to the fertile vale of Jordan and the "cities of the plain," on the other to the sea that was loaded with the merchandize of Sidon and of Tyre: all

these local circumstances are strongly attractive to the curious eye, and give a value of their own to that land of Revelation, the birth-place of our Saviour. But still more remarkable was this singular people for the rites and customs that distinguished them from their neighbours. In the common habits of life, while they resembled so closely other eastern nations, that in Syria, Egypt, and India, we trace those very habits prevailing at this day; in all religious rites and ceremonies we find them so directly opposed, that the very contrast reflects a powerful light upon the ancient vestiges of heathen superstition, its monstrous polytheism and fantastic fable. Of the various injunctions of the ceremonial law not a few, which appear so unaccountable to the most acute reasoner, and so ludicrous to the profane critic, will be found, upon inquiry, to have been directed against the superstitions that corrupted and degraded those heathen countries with which the Jews had much communication. If they were ordered to enter their temple from the east, it was that they might not, like the heathen, be tempted to worship the rising sun, but contemptuously turn their backs upon that object of idolatry; if forbidden to "eat with the blood," it was because the blood was accounted by various heathen nations the food of demons, with whom they thus had communion and became prescient of futurity; if "to seethe a kid in its mother's milk," it was because the animal was thus accounted to be an acceptable sacrifice to the *Dû Rustici*; if "to sow their fields or vineyards with divers seeds," it was to counteract the superstitious custom of thus propitiating Bacchus, Ceres, and other rural deities. In short, the restrictions imposed upon the Jews, shew forcibly the multifarious corruptions of the Gentiles; and scarcely a vestige of remote antiquity discovered by modern research, or handed down in the records of literature, but in return

throws some light upon the Jewish history, either exemplifying a proverb, or explaining an allusion, or illustrating an obscurity.

We can scarcely open a page of the work before us that does not bear ample testimony to the truth of these observations. The objects to be effected by such a work seem to have been seen by its author in their true light, and constantly kept in view.

"Few subjects," he remarks in the preface, "are more interesting to the Christian scholar than the antiquities and customs of the Jews. They gratify a laudable curiosity concerning a people who have long made a conspicuous figure in history, and throw much light upon the sacred oracles. Yet the information to be obtained has hitherto been confined in a great measure to a few; for the volumes which treat of them are either written in a language not generally understood, or so large as to be beyond the ability of many to purchase, or the subjects are explained in such a way, and accompanied with such quotations from the Hebrew especially, as to render the understanding of them difficult or impossible. The design, therefore, of the following work is to obviate this difficulty so far as its subject is concerned; and to present the reader with a considerable portion of information in a simple form, and at a moderate expense."

This object, we conceive, he has satisfactorily attained, by not only taking a wider range of inquiry and condensing his materials, but also by adhering to a luminous and methodical arrangement. It is this union of accuracy with extent, that, in our opinion, gives it so decided a preference, for general use, over every other book in our language upon the same subject.

"Should any take the trouble," says our author, "to compare this publication with Godwin's *Moses and Aaron*, and Jennings' *Jewish Antiquities*, the books which are generally consulted, they will find the line of research widely different. For while the plan of Godwin, which is very systematic and condensed, did not allow of that diversity of subject and illustration; and Dr. Jennings, who commented upon a part only of Godwin's plan, professes to despise Rabbinical learning, the author of the present publication has taken a wider

range; he has accepted with gratitude the labours of the Talmudical writers, in the absence of more authentic information, and has endeavoured to make the discoveries of science, and the information of travellers subservient to the elucidation of his subject. It is more than probable that amidst such a variety of materials, he may have been sometimes mistaken as to the use he has made of them; but he can honestly say, that no pains have been spared to ascertain the truth, and to render the subject generally interesting to the Christian inquirer."

He has indeed drawn most copiously from every quarter, has ransacked the stores of ancient learning with unwearied industry, and has laid under contribution every modern traveller in the East, who could in any way either illustrate or embellish his work. He has consequently collected a mass of information that cannot fail to instruct and amuse the general reader; while the Theologian finds statements the most accurate and authentic, with references for procuring still more ample explanation upon the important topics brought under review. It is a manual to which the theological student will often have occasion to refer; and with ourselves he will feel grateful to Dr. Brown, for having placed such a treasure within our reach.

The work commences with a description of the tabernacle, after which follows that of the temple, then of the ministers of the temple, the Jewish festivals, the synagogue and its officers, with an account of Jewish idolatry, sects, and proselytes. The learning, laws and customs of the Jews, their domestic habits, connubial and funeral rites, their commercial and military affairs come next under review. The work closes with an account of the geographical situation, limits, capital, climate, and agriculture of Judea. Upon these various topics our limits will not allow us to give specimens in any degree adequate to impress the minds of our readers with a just idea of this excellent treatise. It

well merits, and will amply repay the most attentive perusal.

The description both of the tabernacle and temple, (though descending into calculations and measurements too minute to be interesting to the general reader) is given in graphic style, with a distinctness and precision that cannot fail to interest the most fastidious antiquary. Two plates have been constructed, exhibiting the ground plans of the temple and its courts, upon a principle that appears to us successfully to remove the supposed discrepancy between the descriptions given by Josephus and the Talmud. Of the temple of Solomon the account is very concise, but though sufficiently distinct, scarcely perhaps authorises the conclusion that it "had a considerable resemblance to our ancient cathedrals, which were probably copied from it." But of the temple of Herod, which was a greatly more magnificent structure, and honoured also by the presence of our blessed Saviour, the account is full and perspicuous.

"The rock, on which the temple was built, had several ascensions or places where, after continuing level for some time, it immediately rose higher. Thus the court of the Gentiles was a large level space; but when a person entered the *Hil* or sacred fence (which surrounded the sacred ground) he rose twelve steps or six cubits. When he went from the *Hil* into the court of the women, he rose five steps or two cubits and a half; from the court of Israel into the court of the priests, four steps only but two cubits and a half; and from the court of the priests to the threshold of the porch of the temple, properly so called, twelve steps more, or six cubits. Thus from the court of the Gentiles to the threshold of the porch there were no fewer than forty-eight steps, or twenty-four cubits and a half of elevation. Consequently, as the outer wall of the court of the Gentiles was twenty-five cubits high, a person standing on the threshold of the porch would find his feet within half a cubit of the height of the outer wall, were he not prevented from seeing it by the intervening walls which stood at the east and west ends of the court of the women. It is easy to conceive the effect which these

different degrees of elevation would have on the beholder. The man of taste would be struck with the ideas of grandeur which they excited; and the pious soul would perhaps be reminded of the necessity of rising from one degree of grace unto another, until he reached his father's house."

Such was the splendid situation of the temple and its courts, which occupied the whole summit of Mount Moriah. Nor were either the materials or the workmanship unworthy of the site. For the temple itself,

"Was built of white marble, beautifully variegated, and with stones of large dimensions, some of them twenty-five cubits (forty-four feet) long, eight cubits high, and twelve cubits thick;"

While in the court of the Gentiles were several rows of pillars also of white marble, a large number of which were about eighty feet high and above thirty feet in circumference; of which says Josephus "the effect was incredible to those who never saw them, and an amazement to those who did." What was the amount of the sum expended upon this structure does not appear; but the lowest calculation of that expended upon Solomon's temple, which was greatly inferior, is £7,087,791. In the course of these descriptions are introduced various remarks illustrating texts of Scripture; from which we select the two following.

"Persons stoned to death, commonly received their doom in the following manner: they were brought to a little eminence without the city, two cubits high, with their hands bound, where was a large stone at bottom, and when four cubits from it, they received the stupefying draught, were stripped almost naked and dashed backwards, by the first witness who had condemned them, on the stone at the bottom of the eminence; if not killed by that, the second witness was ready with another large stone, to throw it upon their breasts while they lay; and if still alive after all this, the people present rushed forward and stoned them with stones till they died. This may lead us to understand what is meant by the witnesses laying down their garments or upper robes, at

Saul's feet, when they were going to stone Stephen; and also what our Saviour meant when he said, Whosoever shall fall upon this stone shall be broken, and on whosoever it shall fall, it will grind him to powder." (Vol. i. p. 100.)

It is curious that Dr. Brown, without his usual accuracy, here omits an important circumstance of illustration, which he elsewhere mentions, (vol. ii. p. 180.) "That the witnesses who condemned the criminal also stripped themselves of their upper garments;" and likewise declares that the "eminence was twice the height of a man," a circumstance evidently at variance with his other statement. The other illustration which we mentioned is the following:

"Sometimes, in notorious offences, they tied sharp bones, pieces of lead, or thorns to the end of the thongs, called by the Greeks *ἄσπρα γαλῶλας μαρτυρας*, *flagra taxillata*: but in the scriptures they are termed *scorpions*: and it is to them that Rehoboam alluded when he told the Israelites that his government would be more strict than his father's: my father chastised you with rods, but I will correct you with scorpions." Vol. i. p. 218.

The account of the celebration of the passover, both as observed in the time of our Saviour, and at the present day, differing widely from the first institution of it, is exceedingly interesting; but we must confine ourselves to the following observations, which appear to us equally original and just.

"It was observed above, that I supposed the Lord's Supper to have been instituted not between the second and third paschal cup, as is usually done, but between the third and fourth; and my reasons for thinking so are the following: 1. It keeps it quite distinct from the paschal feast, and makes it correspond better with the hymn or portion of the Hallel that is said to have been sung. Strictly speaking, the paschal feast ended with the third cup, when the person presiding returned thanks. There was neither any of the paschal lamb nor unleavened bread usually eaten between the third and fourth cup, for that cup was intended

merely to accompany the hymn of praise. When, therefore, our Saviour took up a portion of the bread during that interval, the very unusualness of the act would arrest the attention of his disciples, and give it greater effect. He blessed it, brake it, and gave it them to eat, as a bond of communion with them, and with each other. He then poured out the fourth cup, and gave it them with similar solemnities; concluding the whole with the remainder of the Hallel that was usually sung. Thus was the supper made a test of Christianity, as the paschal feast had been of Judaism.

2. A second reason for adopting this opinion is, because it corresponds completely with the following account of the institution, as given by St. Luke: 'Jesus said unto them (immediately after eating the paschal lamb,) with desire have I desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof until (the meaning of) it be fulfilled (by my death,) in the Kingdom of God (or the Gospel dispensation.) And (after they had drunk the third cup) he took (some of the unleavened) bread (that had been left from the passover,) and gave thanks, and brake it, and gave it unto them, saying, This is (a symbolical and sacramental representation of) my body, which is (about to be) given for you: this do in remembrance of me. Likewise, also, the cup after supper, (or the fourth cup,) saying, This cup is the New Testament in my blood, which is (about to be) shed for you.' After which they sang a hymn, as St. Matthew informs us, or the rest of the Hallel, and then went out to the Mount of Olives, at the foot of which Gethsemane was." Vol. i. p. 464.

Nor will the following remarks be less interesting to our readers.

'We know little of the ideas of the Jews concerning the relations of the heavenly bodies to each other; both on account of the distance of time, and because Scripture was given for other ends than to teach men philosophy: but, from what we can collect, they appear to have been nearly the same with what is accounted at present the true system of astronomy. For Job speaks of stretching out the north over the empty place, and hanging the earth upon nothing. The diurnal and annual motions of the earth are not only hinted at, but contained in the word by which they described that body. For *ארץ* *aretz*, the earth, is derived from *אָרַץ* *aretz*, a wheel, which not only moves round its own axis, but has a pro-

gressive motion like that of the earth round the sun.—It hath been objected, that there are parts of Scripture which speak of the stability of the earth, and of the motion of the sun and heavenly bodies. But it may be answered, that such expressions might only have been used in accommodation to visible appearances; and as they are still used by philosophers in their common conversation every day, who talk of the rising and setting of the sun, and of the stability of the earth, as readily as the unlettered peasant.—From the hints given us in the book of Job, one would be inclined to consider the system of Pythagoras, or, as it is now called, of Copernicus, as only a more complete development of that which was anciently known to that Patriarch. Perhaps, also, the same belief was entertained by the more intelligent among the Jews, in the earlier period of their history, who draw their information from the sacred oracles, rather than from the erroneous and extravagant cosmogonies of their heathen neighbours. And who knows but the philosophers who went to the East in search of truth may have received, while in their neighbourhood, those hints which, when reported to others, or improved by themselves, may have laid the foundation of those theories which have excited the admiration of posterity? One thing is certain, that Pythagoras travelled into Egypt and Chaldee in quest of knowledge, that he resided in those countries for many years, that in passing and repassing to Chaldea he could scarcely fail to become acquainted with so singular a people as the Jews; and it is not unlikely that the hints he may have received of their political, religious, and astronomical systems, may have served to perfect those views which he was afterwards pleased to communicate to the world. If the above reasoning be true, the land of Canaan has been the cradle both of religion and philosophy: and from it, as from a centre, have the rays of science and religion diverged among the nations."

After various other arguments in support of this theory, he observes that,

"The system of Pythagoras consisted in placing the sun in the centre, and making all the planets revolve round it in elliptical orbits. Neither Greece nor Rome, however, were prepared to receive it. And it was accordingly superseded by one diametrically opposite, which was broached by Ptolemy."

In a Note, he remarks that . . .

"The school of Pythagoras was no stranger to that declination of the earth's axis from a perpendicular to its orbit, on which the seasons depend. Thus Philolaus thought *την γην, κυκλω περιφερεισθαι περι το πυρ κατα κυκλον λοξον* that the earth was carried round the fire or sun, in an oblique circle. (Plutarch de Plac. lib. 3. cap. 13.) And Aristarchus taught that the heaven was immoveable, *εξηλιττισθαι δι κατα-λοξω κυκλω την γην, αμα και περι τον αυτης αξονα δινημινη*, but that the earth moved in an oblique circle, revolving at the same time round its own axis." (Plutarch de Facie in Orbe Lunæ, tom. 2. p. 983.)

Of the modes of living among the ancient Jews, the nature of their habitations, their private and domestic habits, since little is recorded in history, little can be said with certainty by our author; but as the customs of the East are proverbially fixed almost without shadow of change, he supposes them to resemble those of the present inhabitants of Palestine and of the neighbouring countries. Upon this principal he gives us a view of them by reference to modern travellers, and by a variety of extracts so judiciously selected, as to render this the most entertaining part of the whole work. With a few of such extracts taken at random, with this only peculiarity, that they all tend to illustrate portions of Holy Writ, we shall close these remarks.

"The same person who mentioned to the author of this work the scooping out so many pounds of eyes, as a Persian punishment, in the case of rebellion, also added, that for the same offence, a pyramid of heads, of a certain number of feet in diameter, is sometimes exacted, (like the two heaps which Jehu made of the heads of the seventy sons of Ahab, 2 Kings x. 8.) and so indifferent are the executioners to the distress of others, that they will select a head of peculiar appearance, and long beard, to grace the summit of the pyramid."

Sir John Malcolm, in his History of Persia, says,

"That when Timour stormed Isfahan, it was impossible to count the slain, but an

account was taken of 70,000 heads, which were heaped in pyramids, as monuments of savage revenge."

We are shocked at the conduct of Herod, with respect to John the Baptist, when at the request of the daughter of Herodias, he gave the good man's head in a charger, to gratify the malice that the mother extended against him. But we have several instances in history, that such conduct was not unusual. Thus, in the above mentioned history of Persia,

"Seljirk, king of Persia, in a fit of intoxication, ordered one of his slaves to strike off the head of his queen. The cruel mandate was obeyed, and the head of this beautiful but ambitious princess was presented in a golden charger, to her drunken husband, as he sat carousing with his dissolute companions." Vol. II. p. 182.

For a superior to give his own garment to an inferior, was reckoned a great mark of regard. Hence Jonathan gave his to David; and the following extract from Sir John Malcolm may serve to throw some light on Elisha's request to have the mantle of Elhjah.

"When the Khalifa," says he, "or teacher of the Soffees dies, he bequeaths his patched garment, which is all his worldly wealth, to the disciple whom he esteems the most worthy to become his successor; and the moment the latter puts on the holy mantle, he is invested with the power of his predecessor." (P. 362.) "We formerly noticed the conduct of Shimei to David, in throwing the dust in the air, and may now add, that the Jews insulted Paul; many centuries after, in a similar manner: for it is said of them, that they gave him audience unto this word, and then lifted up their voices and said, Away with such a fellow from the earth—and they cried, and threw dust into the air."

On which conduct of theirs the following extract from Captain Light's Travels, forms an excellent commentary:

"They (viz. the inhabitants of Galabsee, a village on the Nile,) seemed more jealous of my appearance among them than any I had seen. I was surrounded by them, and

'a present, a present,' echoed from all quarters, before they would allow me to look at their temple. One more violent than the rest threw dust in the air, the signal both of rage and defiance, ran for his shield, and came dancing towards me, howling and striking the shield with the head of his javelin, to intimidate me. A promise of a present, however, pacified him." P. 365.

In his account of Jewish sepulchres and inscriptions, he makes the following extract from Dr. Shaw's account of the cryptæ at Latikea or Lapdicea.

"The rocky ground where we found the sarcophagi, is hollowed out into a number of cryptæ, or sepulchral chambers, some ten, others twenty or thirty feet square; but the height is low, and never proportionable. A range of narrow cells, wide enough to receive one coffin, sarcophagus, or κλίνη, and long enough sometimes for two or three, runs along the sides of these sepulchral chambers, and appears to be the only provision that was made for the reception of the dead.' This account of their sepulchres easily explains how the demoniac lived among the tombs, and also an apparent difficulty in the Gospel history, viz. how Lazarus could come forth from his grave when he was bound? He lay extended on one of the stone tables in the family vault; at the command of Jesus he sat up, moved himself to the end of the table, slipped from it, and stood upright on the floor; when Jesus said to the astonished spectators, 'loose him, and let him go.' Thus the apparent difficulty is only the effect of ignorance as to eastern customs."

We shall conclude this critique with adverting to that singular appearance in the atmosphere, called by the Arabians the *serab*, and by the French the *mirage*.

"Mr. Macdonald Kinneir, in his Geographical Memoir of the Persian Empire,

says that the sahrab, (literally, the water of the desert,) or watery appearance so common in all deserts, and the moving sands, were seen at the same time, and appeared to be perfectly distinct, the one having a luminous, the other a cloudy appearance."

To which Lieutenant Porringer, in his Travels in Beloochistan and Sind, in the year 1810, adds some singular particulars.

"I have seen bushes and trees," says he, "reflected on it with as much accuracy as though it had been the face of a clear and still lake; and once in the province of Kerman, in Persia, it seemed to rest like a sheet of water upon the face of a hill, at the foot of which my road lay, exhibiting the summit, which did not overhang it in the least degree, by a kind of unaccountable refraction."

A philosophical explanation of this phenomena has been given by several writers, and especially by Monge. It is several times alluded to in the Old Testament. Thus it is to this, rather than to brooks which become dry in summer, that the prophet Jeremiah seems to refer, when in penning out his plaint to God for mercies deferred, he says, "Wilt thou be altogether unto me as the waters that fail?" And the very word is to be found in Isaiah xxv. 7. where the passage which is translated, "the parched land shall become a pool," literally signifies "the *serab*, שרב, or illusory lake of the desert shall become a pool."—With regard to the style of our author, if it is occasionally inaccurate, nor entirely free from the idiom of his native tongue, it is in general unaffected, manly, and perspicuous, and peculiarly adapted to the nature of his subject.

MONTHLY REGISTER.

WARWICKSHIRE SUMMER

& ASSIZES, 1820.

*The King on the Prosecution of
Newman, &c. v. Bell and others.*

MR. CLARKE, for the prosecution, said, that the eleven defendants were indicted for as gross and scandalous an assault as ever came before a court. They assembled on the 12th June, 1819, at Newman's house, at Stretton upon Dunsmore, and, without giving any notice, entered by force, seized his goods, and dragged him, his wife and children, into the street: and all this was done because he happened to differ from them in religious opinions. They were guilty of the greatest violence within the house, used insulting language to the wife, and seized the pot, in which the food for the family was boiling, and emptied it upon the dunghill. He concluded by denouncing the defendants as a set of village tyrants.

The following witnesses were then examined—

William Newman said, that on the 12th June, at nine in the morning, the defendant, Hobday, came and told him they were going to remove him again; and that at eleven o'clock some of the others came to him. He was standing outside the house, which was locked with a padlock outside, and his family were inside. The parish officers commanded him to unlock the door: he refused, saying, that his house was his castle; the constable ordered Hobday to break open the door; he obeyed, and they entered. In a few minutes witness followed, and found his wife fainting, and the children crying round her. They proceeded to pull down his goods, and loaded them on a waggon, and took them away. One of them, Johnson, set fire to his wife's clothes. A child was up stairs on a bed; they pulled down the bed, swore at his wife, and dragged her and two children out of the house in a shameful manner; one was thrown down, and also the wife, and there were some victuals being cooked for dinner, which were taken off the fire by Johnson, and part was emptied upon the dunghill.

On his cross-examination, he said, that he did not himself assist his wife when she fainted. He had been in the house five weeks; was put in by the parish officers; had resided a year and a half in a former

house, into which he was also put by the officers. He had paid no rent for either house; he had licensed them both for preaching.

Mr. Baron Garrow here said, that Newman, having been put in by the parish, might be removed by them; and he was evidently the tool of a third party; but, at the desire of Mr. Clarke, the case proceeded; and Newman further stated, that he did not know whether there was a work-house in the parish, but afterwards he admitted that there was none; and also that he had heard of the intention to remove him from his wife, the night before. He had some friends with him on the 12th, who came from Woolston by chance. He did not know the waggon and horses that took away his goods; his goods were taken to another house, a better one; he went to it the same evening, to fetch some of them away. He went up stairs, and saw his beds set up ready for use; and he was not refused admittance, nor prevented taking his goods away; he did not live in the house, but took lodgings in the parish for a while, and then removed to Woolston, where he now resides.

Mrs. Newman said, that she was within the house, with the door locked, and hearing the defendants breaking it open, was alarmed, and fainted. When she came to herself, she saw Johnson standing by her with water in a saucer, anointing her face. Saw Hobday going up stairs; bid him touch the child if he dare. He went up, and pulled down the beds, and the child came down, she did not know how. She had some words with Johnson over the cradle, he swore at her. Her husband said he allowed no swearing, and Johnson threatened to break his head. On taking down the grate, a ember rolled on her gown, and burnt a hole in it. They asked her to go further, but she would not. They packed the crockery in the cradle; they asked her to go out, if she would not, they should carry her: they then took hold of her, and dragged her out, with the two children in her arms; one was thrown down on the pavement, the other was caught by the constable, and saved from falling. She made great resistance, and hooted murder; but they dragged her out, and threw her down in the dirt, and said she might lie there and be damned.

On her cross-examination, she said, that

when she recovered from her fit, her husband was sitting in a chair, and taking no notice of her. The child that came down stairs in the unknown manner, was not hurt. She herself was not much hurt. The officers tried for some time to persuade her to walk out; there might have been a chair to set her in, but she did not see one.

Thomas Allen was at Newman's house, by his desire, on the 12th June, and saw the carpenter (admittance having been refused) force open the door; they all entered, and pulled down the goods, and packed them on the waggon. They took the pot off the fire, emptied the water and cabbage on the danglehill, and put the pot on the waggon; the woman was dragged out, her arms were forced open, and one of the children fell upon the pavement.

On his cross-examination, he said, that Newman came to him at Woolston, the night before, and said he was to be removed the next morning, and asked him to come to be a witness of what was done. Saw the woman fainting; did not see her clothes on fire. The crockery was carefully packed with hay or straw. There was no meat in the pot. Mrs. Newman was carried out with care and decency. Some neighbours brought a chair, in which she was placed; she fell out upon the ground, and rolled into a puddle of water. It seemed at the time, and there was something to cover the goods on the waggon; they were all carefully packed and loaded. He had been present when there was preaching at the house; there might be thirty or forty present. The greater part came from Woolston.

James Kemiss confirmed the last witness, and, on his cross-examination, first denied, and then confessed, that Newman came to him on the 11th June, desiring him to come from Woolston the next morning. Had attended meetings at Newman's, had never preached. Mr. Jones, a licensed preacher, preached. The house was full of people, mostly from Woolston; only five or six Stretton people attended.

James Vaux confirmed Allen and Kemiss, and, on cross-examination, said that he went to Newman's from Woolston because he heard the poor man was going to be turned out; heard this from a Mr. Jones. Had attended meetings at the house, which was regularly licensed and registered.

Mr. Adams, for the defendants, said that the parish officers of Stretton had

done no more than what they conceived to be their duty, viz. removed a pauper from one parish house to another; and in so doing, as appeared by the evidence for the prosecution, had taken the gentlest means possible, and used all due care. The persons accused were the churchwardens and overseers: they had given notice the day before; they ordered the carpenter to take down and pack up the goods, and every precaution was used to prevent them from being damaged. The indictment was drawn up in a shameful manner; for it included several persons of the most respectable character, who were present at the transaction, but who took no part whatever in the proceedings; and who were only indicted that their mouths might be stopped, and their evidence not heard. The prosecutor refused to inhabit the house to which his goods were removed; but went and took furnished lodgings, and has not applied since that time for parish relief. It was plain, therefore, that he was supported from a secret quarter; and that throughout the whole of this business he was merely the puppet of some master conjurers, who stood behind the curtain and pulled the strings.

Mr. Baron Garrow summed up the evidence, pointing out the care and humanity with which it had been proved that the defendants acted. "I wish it to be understood," he said, "that parishes are not to build houses to be turned into meeting-houses for the convenience of other parishes. I am as great a friend as any man to religious toleration, but I must tell you, that a pauper placed by a parish officer in a parish house, has no right to turn it into a meeting-house; and if he does so, the officers will be justified in removing him. But this is not a prosecution carried on by this pauper, who never would have thought of preferring an indictment, containing five counts, against the defendants, unless he had been instigated by others, of whom he is made the tool. I am afraid, however, the law is against the defendants now. Formerly, I should have thought it had been with them; and those who make new laws seldom mend the old ones. But I have an act of parliament on my desk, passed in 1819, and not printed at the time that the prosecutor was removed, which requires that he should have one month's notice, before he can be legally removed. The jury therefore, in my opinion, must find the defendants guilty of the forcible entering the house, and committing an assault on the woman, but not on the child; for

no human being can believe that those respectable men would assault a child."

The jury gave their verdict accordingly; observing, at the same time, that they did believe the assault had been committed on the child.

Baron Garrow said, "It is necessary I should pass some sentence upon you; and the sentence of the court is, that each of you pay a fine of one shilling to the king, and be imprisoned till that fine is paid."

Abstract of a Bill (as amended by the Committee) for "Improving the Administration of Endowments connected with Education, and for the better fulfilling the Intentions of the Founders thereof."

"WHEREAS divers charitable endowments, connected with the education of youth, have, through lapse of time, oversight, or other defects in the original foundation thereof, gone into decay, or become less useful to their intended purposes than they might be, for the better administration of the same, and the fulfilment of the pious and benevolent intentions of the founders thereof, under the change of circumstances brought about by the lapse of time, be it enacted,"

That where personal or real property is held in trust for education, &c. and it is directed that a certain number of trustees shall concur in filling up any vacancy in their own body, it shall be lawful, when the whole number of trustees is reduced below that number, for the remaining trustee, or trustees, to make the nomination; and that where no trustee remains, the heir at law of the founder, or if such heir cannot be found within twelve months from the death of the last trustee, the special visitor may nominate. And where there is no special visitor, the property shall vest, if under *5l.* annual value, in the clerk of the peace of the county; and if above, in any three of the commissioners for inquiring into charitable abuses; provided in every case that the property shall be held in trust for the use of the foundation, and be administered according to the directions of the founder.

Trustees may sell, exchange, or mortgage, for the purpose of repairs, or of manifestly improving property, or of benefiting persons beneficially interested; or of administering to the convenience of said persons, "mediately or remotely, directly or indirectly," provided that money arising,

from sale of lands, &c. be paid over to the receiver-general of the county; and from sale of chattels to the accountant-general of the Court of Chancery. Receiver-general or accountant-general to retain such money till he receives an order from the chancellor, vice-chancellor, master of the rolls, or commissioners for charities, directing him to pay the same to trustees. And such order shall not be made until persons making it be satisfied that the provisions of this act have been complied with; and in case they are not complied with, the aforesaid chancellor, &c. may order a repayment of the money to the purchasers of charity estates, &c. they having first surrendered the same or may order the money to be paid over to such persons as may bargain for the same with the trustees, for the benefit of the persons beneficially interested. Provided that no trustee, or manager, or visitor, be a party to any of the aforesaid sales, &c. or purchases.

Persons having the nomination of the master of the grammar-school, (such master being already appointed) may, if he and they think fit, make a bargain with him, by force of which he shall bind himself to teach by himself, or an usher, reading, writing, and accounts, to such persons, and on such terms as shall be agreed upon, beside teaching grammar according to the will of the founder.

When the mastership shall be vacant, persons aforesaid may order a new master, without any further consideration, to make the aforesaid additions to his teaching; and, in case he does not so teach as ordered, he may be removed, without application by chancellor, vice-chancellor, or master of the rolls.

Where a foundation is limited to a particular number of scholars, trustees, &c. may agree with master, or mistress, to teach a greater number, on such terms as may be agreed on; and at every future vacancy master, or mistress, may be ordered to do the same, at the pleasure of the trustees, and may be removed for disobedience, in manner aforesaid.

For the future, when a vacancy occurs, trustees, &c. may fix the number of boarders that a master, or mistress, may receive in the house belonging to the foundation; or, if they think fit, may altogether forbid the same; and may enforce their commands as above.

Trustees, &c. of endowments, &c. for clothing, boarding, and lodging, as well as teaching any children, are empowered, if the annual receipts be insufficient to ac-

comply the purpose of the founder, in respects of the number of persons to be clothed, &c. or in any other respect, to apply those receipts solely to teaching reading, writing, and accounts; and they may sell the lands, &c. for the purpose of benefiting the school hereby allowed to be established for reading, writing, and arithmetic; such sale being made according to the directions herein contained.

From the passing of this act, no personal estate whatever shall be assigned or bequeathed to any person or body whatsoever, for the purpose of boarding, lodging, clothing, or otherwise, in whole or in part supporting any person under twenty-one years of age, in any school or hospital, or in any other manner, unless such personal estate, other than stock in the public funds, be transferred by deed at least twelve months before the death of the donor, and be enrolled in chancery within six months after the execution of the deed: and unless, in case of stock, it be transferred at least six months before death of donor: and unless said deeds be made to take effect in possession, and do not contain any power of revocation whatsoever. And all other gifts and bequests of such estate as aforesaid, for purposes aforesaid, shall, from the passing of this act, be null and void.

Where property, real or personal, has been given for the education of youth, and no school has been endowed with the same; the persons possessing the legal estate therein may convey, &c. the same, to the incumbent and churchwardens of any parish or chapelry, for the benefit of the inhabitants of which such property was given; upon trust, to apply the rents, &c. of the same to the support of any school, founded under the provision of the "Act for the better providing the means of education for his Majesty's subjects;" provided that the persons for whose benefit such property was intended, shall be taught for nothing at the said school.

Where property, real or personal, has been given for the education of youth, in some school situated in another parish than that in which they reside, it shall be lawful for trustees to direct that the persons for whose benefit such property was bequeathed, shall be taught at the school to be provided for the parish in which they reside, under the aforesaid Act; paying to the master such sum as was directed to be paid to the school where the persons were directed to attend.

Governors of any foundation for the education of youth, with consent of trustees

of same, and of officiating minister of the parish in which the school so founded is situated, or five householders, or of two acting justices, may apply to Quarter Sessions, to put such school upon the footing of a parochial school, under the aforesaid Act; save and except as regards the choosing of a master; and Quarter Sessions, if they think fit, may order accordingly, and direct a salary to be paid to the master, of not less than 20*l.* or more than 30*l.*; with an allowance of from 4*l.* to 8*l.* for a garden; and may order necessary repairs or alterations; and such school shall, except as before excepted, be in all respects on the same footing as the parochial schools under the aforesaid Act.

The appointment of master to remain where it is at present fixed, provided that the special visitor, or, if there be none, the ordinary approve of the appointment, and that the master conform to the aforesaid Act and this Act.

When Quarter Sessions shall have granted the desire of such application, trustees may transfer the legal estate to the incumbent and churchwardens of the parish in which the school is kept, upon trust to perform the conditions of the foundation; save and except in so far as any deviation therefrom is authorized by this Act; and to follow all the founders directions, save and except in so far as regards the appointment of master, or any other matters authorised by this Act to be changed. In case such conveyance be not made, incumbent and churchwardens to have the power of inspecting the trustees accounts, for the purpose of ascertaining that the salary and expences of repairs are duly paid.

If through lapse of time, or other circumstances, it shall happen, or hath happened, that the plain intent and meaning of any grantor, &c. of real or personal property, for the education of youth, cannot be complied with, either in whole or in part, so that either the whole of the property shall be unemployed, according to the intention of the grantor, or a portion of it shall remain after fulfilling the said intention as far as may be possible, then trustees, &c. may propound a scheme in a petition to the chancellor, vice-chancellor, master of the rolls, or commissioners for charities, stating how the property may be employed in providing schools, or otherwise forwarding the education of youth. And such scheme, if approved, (with any additions or alterations that may be suggested and assented to) shall, by an order from the chancellor, &c. declaring the

same, be forthwith carried into effect, provided the attorney-general shall have three months notice of the scheme to be propounded, and shall be allowed to oppose the same, either by himself or by deputy.

When such scheme has been sanctioned by the order aforesaid, the persons to whom such order is directed may apply to Quarter Sessions, to put the school, or schools, upon the footing of *parochial schools*; and such application shall be made with the same notices and regulations as are described in the former Act; and, if acceded to, the schools shall be in all respects upon the footing of parochial schools; except that when the whole of the expence of the school house, repairs, and master, are to be defrayed out of the foundation; then the scheme and the order may point out the person or persons in whom the nomination of the master shall vest; and the Quarter Sessions may direct that the same shall be observed: the appointment however not being valid, until it has been confirmed by the ordinary, or the archbishop of the province.

None of the aforesaid measures shall be adopted, unless notice has been given for three months, by affixing to the door of the church, &c. of the parish, &c. in which persons beneficially interested in any foundation reside, and to the door of any school house connected with the same, a paper setting forth the matter intended to be done, and the scheme intended to be proposed; and unless the special visitor, if there be any, or if there be no visitor, the ordinary, shall give his consent in writing.

Notice of every thing done, and of every order made, according to the provisions of the Act, shall be given within one month after the same shall have been made, by

serving a paper setting forth the same, on the clerk of the peace of the county in which the estates are situated; which paper he shall shew to any one asking for the same, on payment of one shilling.

Any two persons may present a petition in such manner, and to such courts, as is appointed by an Act of 54 Geo. III. entitled "An Act to provide a summary remedy in cases of Abuses of Trusts created for charitable purposes," against any thing intended, and by this Act authorised to be done, (except such things as are herein authorized and required to be done by Quarter Sessions, by chancellor, vice-chancellor, master of the rolls, and committee of charities,) or to present such petition, in manner aforesaid, within three months after the thing be done; on which petition, if the court shall see fit, an order may be made, prohibiting the said Act, and repealing all that had been done in the same: provided that no person shall appeal, by petition or otherwise, from any order made according to the powers and provisions of this Act, by the Quarter Sessions, the chancellor, vice-chancellor, master of the rolls, or committee for charities.

When any school shall be thus turned into a *parochial school*, the name of the founder shall be carved on a stone, and fixed on the outside of the school house.

Nothing in this Act shall extend to Oxford or Cambridge, nor to any cathedral school, nor to Eton, Westminster, Winchester, Harrow, or Rugby, nor to Scotland, nor Ireland.

All deeds and purposes for the execution of the purposes of this Act, shall be free from stamp duty.

This Act and another Act, entitled "An Act for the better providing," &c. shall be construed and taken as one Act.

MISCELLANEOUS INTELLIGENCE.

ECCLESIASTICAL PREFERMENTS.

The rev. F. Foord Bowes, M.A. chaplain to his majesty and the duke of Clarence, to the rectory of Barton in the Clay, on the presentation of the crown.

The rev. S. C. Smith, M.A. fellow of Gonville and Caius college, Cambridge, to the rectory of Denver, Norfolk; vacant by the death of the rev. C. R. Dade; pa-

trons, the master and fellows of that society.

The rev. Edward Bankes, LL.B. has been installed a prebendary in the cathedral church of Norwich, in the room of the rev. George Anguish, who has resigned.

The rev. G. E. Kent is instituted to the vicarage of East Winch, Norfolk, on the presentation of Edward Kent the elder, of East Winch, gent.

The hon. and rev. Frederick Carson, to the vicarage of Mickleover, Derbyshire.

The rev. T. W. Richards, M.A. son of the lord chief baron, was instituted, on the 30th ult. to the vicarage of Seighford, in the county of Stafford; in the presentation of the lord chancellor.

The right hon. the earl of Bristol has presented the rev. William Stocking, reader of St. James's parish, in Bury St. Edmunds, to the rectory of Quarrington, in the county of Lincoln.

The rev. George Pickard, jun. domestic chaplain to the lord de Dunstanville, to the vicarage of Staunhold upon Arrow, Herefordshire, upon the presentation of the lord chancellor.

The rev. Robert Gibson, chaplain to the right hon. lord Milton, to the perpetual curacy of the Holy Trinity, Preston.

The rev. Hugh Hodgson, A.B. of Catherine-hall, Cambridge, to the vicarage of Idmiston and chapelry of Porton; void by the resignation of the rev. Thomas Davies.

The rev. J. Dupre, D.D. rector of Bow Brickhill, and vicar of Mentmore, Bucks, to the rectories of Toynton All Saints and Toynton St. Peters, near Spilsby.

The hon. and rev. H. Watson, to the rectory of Carlton, in Northamptonshire, on the resignation of the rev. S. Heyrick; patron, sir J. H. Palmer, bart.

The rev. John Maddy, D.D. one of his majesty's chaplains in ordinary, to the living of Stansfield, Suffolk.

The rev. Stephen Croft, M.A. to the rectory of St. Mary Stoke, in Ipswich, Suffolk, on the presentation of the dean and chapter of Ely.

UNIVERSITY INTELLIGENCE.

OXFORD, Nov. 4.—The following degrees have been conferred:

MASTERS OF ARTS.—Rev. John Hunter, Magdalene College; and rev. H. O. Cleaver, student of Christ-church.

GRAND COMPOUNDERS.—William Henry Darby, Christ-church; J. N. Harward, scholar of Worcester-college; rev. T. Furbank, Lincoln-college; rev. John Elliott, St. Edmund-hall; rev. Wm. Stalman, fellow of Brazenose college; J. W. M. Audry, fellow of Oriel college; B. Powell, and John M. Severne, of Oriel college; H. F. Sidebottom and R. W. Pocah, fellows of St. John's college;

BACHELORS OF ARTS.—B. C. Goodison, Worcester college; D. R. Sandford, Christ

church; C. J. Plumer, Esq. and G. R. Paulsoli, of Baliol college.

Mr. Wm. R. Crotch has been admitted fellow of New college; and yesterday, J. B. Y. Buller, Esq. of Oriel college, was elected fellow of All Souls college.

Thursday last, Henry Hey Knight, B.A. of Exeter college, was elected a fellow; and Gregory Birch Boraston, an exhibitor of Queen's college, in this university, on Mr. Michie's foundation.

Thursday last, the rev. George Cracraft, B.A. scholar of Lincoln college, was elected fellow of that society.

Nov. 18.—On Monday, the 30th ult. Griffith Richards, Esq. of Queen's college, was admitted master of arts.

On Wednesday se'nnight, Alexander James Mure, fellow of All Souls college, was admitted bachelor in civil law.

Thursday last, the following degrees were conferred:

MASTERS OF ARTS.—Rev. George Ingram Fisher, Worcester college; rev. Wm. Law Pope, fellow of Worcester-college; rev. Henry Arthur Beckwith, chaplain of New college; Richard Hasler, University college; Henry Hey Knight, fellow of Queen's college; rev. Rowland Helme Cooper, St. Edmund-hall; rev. William Spencer Whitelocke, Baliol college; Herbert Barrett Curteis, student of Christ-church.

BACHELOR OF ARTS.—Frederick Richard Thresher, Esq. Queen's college.

GRAND COMPOUNDERS.—John Bradford, Pembroke college; James Edward Austen, Exeter college; John Broadwood, Exeter college; Charles Joseph Bishop, St. Mary-hall, Isaac Bridgman, St. Edmund-hall; John Barnes Bourne, Trinity college; Thomas Tonken Hulme, Trinity college; John Garnett Atkinson, Brazenose college; Henry Perceval, Esq. Brazenose college; James Birkett, Christ-church.

CAMBRIDGE, Nov. 3.—The rev. Robert Stevens, of Trinity college, rector of St. James's, Garlick-hythe, was yesterday admitted doctor in divinity.

The Seatonian prize for the present year was yesterday adjudged to Edward Bishop Elliott, M.A. fellow of Trinity college. Subject.—The omnipresence of the Supreme Being.

At the congregation, on the 25th ult. the rev. John C. White, M.A. of Pembroke hall, and the rev. John Lodge, M.A. of Magdalene college, were appointed proctors.

On the same day, the rev. Henry Hunter Hughes, M.A. of St. John's college, and

the rev. Richard Dawes, M.A. of Downing college, were appointed examiners of the questionists.

Mr. Charles Edward Palmer, of St. Peter's college, was on Friday last elected a scholar on the foundation of the late sir Wm. Browne.

The prize given annually by Trinity college, to that junior bachelor of arts who writes the best essay on the character and conduct of king William III. has been this year adjudged to Mr. Matthew Talbot Baines, son of Mr. Edward Baines, of Leeds.

Nov. 6.—On Sunday, the latin speech, in commemoration of gunpowder-plot, was delivered in the senate-house, by Thomas C. Willatts, Esq. M.A. of Downing college.

The rev. T. Chevalier, M.A. fellow of Pembroke, and one of the moderators for the ensuing year, is elected fellow and tutor of Catherine-hall, on the resignation of the rev. T. Turton, B.D.

Nov. 11.—Henry Vanne Salubury, Esq. LL.B. of Trinity-hall, is admitted to the fellowship, vacant by the marriage of Dr. Haggard.

On Monday, 347 members of the university matriculated, including lord Gray, lord Thomas Hay, and the hon. Mr. Morton, all three of Trinity college.

The subject of the Norrisian prize essay for the present year is, The Connexion between the Jewish and Christian Dispensations.

The rev. Thomas Musgrave, M.A. fellow of Trinity-college, has been appointed by his grace the archbishop of York, lord almoner's reader and professor of Arabic in this university.

BERKSHIRE.—On Sunday, Oct. 29, the new chapel at Eton, erected for the accommodation of the inhabitants, by the liberality of the provost and fellows of Eton college, was opened for divine service. An appropriate sermon was preached by the rev. J. B. Sumner. The chapel is a very neat building, particularly the interior, which is fitted up with great elegance. An altar piece, has been presented to their native town by Mr. Ingalton and Mr. Evans, artists of Eton; and a subscription has been raised by the inhabitants for the purpose of making their grateful sense of obligation to the college of Eton, by furnishing the chapel with some handsome communion plate.

CAMBRIDGESHIRE.—Died, at West Wrattling, the rev. Wm. Bywater, rector of Anderby-cum-Cumberswoth, and perpetual curate of Grainthorpe, Lincolnshire.

He was formerly fellow of Magdalen college. B.A. 1773; M.A. 1776.

Died, at Jesus Lodge, Cambridge, in his 76th year, the very rev. Dr. William Pearce, D.D. F.R.S. dean of the cathedral church of Ely; and master of Jesus college. The dean was formerly public orator of Cambridge, and master of the temple.

CHESHIRE.—The extensive repairs of the venerable Gothic structure, the cathedral at Chester, are at length completed, through the exertions of the amiable bishop of that diocese. The great windows of the north and south transepts, and the tower, now appear in their original beauty.

CUMBERLAND.—The quarterly meeting of the Diocesan Society for Promoting Christian Knowledge, was holden in the Town Hall at Carlisle, on the 20th ult.; the very rev. the dean in the chair. It was then agreed that circulars should be sent by the secretary to the clergy of the diocese, soliciting their co-operation in the forming Parochial Lending Libraries, upon the plan of the society, a measure which is wisely adapted to the taste for general reading which prevails in the present day, as a natural consequence of general education. Every well disposed person must be desirous to have so mighty an engine turned to a good and useful account, instead of seeing it perverted to purposes the most mischievous in the hands of a principled and designing men. The following is a statement of the number of books issued by the Carlisle Diocesan Committee, since its institution in 1814: bibles, 810; testaments, 931; common prayers, 3570; bound books, 1460; school books and tracts stitched, 16,000 and upwards. We are happy to hear that the dean has accepted the office of preacher, at the next anniversary in the autumn of 1821.

DEVONSHIRE.—A singular discovery of two ancient tombs has been made in the Lady chapel of Exeter cathedral, in removing the library, and clearing away the book-cases, that have long encumbered it. The sculpture of both tombs is early, though they are placed in Gothic niches of much later date, and appear to be the lids only of sarcophagi. The material is the Purbeck marble. The most ancient of them is the figure of a prelate, with a depressed mitre, a beard and mustachios; the two first fingers of the right hand pointing upwards in the act of benediction; in the left hand a crosier. In spandrels above the heads are each side cherubs. The feet of the figure and the cro-

sier rest upon two birds which terminate in the centre with a single head, the face of which is human. The sides and ends are wrought into wide flutes, without fillets, like the fluting of the Doric column: the front is placed parallel with the niche, and the upper corner of the lid at the back inserted four or five inches into the wall. This tomb is on the north side of the chapel, immediately opposite that first described. This is likewise the figure of a prelate, and is carved in good style, and in much higher relief than the former. The arms and hands are placed in easy and natural positions on the body, over the staff of the crosier; the head or crook is defaced. The mitre of this figure is of a more recent form than the other; the feet rest on a chimera, carved in a style of spirit and beauty that would do honour to a period of more refined art. The head is that of a wolf, terminating the body of a serpent, branching off on each side, and scrolling down the sides of the lid, and finally branching off into rich foliage, tastefully arranged by the feet of the figure; between which the head is seen.

DORSETSHIRE.—The new church at Poole is nearly completed, and is acknowledged to be a very handsome edifice. There are to be eight bells, the corporation having given 300*l.* towards them. The tower is in great forwardness.

LANCASHIRE.—The first stone of a new parish church has been laid in Blackburn. A public procession was formed on the occasion, after prayers had been read in the chancel of the old church. The site of the new erections is partly on the burial ground lately added, and on the grounds attached to the vicarage house.

OXFORD, October 28. — On Monday last, the first stone of the parish church of St. Martin, Oxford, was laid with the usual ceremonies, by Herbert Parsons, esq. attended by the alderman and other magistrates, the rev. J. Hyde, rector; and several of the parishioners.

Died, in May last, soon after his arrival at Madras, the rev. Holled Coxe, aged 25, second son of the late Richard Coxe, esq. vicar of Buckelsbury, Bucks; and late of Grosvenor's building, Bath. This young divine had arrived in the East Indies only a few days prior to his dissolution.

Died, at Bridgewater, the rev. John Sealy, rector of Dodington, in this county, aged 79.

Died, at Rodney Place, Clifton, the rev. W. H. Jones.

SOMERSETSHIRE. Died, at Bridgewater,

ter, aged 77, the rev. J. Lealey, rector of Tadlington, near Stowey.

STAFFORDSHIRE. — Died, at Wednesbury, aged 42, the rev. William Tate.

SUFFOLK. — Died, at Bury St. Edmund's, aged 67, the rev. Edward Mills, A.M. late preacher of St. James's church in that town; rector of Kirkby-cum-Asgarby, in the county of Lincoln; vicar of North Clifton, in the county of Nottingham; and a prebendary of Lincoln.

SURREY. — A new church is proposed to be built at Camberwell, under the provisions of the new acts, to contain two thousand sittings. The structure is to be of brick, or brick and stone, in a thoroughly substantial manner; with stone decorations, but without any superfluous ornament; and raised upon arches for the purpose of a cemetery.

WILTSHIRE. — Died, at Froxfield, the rev. John Gillmore, A.M. of Tidcombe, in this county.

WORCESTERSHIRE. — Died, at his father's residence, in the college precincts, Worcester, the rev. William Stafford, vicar of Overbury, in this county; and one of the minor canons of that cathedral.

YORKSHIRE. — The select committee of the Society for Promoting Christian Knowledge at Leeds, in this county, have resolved to recommend to the committee of the National School, and the Parish Church Sunday Schools, the establishment of libraries upon the plan recommended by the Society, in Bartlett's Buildings. The committee of Sunday Schools have already adopted the measure.

Died, at the Vicarage House, aged 55, the rev. Isaac Tyson, vicar of Addingfleet.

WALES.

Died, the rev. William Rowlands, A.M. rector of Cerrig y Drudion, Denbighshire.

IRELAND.

TRINITY COLLEGE, DUBLIN. — On Monday, the 6th of November, 126 young gentlemen entered at this university; this is supposed to be the greatest entrance ever known.

His grace the archbishop of Tuam, has been pleased to present the hon. and rev. Charles Le Poer French, to the union of Tranard, vacant by the death of the rev. Edward Berwick; and also presented the rev. Christopher Robinson to the union of Ballinalloe, in the diocese of Clonfert.

DIED, IN AND NEAR LONDON.

At Fulham, the rev. J. M. Brooke, M.A.

In Kensington-buildings, the rev. Joseph Gummer, late of Avebury, Wilts.

In Mount-street, Grosvenor-square, John Broderip, M.A. a senior fellow and tutor of St. John's college.

At his house, in Guildford-street, in the 77th year of his age, the rev. William Tooke, F.R.S.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

The Claims of the Established Church to exclusive Attachment and Support, and the Dangers which menace her from Schism and Indifference, considered: in eight Sermons preached before the University of Oxford, in the Year 1820, at the Lecture founded by the late Rev. John Bampton, M.A. Canon of Salisbury. By Godfrey Faussett, M.A. late Fellow of Magdalen College. 8vo. 10s. 6d.

The Scripture Testimonies to the Divinity of our Lord Jesus Christ, collected and illustrated; to which are added, a List of Authors consulted, and an Index of Texts. By the Rev. George Holden, M.A. 8vo. 10s. 6d.

Sermons by the late Rev. John Boucher, M.A. some Time Fellow of Magdalen College, Oxford, Vicar of Kirk Newton, and Rector of Shaftesbury. 12mo. 7s.

The Village Preacher; or a Collection of short plain Sermons: partly original, partly selected, and adapted to Village Instruction. By a Clergyman of the Church of England. Vol. First. 12mo. 5s.

Practical Sermons, on various Subjects. By a Clergyman of the Church of England. 2 vols. 8vo. 1l.

A Refutation of the Remarks of the Rev. Joseph Wilson, A.M. on the Questions proposed by Herbert Marsh, D.D. Lord Bishop of Peterborough, to the Candidates for Holy Orders; with a brief Comment on the leading Tenets of the Calvinistic Methodists: shewing them to be incompatible with the Christian Dispensation; also the Questions proposed by the Lord Bishop of Peterborough. By a Layman. 8vo. 2s.

A Refutation of the Objections advanced by the Rev. Joseph Wilson, A.M. against Questions proposed to Candidates for Holy Orders, by Herbert Marsh, D.D. Lord Bishop of Peterborough, and Lady

Margaret Professor of Divinity, Cambridge. 8vo. 1s. 6d.

A Sermon, dedicated to the Most Noble the Marquis of Salisbury, preached at Bishop's Hatfield, Herts. By the Rev. Francis J. Faithfull, Rector of Hatfield, and Domestic Chaplain to his Lordship. 8vo. 1s.

A Sermon, preached in the Parish Church of St. George's in the East, on behalf of the National Schools of that Parish, on Sunday, July 16, 1820. By Charles Goddard, A.M. Archdeacon of Lincoln, and Chaplain in Ordinary to His Majesty. 8vo. 1s.

Anti-Scepticism, or an Enquiry into the Nature and Philosophy of Language as connected with the Sacred Scriptures. By the Author of the Philosophy of Elocution. 8vo. 6s.

A New Arrangement of the Liturgy, or Book of Common Prayer, for the Use of Free Churches, Chapels, and private Families: in which Liturgy the Queen's Name is inserted, and the whole arranged in three distinct Services; with a Preface, containing Observations on important Subjects. By a Gentleman, late of the University of Oxford. 2s.

Tea Table Chat, or Religious Allegories, told at the Tea-table in a Seminary for Ladies. By Robert Burnside, M.A. Author of the "Religions of Mankind." 12mo. 3s. 6d.

The Application of Christianity to the commercial and ordinary Affairs of Life, in a Series of Discourses. By Thomas Chalmers, D.D. Minister of St. John's Church, Glasgow. 8vo. 8s.

An Answer to a Pamphlet, entitled, "An Apology for Deism." 3s.

LAW.

A Dissertation, shewing that the House of Lords, in Cases of Judicature, are bound by the same Rules of Evidence that are observed by all other Courts: with Observations upon the Subjects of Law

which have arisen in the Bill of Pains and Penalties at present Pending against the Queen of England. By Edward Christian, of Gray's Inn, Esq. Barrister, Professor of the Laws of England, in the University of Cambridge, &c. 5s.

MEDICAL.

Practical Observations on the Use of Oxygen, or Vital Air, in the Cure of Diseases: to which are added, a few Experiments on the Vegetation of Plants, illustrated with five Engravings. By Daniel Hill, M.D. Surgeon, Honorary Member of the Medical Society at Guy's Hospital, and Fellow of the Horticultural Society. The second Edition, with an Appendix. 8vo. 7s. 6d.

HISTORY.

A History of England, containing the Reigns of Henry VIII. and Edward VI. By the Rev. John Lingard. Vol. IV. 4to. 1l. 15s.

Annals of Glasgow: comprising an Account of the public Buildings, Charities, and the Rise and Progress of the City. By James Cleland. 2 vols. 1l. 1s.

Narrative of the Operations and recent Discoveries within the Pyramids, Temples, Tombs, and Excavations, in Egypt and Nubia; and of a Journey to the Coast of the Red Sea, in Search of the Ancient Berenice, and another to the Oasis of Jupiter Ammon. By G. Belzoni. With a Portrait. 4to. 2l. 2s.

Letters written during a Tour through Normandy, Britany, and other Parts of France, in 1818: including local and historical Descriptions, with Remarks on the Manners and Character of the People. By Mfs. Charles Stothard. 4to. 2l. 12s. 6d.

Anecdotes and Characters of the House of Brunswick, illustrative of the Courts of Hanover and London, from the Act of Settlement to the Youth of George III. including an original Memoir of the Electress Sophia, &c. By John Brown, Author of "The Northern Courts," &c. 8vo. 9s.

LITERARY INTELLIGENCE.

WORKS IN THE PRESS.

The Hebrew, Chaldee, and Syriac Parts of Mr. Nolan's Polyglott Grammar, will be ready for Publication in a few Days.

A Defence of the Hebrew Scriptures, occasioned by the recent Strictures and Innovations of Mr. J. Bellamy; by Mr. H. Hurwitz.

The Archdeacon of Lincoln is reviewing the unpublished MSS. of Dr. Cudworth, in the British Museum, in order to a complete Collection of his Works, with the addition of Mosheim's Notes abridged, of further Notes, by the Archdeacon, and of some further Particulars to the published Works of Cudworth.

A Treatise on such Rural Objects and

Scenes as tend to embellish and increase the Comforts of the Residences of higher Ranks; by M. Pontey.

The Universe, &c. by the Rev. R. Maturin, Author of Bertram

Observations on the Natural and Domestic Evils resulting from too low Wages, with Hints respecting the Means likely to render the Working Classes better satisfied, more loyal, contented, and happy.

A Letter to H. Brougham, Esq. M. P. from S. Butler, D.D. Head Master of Shrewsbury School, on certain Clauses in the Education Bills now before Parliament.

NOTICE TO CORRESPONDENTS.

A. M., and *Cler. Gloc.*, shall appear.

A. L.; *Amicus*; *Nomicus*; *A Constant Reader*; *M.*; and *Pacificus*, have been received.

The *Report of the Exeter Diocesan Committee*, shall appear next month.

The Communication from *Bradford*, shall not be overlooked.

An *Index* to the second volume will be given with the next Number.

